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CHRISTIAN WITNESS

AND

Congregational Magazine.

1866.

"Thy kingdom come. Thy will be done in earth, as it is in heaven."

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THE

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JANUARY, 1866.

AN OLD PRAYER FOR A NEW YEAR.

By the Rev. A. Raleigh, D.D.

"And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies and of all the truth which thou hast shewed unto thy servant, for with my staff I passed over this Jordan; and now I am become two bands." (Genesis xxxii. 9, 10.) This prayer of Jacob was offered in a time of great alarm and distress. He expects every hour to see the face of his brother Esau, with his 400 men; the brother whom he had wronged. He is afraid for himself. He is afraid for "the mother with the children." Having made wise disposition of his helpless company into two bands, that if the one should be smitten the other might escape, he betakes himself to prayer. God hears and accepts the prayer. This lowly man, prostrate on the ground, is a "prince," has "power with God," "prevails." Nor is this the only victory he won. At Bethel, at Mahanaim, at Jabbok, he wrestled and drew down the blessing; and we may be sure many a time besides not named in Holy Writ, in hazel groves, and by the banks of streams, when he kept Laban's flock. But here is an instance recorded for our learning, not only of a victory, but of *the mode* in which it was obtained. And we may well take example from him in the ordering of our thoughts, and the shaping of our prayers in our special times. We are beginning another year. Let us begin it with Jacob, and see how much there is in his prayer, that may still find appropriate and profitable place in ours.

I. It is good to say with Jacob, "*O God of our fathers.*" He mentions

Abraham and Isaac. To him there were none beyond. Abraham was his first father spiritually. He makes great use of their names, however, in his prayers. Those names are towers of strength to him. It is as if the three Patriarchs were praying together. It is as if he wished to add to the energy of his own prayer the faith of Abraham, and the patience of Isaac. As if he would not let them die. Not that Jacob had any idea of direct communication with them. He on earth and they in heaven! No; but yet it is clear that he means to strengthen his prayer, and that he does strengthen it by the mention of their names.

There is a real helpful living influence on his own mind and heart. He feels that he is less alone when he calls upon the God of Abraham and Isaac. He is not a solitary and forsaken wanderer. He is not praying at a peradventure. His fathers have prayed. He is but continuing the strain. They have prayed for him, he can the more and the better pray for himself.

Then also there is an influence on the mind of God. This is not merely a cry of the natural affections. It is an argument—an argument that is intended to prevail. How? By reminding God of all that He had said, of all that He had done, of all that He had been to them. "They trusted in thee, waited for thee, obeyed thee. They pitched their tents at thy command, looked for the city with foundations, and then died in the assured belief that they were going to it, and to thee. Here am I, a stranger like my fathers, a pilgrim to the same city, a sinner trusting to the same rich and unwearying love."

Now in both these senses the expression ought to be far richer and more fruitful to us than it was even to Jacob. What a living and holy influence should stir in our hearts when we think of the long spiritual ancestry which we can count as our own. What grand names in the roll! What a great cloud not of witnesses only, but of helpers! They are all ours. The burning prophets are ours, and the sweet singers, and the suffering apostles, and the glorified martyrs. All ours if we are Christ's.

And nearer to us we have our own Abrahams and Isaacs. *They* have bequeathed to us a rich legacy of natural love, to us and to our children, as well as a legacy of spiritual faith. In a double sense they are our fathers. And it is well to think of them to-day standing thus on the edge of new time. The old man, your father, is not alive, but as you think and remember, you feel the touch of a vanished hand, and the sound of a voice that is still, vibrates again on your ear. And as you think of them, you think of their God, of their faith, their struggles, their constancy, their prayer for you, of their last days, and of the places where they are buried, and of the home with the many mansions where their spirits dwell, then linking your soul with theirs for life and for death, you cry, "O God of my fathers!" And the great Father of all hears the cry and it stirs all His paternal love. It reminds Him of what He did to them. It reminds Him of the "years of his own right hand," of the "many generations" during which He has been prosecuting His gracious work on the earth. He thinks of the yet unanswered prayers, of the expectations unrealized, of the toils and sufferings of His saints through thousands of years. He thinks how they all died, as they had lived, in faith; how they

lie buried like hidden treasures all over the earth—beneath the sod, beneath the wave; every tomb is known to Him, from the Cave of Machpelah, bought from the sons of Heth, to the grave you made or opened but yesterday, and the living souls are all with Him in the city above. You see then what an instrument of power and prevalence you have in the ancient cry, "O God of our fathers."

We read in the book of Kings that when the dead body of a man was cast by chance into the grave of Elisha, and touched his bones, the dead man revived and stood up on his feet. "Even in the prophet's ashes lived their wonted fires." So we live anew when by faith, we touch, not the bones but the spirits of our fathers. We are strengthened by the mighty dead, we plant ourselves in the "one army of the living God." We fill the air around us with chariots of fire and horses of fire! We appeal to God's fatherhood with ten thousand voices. We awaken the memories of the ages. We put ourselves consciously in that succession of life and labour, which will run on without a break in the living and fruitful chain, until sowers and reapers shall all meet together in harvest joy before the throne of God.

Is there any solitary spirit mourning the failures of the past year, looking darkly forward to the uncertainties of the years to come? You feel cold and shivering on this "ledge of time." Your personality is a burden, and your future is a realm of emptiness. Cry with Jacob, "O God of my fathers," and in a moment you achieve innumerable friendships, and stand in the most illustrious society in the universe. You are like Jacob at Mahanaim, when the angels of God met him!

Is there any weary worker, saying, "I have laboured in vain, and spent my strength for nought? The harvest is a heap in the day of grief and desperate sorrow. Labour even for God, like other mortal things, seems sometimes only vanity and vexation of spirit." This is your infirmity, and if not checked will soon be your sin. Remember the years of the right hand of the Most High. Cry, "O God of my fathers," and the long silent valley of past time will seem full of sowing and reaping, as the busy workers come and go, and the valleys of the future will expand into wide-stretching plains, whitening to harvest, and you will see God thrusting forth labourers in far greater number into His harvest.

Is there any wanderer reading these lines,—any son who has gone into the far country, who has for years, with, alas, too much success, been throwing off and casting away the safe restrictions and wholesome habits of the youthful time, but is now beginning to be in want?" How shall that want tell itself more appropriately than in the prayer you heard when a child—the prayer which all children have heard since Jacob's time, "O God of my fathers"?

Or is there any? Yes, there are probably some who can reckon no lineage of grace, who have had no believing forefathers, and who seem to themselves to have no rightful part or lot in this great matter—God is able of these stones to raise up children unto Abraham. "He is no respecter of persons." He will make you free of the great city. He will make you a son or a daughter in the great house. He offers you this gift for the new year. He

will put into your hand the roll of all the faithful, as the roll of your own ancestry, on the one simple condition that you speak the language of the house, and say, "O God of my fathers."

II. It is good to say with Jacob, *the Lord which saidst unto* ME *I will deal well with* THEE." It is not enough to know that God has been the God of our fathers, and that we may stand in the succession. We must know expressly and without doubt remaining, whether He will be *our* God. There is no salvation to a man until he can change the plural into the singular, and say, "My God, in whom I trust." There is an organic unity for the whole Church, but there is also a complete individuality for each of her members, there is a federal league among the ages, there is also a severed distinctness in each individual life. There is a principle of holy succession. There is also a principle of individual personality. How perfectly consistent and harmonious these things are among themselves appears from Jacob's prayer—"O God of my fathers," he cries, with the instinct of the true spiritual child. But he is not content with that, and immediately adds, "The Lord that saidst *unto me*." And from this language we see clearly what is the foundation of a personal trust in God. That trust is founded on a personal promise. The strongest foundation for Jacob evidently was—not the call to Abram in Urr of the Chaldees—not the sweet voices which may have come to Isaac in the field at eventide—but the words spoken to himself, at Bethel, and in Padan-aram. "The Lord said *to me*, I will deal well *with thee*." Such is the basis always of a true personal trust. And in order that that basis may be laid firmly and surely the Gospel possesses this as one of its constant qualities—that it is *for all* and *for each*. And the each, as in the present case, is very often joined with the *all*. "God so loved the *world* that he gave His only begotten Son, that *whosoever* believeth in Him might not perish but have everlasting life." There are many more, but that one text is enough to show that every general promise or truth with grace in it, may be taken by each individual as though made to himself. Each may say, "God so loved *me*, Christ died for *me*, forgiveness is for *me*, and the spiritual blessings and all the holiness of the Gospel and heaven, and everlasting life—all for *me*." Each man has it given him as a right, and imposed on him as a solemn duty, that in all matters affecting sin, salvation, the love of God, and life eternal, he shall translate the general into the particular. Unless this were a true principle the Gospel would be nothing to us. It would be mocking sublimity. It would be locked-up wealth. It would be an inheritance without a valid title to it. It would be a system of tantalizing possibilities, or seeming possibilities, coming to no realization. But it is none of these things. It is faithful and true. It is the same yesterday, to-day, and for ever. It may be received with all its blessings, by the greatest and by the least among mankind, without distinction, at any time, in any place. Every man in view of Christ, and the exceeding great and precious promises, which are all yea and amen in Him, has the right and privilege to say as Jacob said, "The Lord which saidst unto me, I will deal well *with thee*." Of course these promises are all in one sense strictly conditional, as the promises to Jacob were. If he had not returned to his country, if he had

been faint-hearted, the Lord would not have dealt well with him then,—was under no promise or obligation to do so. It would have fared ill with Jacob, as indeed it always did fare ill with him when he took his own way, and neglected or violated Divine commands, and it always went well with him when he took the allotted path, and accepted the providence of the time and kept fast hold of the promises of God—always.

So it will be with us. If we do not believe we shall not be established. If we do not ask, there can be no receiving. If we do not seek, no joyful finding. If we do not knock, there will be no open door. The Lord will not "deal well with us" if we are not true with Him. But if we are,—if we seek Him in the new and living way, and by living acts of faith, and love, and prayer, then the Gospel is ours, and its untold treasures, as surely as if we were taken up into the third heavens to receive it, or as if God were again manifest in the flesh in order to give it, all the angels looking on.

III. It is well to say with Jacob, "*I am not worthy.*" In the circumstances this is a very touching confession, yet a very natural one. He never had been wealthier—he never had been lowlier than now. He was crowned with God's goodness—he was overwhelmed with a sense of his own unworthiness. There stood the peril. There strayed the flocks. Yonder rested the "mother with the children." While here apart stands the man Jacob, alone with his sin and his God. "I am not worthy," is the cry. It comes out of his very soul. Jacob is always susceptible, but now he seems all melted down into contrition and humility. "I am not worthy." You stand on the edge of the year. It is a pausing time in your journey just as it was with him. Say with him, "I am not worthy." There may be no peril threatening you, but this is generally a revealing time. It reveals us more or less to ourselves. What is the revelation? Is it the revelation of hidden worth? Is it the coming out to view of an unsuspected goodness? Are you among the righteous who need no repentance? Nay, verily. In proportion as you are graciously wrought upon, are truly revealed to yourself, you will be burdened with a sense of your unworthiness, humbled before the majesty of God, and brought down to the level of the little child.

IV. It is good to speak to-day with Jacob of "*all the mercies and of all the truth*" which God has showed unto us. He thinks himself unworthy of the least of them, but he *remembers* them all. Jacob was of a very thankful mind. It has been thought that he might be taken as the best scriptural example of holy thankfulness we have. His whole heart seems to have been filled with blessed memories. He was not so strong in faith as Abraham, nor so patient as Isaac; but he was more affectionately grateful than either. He could think of "*the least* of all the mercies, and of all the truth." The expression is simple but very significant. It seems to show his habit of mind. He was accustomed to muse thankfully on the providence of God, to note the importance of little things to connect the little with the great, and to join the whole together as food for happy meditations, and as incitement to earnest praise. These are some of his expressions at other times. And you will see how well they accord with the grateful memory and expression of this

text. "With my staff I passed over this Jordan, and now I am become two bands. Let us arise and go up to Bethel, and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went." When near his death, he says, "God Almighty appeared unto me at Luz, in the land of Canaan, and blessed me." And when blessing Ephraim and Manasseh, he says, "God, before whom my fathers, Abraham and Isaac, did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads." Such was his habit of mind through life and in death. Would that it were ours! Would that angels who hear our whispers, would that the Saviour who hears our thoughts, heard often the low question, breathing in our chamber, and along our daily way—"What shall we render unto the Lord for all His benefits?"

Let us think at this time of all the mercies and of all the truth from the days of infancy to the present time. Of course we shall be lost in the multitude and magnitude of the mercies. We shall be like children wandering in summer glades with a great world of unbounded wealth and beauty around. Did you ever see a child trying to count the flowers in the green woodlands, where they shone like stars in the grass, not one here and there, but by the thousand—the whole ground luminous with them? We, trying to number God's mercies shall be as that child, as indeed David was, when he said, "If I would reckon them up in order unto thee, they are more than can be numbered."

The *birthday*—It was a great day to him, although we knew nothing of it. The *tender childhood*—He taught us to go, taking us by the arms The weary sickness—He watched us through it all. The years of growth—what wise providence He made for them. The times of trial—what protection He planted around them. The deciding day, or season that should bring us to Him—how did He look on to it with a yearning desire, and how did He touch and rule all things else that *that* day might come. How did He open to us the great world of His love, and fill us with the peace that passeth allunderstanding. How has He led us along His narrow way, making us love its very narrowness for Jesus' sake. What kings and priests we have sometimes been in His kingdom. What laurel-wreathed victors in His field. And in the days of sorrow His love has been dearest of all. The valley of Baca, hard and dry, has been a well. The Lord our God has wiped tears from our faces. He has given us our sick back to life again, and made the face of our dead as the face of an angel. And after all we are only at the *beginning* of His beneficence. He has spoken concerning His servants for a great while to come. He has said He "will never leave us nor forsake us." He has said, "Cast all your care upon me." He has told us to hasten home that we may see all His love—the mansions it has built, and the wonders it has wrought, and that we may be "filled with all the fulness of God." And as we thus go home shall we not sing of His loving-kindness and talk to each other of "all the mercy and of all the truth?"

V. And, finally, as we thus sing, it will be good to pray with Jacob,

"*Deliver us.*" Deliver us from all evil. Deliver and preserve us unto Thine everlasting kingdom. The future, while it is rich with unborn mercies, is also dark with unknown perils. But there is a shield with which to meet them all. We can overcome them—not in our human strength, but surely in that Divine energy and wisdom which God will give in answer to our prayer. If we cry with Jacob, "Deliver us," Jacob's God will hear, and make us "more than conquerors." With these thoughts let us begin this New Year, and may Jacob's God fill it to us all with His presence and love, whether we end it on earth or in heaven.

WINTER: ITS BEAUTIES AND ITS USES.

From a Sermon by Rev. H. Ward Beecher.

WHAT were your thoughts when you waked this morning, and looked forth into the drifting snow, and found the air grey, weird, cold, and threatening, and the wreaths already dimly flitting round the dwelling? Did you shrink from the thought of longer cold and tenacious winter? Did you consider the hindrance or inconvenience of the storm to your going forth to-day? Or did you think of the poor? These things were not unwise nor improper; but were they all the thoughts you had? Was there nothing else? Are there no associations of principles with the manifold experiences of winter? Is there nothing in those experiences that ever suggests God; the sublimity of His power; the mysteriousness in which by His very vastness He must be wrapped to those that are finite in their comprehension?

Let me help you to improve a Sunday snow-storm.

1. Did you ever search out how much is said in the Bible about ice, and snow, and hail, and cold, and wintry storms? Did you ever make it one of the ways of rendering Sunday pleasant to your children, to sit down with them, and set their nimble fingers and memories to work to cull from the Word of God, and particularly from the Old Testament, allusions to these things? Did you ever make the hour short to them by gathering together all the use that the Bible has made of this season of the year? You will be surprised yourselves to see how much there is in it, and how exquisitely beautiful a part it is.

While you are doing that you may be led to extend your investigation. And if you do, you will find that the Old Testament furnishes the most complete and sublime manual of natural religion yet known. I refer to the habit of deducing religious duties from grounds of nature or constitution, in distinction from conventional or ecclesiastical authority. The Old Testament may be compared to Esau's garments. It smells of the fields all the way through. It is the simplest of books; and it carries back duties to the fact of creative nature in a way that no other religious book does that I know of.

It attaches a profound moral significance to all the phenomena of nature. Admit that the Old Testament is not technically scientific. It could not be, and answer the purposes of practical instruction. It is better than that; for the teachers of the Old Testament, by assuming poetic diction, assumed a universal language. Reason changes with knowledge; but the imagination is constant. Poetry that includes truth in itself is universal, perpetual, and applicable to every age of the world; while more exact technical statements are obliged to be formed by every generation. Thus it is that the Psalms, Isaiah, Habakkuk could be read by a devout Comte or a pious Tyndale as well as by one of the most spiritual of the mystics.

These Old Testament scriptures are alone, absolutely, in ancient literature, in regarding the globe as of any higher value than mechanical worth. You may look in vain through Oriental literature to find any intimation that it is of any higher value than that, though you will find much descant on gardens and flowers in their relation to love. The Oriental did not believe that God had made this world, and that it had in it signs and hints and indications of his mind. The Greek literature has almost nothing of nature in it. And that which was true of the Greek literature was almost as true of the Roman; for, although in Roman literature there were treatises that touched on agriculture, yet the Latin tongue leaves the great natural world almost untouched and unthought of. And that which was true of the Greek literature and the Roman literature was also true of the medieval literature, And it is one of the signs of coming health, that Cowper and the schools that followed him have become so largely imbued with the moral aspects and uses of nature. But the Old Testament, which still is our model, stood up ages and ages ago, and proclaimed, "The heavens declare the glory of God, and the firmament showeth his handiwork." There is not its like anywhere.

2. Did you ever consider what were some of the elements of beauty in the seasons, and particularly in winter? The whole year is but the four movements of one grand symphony. Nor can I regard the solemn preparations for winter without feelings for which I have no name, and which cannot fashion themselves into any form of expression. The falling of the leaves; the silence of the birds, that have been singing all summer long, as now they gather themselves together in groups, covering the fences and filling the orchards, in dumb fellowship; the recession of light, shortening the day; the colder winds beginning to come by whirls, modulated to melancholy in all their sounds; the hints of frost; the quick yielding of tender things that do not know how to make battle for their life, but that, in their weakness and sweetness, fold themselves to death at the first summons, as if it were easier to die than to live; and then the stout fight made by other things —by chrysanthemums, by sweet alyssums, by white oaks, and by the glorious old evergreen tree, which is the only thing that is able to hold out and carry green banners through the whole year—did you ever watch these things in autumn, without a solemn sympathy? Without a feeling of something touched in you

deeper than you can explain by words?

Then come the days of peace. The ground is covered with snow. The plough at last is free. All growth ceases. The insects that vexed you, or that amused themselves, are gone. All nature rests. This long night of winter is to me a most solemn night. Man takes his night out of every twenty-four hours; and vegetation needs to sleep as much as men. And as through all the spring and summer and autumn they sleep not, but work perpetually, God gives them a rest-period of months together; and Winter is its name. And forests and orchards sleep, or nearly sleep, taking their rest in larger measure and at longer intervals than man takes his. And I know not how one can reflect upon these things, and not have moral feelings awakened within him.

Then come the elements of beauty. The brilliant days of winter are not surpassed by any days. The forms of hills are never so clear-cut as at times they are during this season. There are days when it seems as though the earth were carved in marble before your eyes. There never was such beauty of form as is presented by the sprays, the branches, the limbs of the trees in the field, or of the shrubbery that surrounds one's dwelling in winter. Then there is the beauty of the snow; of the pictures of ice frescoed on the walks and on the windows, which in design and execution are enough to throw any Rembrandt into despair; of the crystals that robe the trees with gorgeous splendour. And who can behold all these elements of beauty, and not have some effect produced upon him?

Then, there is a beauty of storms —a solemnity of beauty, that tends to inspire the light-hearted and frivolous. For my part, I am very much in sympathy with the Scandinavians, whose theology was rude and turbulent, because they lived in the countries of the far north, where the most soul-stirring influences were storms and tempests. They read of God in these. And I never stand and look at the murky air and the infinite particles that, falling from the clouds, are caught by the fierce wind and swept hither and thither through wide circuits, that I am not lifted up toward Him that is full of power and full of effects, though He is invisible, and His works are mysterious.

Finally come the signs of ending winter—beautiful still, and to the very last: the recession of darkness; the advance of light; the lengthening of days both ways; snows more infrequent; thawings more and more continuous; the emergence of the ground from its long sleep and covering; tokens of growth in the ruddy forms of the tree-tops. And, last of all, who ever forgets that thrill, on some bright day, such as the trumpet gives to the sleeping soldier, except that it addresses itself to the taste and to the affections, and not to the battle-feelings, when the first blue-bird carols out of the tree, when the first sparrow appears, when the first meadow-lark comes. I mark down in my calendar the days of the coming of the first birds. They are days of rich experience. Beautiful as the winter was, impressive as it was, instructive as it was, glad as I was to see it, happy as I was in much of it, there is a sense of triumph and ecstacy as it is driven away, and the

earth comes forth again in the garb of spring, and God sends His birds to sing paeans of victory.

Thus much through the imagination —for this is mostly an appeal to the imagination.

3. Let us now pass to some considerations of the effects which winter works in the way of political economy. It may perhaps seem strange to you that I should say that God has made the winter in the nature of a church, organized, and ordained, and fixed in sky and earth. The lowest condition of man is that in which he lives for the present only, and so by the senses. The very first step of civilization is that which compels a human being to begin to act for a future period; to begin to act for himself in another and invisible condition—that is, in a future day.

Now, in the growing latitudes, there is in every man's year a period of from two to five months in which he can gather nothing from the ground—although the hunter and the fisher may gather something from wood and water. The majority of men in such latitudes, are under circumstances in which they are instructed, that eight months of the year must be employed in providing for the other four months. In other words, God says to every man, by the voice of cold, by the voice of hunger, by the scourge of necessity, "Have faith, and learn to have it. Believe in things that you cannot see. Provide in the present for the future." Every need is cast in such a mould as to be a school in which men are compelled to civilize themselves.

From this results, first, foresight. For what is foresight but the first germinant element of faith itself? It is the use of the upper faculties in distinction from the lower. Living by sight is living by the senses; and living by faith is living by the higher reason, or forelooking, or foresight. Although it is a rude form, foresight is the first-fruit of winter in the year.

Then, next, this foresight must be conjoined to self-denial. What is self-denial? It is doing or not doing something with reference to a higher future good. Every man is by nature willing to do easy things; but there stands a stern necessity for men to form the habit of being willing to do things now that are not easy, for the sake of benefits which will be realized by-and-by; to forego enjoyments in the present, for the sake of experiencing enjoyments in the future.

Next is joined to these the eminently moralizing element of frugality and carefulness, which leads to considerateness and reflectiveness of every part of life, making a man divide his time and use it discreetly, under the laws and canons of just reason.

Frugality and carefulness, with foresight and self-denial, are results of being obliged to provide in two-thirds of the year for one-third of the year.

To these are added industry and zeal therein. A methodized industry, that shall give employment to the faculties steadily from day to day, is one of the most civilizing and one of the most moralizing of all the influences that can be brought to bear upon a man.

These things are infixed in the very constitution of nature. When we look upon nature, and trace it, we say, "How much better is summer than

winter;" but we must remember that winter is the cause of making summer an instrument of moral education to mankind. This will appear still further on.

4. I wish to speak of the great blessings that winter produces in domestic affairs. In summer, the family is more or less scattered. Men live out of doors largely, during the hot season. This has its advantages, but it leaves out important elements. I may go so far as to say that no nation ever had the family in so rich a state as the Anglo-Saxon nation. A nation without a winter in their year never had a family institution, according to our ideas of a family institution; and, if they ever do have, it will be because it is framed and fashioned where there is a winter, and then transmitted by sympathy or example. The Teutonic races are marked in the power and the blessings of domestic institutions.

But see how this is. Winters in our northern latitudes shut in men from much journeying. They make it impossible for them to find their pleasures out of doors. The nights are long. And, though they may be occasionally irradiated by social gatherings; yet, in the main, parents and children are in the house by themselves. And they learn to love each other. And living in an atmosphere of love, which exists nowhere else so purely and so beneficently as in the family, they are saturated by it, and ripened in it. And industries there thrive under the best conditions. There, as part provision against *ennui* or indolence, are readings and games. And so it comes to pass that, from being shut up during three or four months of the year in the house, we get a family institution that stands out more prominently than that of any other nation. And it all comes from the circumstances of the structure of the year in the climate in which we happen to live.

And as for me, I thank God for every wintry storm that drives men into the house, and keeps them there, and makes them live together. I thank God for the necessity that there is of providing for winter all through the summer. I thank God for the influences of winter in developing an economy that brings out the affections of our natures, and makes the heart deep, and sanctifies the reason. If winter did no more than to accomplish these things, independent of its natural results, it would be a blessing for which we could never praise God enough.

There is one other relation which I may mention, while I am on this subject, and then I will let you take a trial of winter again. I mean the relation of this season to health. My belief is that man is a unit; and that, when you separate body and soul, you do that which God never did, and which you cannot do with any more safety to a true philosophy than to the life of an individual. Man must be considered, in this state of being, as a body and a soul tempered together; and no analysis can separate them properly. And where a man is rugged, strong, and healthy in body, he is apt to be rugged, strong, and healthy in reason, conscience, and the affections. Where men are comparatively enervate in body, where their bones are soft, and their muscles are relaxed, and their nerves are weak, you will find that their minds are feeble.

Now vigour comes with cold, or with that necessity for exertion which cold inspires. There is tonic in it. It is invigorating.

One word more. I see, coming up upon the earth, a mist filled with all forms of fear; and, to my terror, I see, as distinctly as though I were a prophet, that the tendency is to pantheism or atheism, and that it means to literalize nature, to denude it of order, and to give us bones and chemical elements, and nothing else. Against this terrible tendency, that will make life drear; that will make the soul a desert; that will make religion apocalyptic; and that will make all of man's hopes as a dream when one waketh—against this I set, as a cure and a remedy, the habit of cultivating poetic associations with all the phenomena of nature. Morning, noon, and night, cold and heat, winter and summer, the fertile fields and the barren sands, the surging sea and the sounding storm, all that there is in the round year, may say something to you higher than of themselves. Their voice may seem to be some echo from the spiritland; may bring some thought of the boundless realms of immortality; may wake in you some feelings that will not be satisfied with the alembic or measurer's rule; may make nature say to you, from day to day, "God is Father, ye are His children, and life and immortality are bright beyond, because Christ has brought them to light."

THE LIFE OF MADAME GUYON.

By the Editor.

"How few such instances do we find of exalted love to God and our neighbour; of genuine humility; of invincible meekness and unbounded resignation! So that upon the whole I know not whether we may not search many centuries to find another woman who was such a pattern of true holiness."

JOHN WESLEY.

CHAPTER I.—CHILDHOOD AND YOUTH.

JEANNE MARIE BOUVIERES DE LA MOTHE was born at Montargis, a French town of some note, on the 13th of April, 1648. Her parents were devout and earnest, "after the manner of their fathers," and Jeanne Marie's mind was much exercised on religious subjects, even from infancy. While resident at a Benedictine establishment, she declared, with more frankness than self-knowledge, that she was ready to become a martyr for God. Her young associates subjected her pretensions to a cruel test. They persuaded her that God had called her to the endurance of that martyrdom for which she had exhibited a mind so fully prepared. And having permitted her to offer up her private supplication, they conducted her to a room selected for the purpose. They spread a cloth upon the floor, upon which she was required to kneel, and which was to receive her blood. One of the elder girls then appeared in the character of an executioner and lifted a large cutlass, with the apparent intention of separating her head from her body. At this critical moment, overcome by her fears, she

cried out that she was not at liberty to die without the consent of her father. The girls, in the spirit of triumph, declared that it was a mere excuse to escape what was prepared for her. And assuring her that God would not accept as a martyr one who had not a martyr's spirit, they insultingly let her go. The result of this proceeding was a strong mental reaction. In the agitation of her spirit, it seemed to the child that she had offended her heavenly Father, and that there was now but little hope of His favour. And under these impressions her religious feelings withered and died.

One of the most important events of her childhood was the providential discovery of a Bible in a Dominican convent in the eleventh year of her age. The pupils of the convent received no Bible instruction, but by some unknown hand a copy of the precious book was placed in the chamber of Mademoiselle de la Mothe. Young as she was, she could appreciate in some degree the value of the heaven-sent gift, and spent whole days in reading it. These solitary perusals of the word of God did not issue in immediate conversion or in much immediate enlightenment, but could scarcely fail to exert an important influence on her future life.

Before she attained the twelfth year of her age she had again become remiss in her religious duties. Family jealousies and disaffections had soured her temper, and, as if weary of God, she gave up what religion she had. To bring her to a better mind, her father placed her in an Ursuline seminary under the care of his eldest daughter, half-sister to Jeanne Marie. The labours of this patient and affectionate woman, were so far effectual that her young pupil now thought, as she expresses it, of "giving herself to God in good earnest." When Easter arrived she made an outward confession of her sins with apparent sincerity, and observed her first communion, "with much joy and devotion." But the result showed that her heart was not changed. She grew in stature; her features acquired that beauty which afterwards distinguished her, and her mother, vain of that beauty, indulged her in dress. The combined power of her personal and mental attractions were felt in the young and unreflecting attachments of persons of the other sex. The world resumed its influence, and Christ and the soul were forgotten.

Out of the reverie of worldliness into which she had now fallen she was temporarily startled by the visit of a cousin to her father, on his way as a Roman Catholic missionary to Cochin China. The visit was short, and Jeanne Marie was abroad walking with her companions at the time. "On my return," she says, "he was gone. They gave me an account of his sanctity, and of the things he had said. I was so touched with it that I was overcome with sorrow. I cried all the rest of the day and of the night." The contrast of her cousin's devotion to her own fickleness and irresolution affected her deeply. Early in the morning she went in great distress to seek her confessor. "What!" she exclaimed to him, "am I the only person in our family to be lost! alas! help me in my salvation." Her whole soul was now awake to a sense of her situation. Once more she endeavoured to bring her mind

into a religious frame. Once more she applied herself to the task of her soul's salvation. But like the Jews of old, "being ignorant of God's righteousness, and going about to establish her own righteousness, she submitted not herself to the righteousness of God," not knowing that "Christ was the end of the law for righteousness to every one that believeth."

"With torrents of tears" she made frank confession of all her faults. Wrathful passions she resisted strongly. Often did she shut herself up all day to read and to pray. She visited the poor, gave them food and clothing, and taught them the catechism. "I took the discipline," she says, "according to my strength." That is, she voluntarily subjected herself to various bodily austerities, with the idea of expiating her sin by her own suffering. "One day," she says, "as I was reading the counsel of the spouse (Song of Sol. viii. 6), 'Set me as a seal upon thy heart,' I took it in my head to write that sacred and adorable name in large characters on a piece of paper. With ribands and a big needle I fastened it to my skin in four places. And in that position it continued a long time." And now she would be a nun, hopeless of securing her salvation in any other way. But her father would not consent.

Twelve months after her cousin's visit had given her this impulse of earnestness, her former indifference returned, and with the return of spiritual indifference came back all her evil tempers and habits. She gave way to sallies of passion. She was not conscientious in the utterance of the truth. She spent much time in reading romances. She began to pass a good deal of time before the mirror. "Every idea she had of herself and of others was false." She saw not that her beautiful person "covered a polluted soul." But this self-satisfaction was not uniform or constant. Sometimes she poured out floods of tears when she thought of her condition. And yet when she "tried to get out, she sunk the deeper. The fruitless essay made her see her own impotence, and only made her more miserable."

In 1663, the family of M. de la Mothe removed to Paris, a change which only confirmed Jeanne Marie in her vanity and worldliness. She was still but a girl, scarcely fifteen years of age, with personal attractions which fitted her to shine in the gay life which now opened upon her. Paris was the very embodiment of the vanity and voluptuousness of the seventeenth century, and it was without any sense of her spiritual danger, that Jeanne Marie took her place in its fashionable circles. Her parents spared no cost in obtaining whatever might make her appear to advantage. The world, illuminated with false lights, to her young vision seemed an object worth conquering and possessing. And she gave to it at this period more warmly and unreservedly than at any other that kindling heart and expanding intellect which she afterwards gave to religion. Tall, refined, and prepossessing, she had likewise remarkable powers of conversation. Her countenance, formed, it is said, upon the Grecian model, and characterised by a brilliant eye and expansive forehead, had in it a natural majesty which impressed the beholder with a sentiment

of deep respect, while it attracted by its sweetness.

Under these circumstances, young as she was, she soon received several offers of marriage. And her lot was soon determined without her consent.

CHAPTER II.—MARRIAGE AND MISERY.

Jeanne Marie's designated husband she never saw till a few days before her marriage on the 28th of January, 1664. She signed the articles of marriage without being permitted to know what they were, her regard for the opinions of her father overruling every other consideration; and on the 21st of March she was married. She had then not completed her sixteenth year. Her husband was eight and thirty. M. Jacques Guyon was a man of great wealth. His father had acquired celebrity by his success in completing the canal of Briare which connects the Loire with the Seine, and was rewarded with a patent of nobility.

And now begins a tale of misery in married life such as fiction has scarcely ever dared to imagine. Diversity of disposition and disparity of age were trifles compared with other evils which beset her. Her husband was not without some good qualities, and if left to himself would probably have treated his young wife, if not with tenderness, at least with kindness and respect. But his mother was uneducated, coarse-minded, miserly, and tyrannical, and made it her study to tease and torment the noble, refined, and high-bred girl who had now become by law her daughter. No sooner had Madame Guyon entered her new home than she perceived it would be "a house of mourning." She was both mentally and morally out of her true position. Those around her not only did not appreciate her but set themselves against her, were not only blind to her claims but rude to her sympathies and hopes. If she spoke well, they said she wished to give a lesson in good speaking; if she uttered her opinions on any subject, she was charged with desiring to enter into a dispute, and commanded to hold her tongue. The very servants in her husband's establishment were instructed and encouraged to insult and annoy her. Her proud spirit broke under this treatment. "Married to a person of rank and wealth, I found myself a slave in my own dwelling," she says, "rather than a free woman. The treatment I received so impaired the vivacity of my nature, that I became dumb, like 'the lamb that is shearing.' The expression of thought and feeling which was natural to me faded from my countenance. Terror took possession of my mind. I lost all power of resistance. Under the rod of my despotic mistress, I sat dumb and almost idiotic. To have made known my feelings and trials to my parents would only have occasioned new crosses. I was alone and helpless." In her despair one day, six months after her marriage, she took a knife to cut out her own tongue, that she might not be able to speak to persons who only made her speak to have fresh matter against her. But a merciful providence prevented the act. And now she prayed continually in her ignorance and misery to "obtain the privilege of becoming dumb." At the same time she strove hard to fulfil her duty to her husband. In his frequent sick-

nesses, for he was gouty, she nursed him assiduously. And whether at home or abroad there was no rule of discretion which she did not duly observe, to avoid giving any suspicion to her husband or becoming the subject of calumny to others. It was all in vain. Every change was ingeniously made the means of aggravating her misery. When Louis XIV. deprived the family of a portion of the revenues of the canal of Briare to supply the wants which were created by his too lavish expenditure, the cruel mother-in-law expended her wrath on the innocent wife of her son :—"No afflictions befel them till she came into the house. All misfortunes came along with her."

For a time these trials produced no spiritual results. She did not then perceive what she afterwards knew, that God placed her there in His providence, as He made Joseph a slave in Egypt, "for her good." During a severe personal illness her life was despaired of. The world had lost much of its attraction, and through very heart-sickness with it, she was willing to depart. The priest who attended her, mistaking this state of mind for a spirit of acquiescence in God's will, thought her truly religious and prepared to die. But this was not her own opinion. She was only beginning to turn her eye in the right direction. "My sins were too present to my mind," she says, "and too painful to my heart to permit me to indulge in a favourable opinion as to my acceptance with God. This sickness was of great benefit to me. Besides teaching me patience under violent pains, it served to give me newer and more correct views of the emptiness of worldly things. It had the tendency to detach me in some degree from self, and gave me new courage to suffer with more resignation than I had ever done." But this was not all. Death had begun to make inroads into her family circle. Her paternal half-sister, who had been the best instructress and friend of her childhood, had died two months before her marriage. In the second year of her marriage and the eighteenth of her age, another strong tie to earth was broken by the death of her mother.

"Through an instrumentality of His own selection, God was thus laying His hand painfully but effectually upon the idols which she had inwardly cherished, sometimes trying her by mercies, but still more frequently and effectually by the sterner discipline of outward disappointment and of inward anguish. He stopped her pathway to the world, but He left it open to heaven."

Thus at last was she led to the determination, a determination [from this time never abandoned, once more to seek God. Bitterly had she learned that if there is not rest in God, there is rest nowhere. But how was God to be found? Madame Guyon was at this time in a state of great ignorance respecting Him who is the way, the truth, and the life. "I now applied myself to my duties," she says, "never failing to practise that of prayer twice a day. I watched over myself, to subdue myself continually. I went to visit the poor in their houses, and assisted them in their maladies; and did (according to my understanding) all the good I knew."

CHAPTER III.—CONVERSION, DISCIPLINE, AND PROGRESS.

These were Madame Guyon's endeavours when, soon after the birth of her second child, she had an interview with a "religious person of the order of St. Francis." To this "holy man" she told her difficulties, and his memorable reply was, "your efforts have been unsuccessful, madame, because you have sought without, what you can only find within. Accustom yourself to seek God in your heart, and you will not fail to find Him." The effect was instantaneous, and in some respects so peculiar that it must be described in her own words. "Having said these words," she says, "the Franciscan left me. They were to me like the stroke of a dart which pierced my heart asunder. I felt at this instant deeply wounded with the love of God—a wound so delightful, that I desired it never might be healed. These words brought into my heart what I had been seeking so many years, or rather they made me discover what was there, which I did not enjoy for want of knowing it. Oh, my Lord! thou wast in my heart, and demanded only the turning of my eye inward, to make me feel thy presence * * * Oh Beauty, ancient and new! Why have I known thee so late? Alas, I sought thee where thou wast not, and did not seek thee where thou wast! It was for want of understanding these words of thy Gospel: 'The kingdom of God cometh not with observation, neither shall they say, Lo! here, or lo! there, for, behold the kingdom of God is within you.' This I now experienced, since thou didst become my king, and my heart thy kingdom, where thou dost reign a sovereign, and dost all thy will. This fell out on Magdalen's day, 1668. I was all on a sudden so altered, that I was hardly to be known either by myself or others. I found no more those troublesome faults, or that reluctance to duty which formerly characterised me. They all disappeared, as being consumed like chaff in a great fire."

The reader will find it difficult to perceive the connection between the words of the Franciscan and the change of which they were the occasion. The difficulty does not lie in the suddenness of the change. In this respect the conversion of Madame Guyon resembles that of many of the most eminent servants of God. The proud Pharisee of Tarsus and the cruel jailor of Philippi, are scriptural examples. John Wesley, Charles Simeon, Legh Richmond, and many other well known English names, might be cited as modern examples.

In such cases as these, sudden and decisive, the change is not the fruit of a blind impulse; there is an intelligent process of thought and feeling, but so rapid, that its various steps and links are not easily traceable. "In one moment the mind may exercise its judgment on the claims of God, on the demerit and wretchedness of sin, and on the sufficiency and suitableness of the meditation of the Lord Jesus Christ. Great as these themes are, they are simple likewise. And in the awakening and renewing of the mind by an influence which the Bible teaches us to regard as from God, they often flash upon the soul with a light in which it may be said there 'is no darkness at all.'" Nor need the reader be startled by the exuberant

joyfulness of Madame Guyon's new feeling. The Bible speaks of "a joy in the Holy Ghost," a "joy which is unspeakable and full of glory." Nothing can be more rational than religious joy; not the joy of the captive when his prison doors are opened, nor the joy of the perishing traveller when a spring of pure water is suddenly revealed to his darkening eye.

But in the words of the Franciscan there is no reference to the one great means of deliverance to a burdened soul, the sacrifice of the Son of God; nor do we find such reference in the words of Madame Guyon herself. Now, as Vinet says, "though everything is mysterious, there is nothing magical in the work of conversion." It is not effected as by a charm; it is produced by the Spirit of God through fitting means, the essential means in every case being the truth concerning the Mediator and His atoning work. "Look within yourself," is the last counsel that a wise instructor would give to a soul in search of salvation. The more one looks within himself, the more of sin and guilt he discovers, and the less of hope and comfort he enjoys. His look must be directed to the Lamb of God that taketh away the sin of the world.

In one respect only were the words of the Franciscan fitted to give a right direction to the thoughts and inquiries of Madame Guyon. They taught her that religion does not and cannot consist in a mere round of ceremonial duties, and that God was not to be found in or by means of the complicated and laborious services which the church of Rome exacted of her votaries, that religion was not an outward form but an inward experience. And it was this aspect of truth doubtless, that arrested and affected her mind so strongly. How much of the knowledge of Christ she possessed, it is difficult to determine. But from her acquaintance with holy Scripture and from her subsequent experience, there is reason to conclude that she now saw "the error of endeavouring to obtain God by the mercenary purchase of formal services," and that in the words of Professor Upham, "she believed on the Lord Jesus Christ in such a manner as to bring into her soul the sense of forgiveness, and to fill it with inward peace."

The change which she underwent at this time was a great crisis in her moral and religious being;—"one," says Upham, "in which the pride and obstinacy of the natural heart were broken down, and in which for the first time she became truly willing to receive Christ alone as her hope of salvation." "Nothing was more easy to me now," she says, "than to practise prayer. Hours passed away like moments, while I could hardly do anything else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so great, so pure, unblended and uninterrupted, that it drew and absorbed the powers of my soul into a profound recollection, a state of confiding and affectionate rest in God, existing without intellectual effort. For I had now no sight but of Jesus Christ alone. All else was excluded, in order to love with the greater purity and energy, without any motives or reasons for loving which were of a selfish nature."

But with a strange inconsistency, the fruit of ignorance and of her Romish

education, she inflicted on herself a series of the most painful and repulsive austerities. Every day for some time she disciplined herself with scourges pointed with iron; she tore her flesh with brambles, thorns, and nettles; very often she kept wormwood in her mouth and put coloquintida in her food. When she walked she put stones in her shoes. All that could allure the taste or flatter the senses was refused to them, all that created the greatest dislike or pain was given them. She aimed to annihilate the distinction between pleasant and unpleasant, sweet and bitter, and to train her senses to a state of perfect indifference to both. Her thirst for pain and suffering seemed unquenchable.

These mortifications were practised by Madame Guyon, not as expiatory but as disciplinary. She did not hope to atone for guilt thereby, but to conform her heart and habits to the standard which she had set before herself. But even in this she was mistaken, as she afterwards discovered. Had she understood the Gospel as clearly and fully as Luther did, she would, like him, have ceased from practices which Paul had long before condemned as having only "a show of wisdom." At a later period of her life one of the gravest charges against her was that she did not value self-imposed penance as she ought. "Is it," said Bossuet to her, "is it a mark, madame, of Christian lowliness to disregard the principles and practices which have been sanctioned by the wisdom and piety of many ages? In your 'short method of prayer, there are some expressions which seem to imply that the austerities and mortifications which are practised in the Catholic Church are not necessary." "I admit," she replied, "that my views and practices differ in this particular from those of some other persons. I cannot say that I do now, with the views which I have of the power and applications of faith, attach that importance to austerities and practices of physical mortification, which I once did. My view now is this: Physical sufferings and mortifications which tend to bring the appetites into subjection, and to restore us in that respect to harmony with God, are of great value; they are a part of God's discipline, which He has wisely instituted and rendered operative in the present life: but then they should not be self-sought or self-inflicted, but should be received and submitted to, as they come in the course of God's providence. In other words crosses are good; our rebellious nature needs them; not those, however, which are of merely human origin, but those which God himself makes and imposes."

The crosses of this order, to which Madame Guyon was subjected from the commencement of her spiritual life, were many and various. The domestic trials which made her life bitter before her conversion were greatly increased. An ignorant confessor joined her mother-in-law in the attempt to hinder her from prayer and religious exercises. She endeavoured in everything to please her husband, but he complained that she loved God so much that she had no love left for him. She was watched day and night; she dared not stir from her mother-in-law's chamber, or her husband's bedside. If she took her work apart to the window they followed her there to see that she was

not in prayer. When her husband was abroad, he forbade her to pray in his absence.

"Dead to the world," as Madame Guyon now regarded herself, she had still some lessons to learn. On a visit to Paris the old love of seeing and being seen, was awakened in her bosom. During a tour in the provinces with her husband, graceful compliments everywhere followed her beauty and her accomplishments with a delicate and intoxicating applause. She acknowledged, with bitter self-reproach, the power of the world and the weakness of her own resolves. In the mental wretchedness which followed, she recognized the displeasure of her Lord. She applied to her confessors, but miserable comforters were they all. They praised her, while she loathed herself, and estimated the magnitude of her sins by the greatness of the favour which had been bestowed on her. The bland worldliness of her spiritual advisers could not blind her heart or pacify her conscience, and she found relief only in a repentant renewal of her self-dedication to the Saviour, in renouncing, as she believed, for ever, the last remnant of confidence in any strength of her own.

The unreservedness of her self-surrender to God was soon tested by a visitation from His own hand. The summer was over; the festivities of St. Cloud and Paris had passed away. On the 4th of October, 1670, (she marks the date with care,) she was suddenly seized with small-pox. Her beauty had cost her conscience many a pang. She had wept and prayed over the secret love of display, which had repeatedly induced her to mingle with the thoughtless amusements of the world. Deep and varied as had already been her experience of life and of religion, she was now only two-and twenty years of age. Her husband was laid up with the gout at the time, and she was left to the tender mercies of her mother-in-law. That inhuman woman refused to allow any but her own physician to attend to her, and yet for him she would not send. The disease, unchecked, had reached its height when a medical man passing by happened to call at the house. He was shocked at the spectacle Madame Guyon presented, for "her whole body looked like that of a leper," and in spite of the threats and invectives of the mother-in-law, who seemed beside herself with rage, he applied his lancet and saved the life of the sufferer. When she recovered she refused to avail herself of the cosmetics which were generally used to conceal the ravages of small-pox, and said that if God had designed her to retain her beauty, He would not have sent the scourge to remove it.

Thus was one dear idol smitten and demolished, but others remained. God had given her two sons. The elder was in the sixth year, the younger in the fourth year of his age. She loved them both, but one was especially the son of her affections. The elder she could not cease to love; but she loved him with some alternations of feeling, and in deep sorrow. He had been designedly subjected by his grandmother to a process of training, which resulted in insolent violations of filial duty. The second son was not thus injured. In the opening of his young affections and intellect he filled the measure of a mother's fondness and hopes. Her heart was fixed upon him. But God, who knew on

which side danger lay, took her Jacob and left her Esau. The disorder which had nearly proved fatal to the mother was death to the child. But the mother recognized the Hand that smote her and blessed it. She rejoiced in his Holy administration, however it might touch and wither all her worldly prospects. She felt that He was right as well as merciful, just as well as good, and that both justice and mercy are to be praised.

In July, 1672, Madame Guyon lost her father, and within a few days after a little daughter, three years old, then her only daughter, "as dearly beloved as she was truly lovely." And in 1674, began a trial more difficult to bear than even these. She was now made to enter what she terms "a state of desolation, which lasted with little intermission for seven years." "I seemed to myself," she says, "cast down as it were from a throne of enjoyment, like Nebuchadnezzar, to live among beasts," all was emptiness, darkness, and sorrow. "Alas!" she exclaimed, "is it possible that this heart formerly all on fire, should now become like ice." The heavens were as brass, and seemed to shut out her prayers: horror and trembling took hold upon her. In vain for her did the church doors open, and the chanted psalm ascend through clouds of incense. Gladly would she have had recourse to the vow, to the pilgrimage, to penance, to any extremity of self-torture. But she felt the impotence of such remedies for such anguish.

The 22nd of July, 1680, is celebrated by Madame Guyon as the happy era of her deliverance. It was the anniversary of that "Magdalen's day" which she regarded as the time of her conversion to God. About the middle of July, she wrote to Father La Combe, a man to whom her own instructions had been spiritually useful, and asked him if he should receive the letter before the 22nd of the month, to make her the subject of special supplication. The letter arrived in time. And on that memorable day she emerged out of the valley of the shadow of death through which she had been travelling for nearly seven years, to enjoy a light more unclouded than ever before. It does not detract from the mercy of God to see in her spiritual recovery the operation of outward causes. As in the case of the pious Cowper, her depression had probably a physical origin. But now for a considerable time her circumstances had undergone a favourable change. Her mother-in-law dropped gall no longer into the cup of her daily life. Domestic tormentors assailed her peace no more. An outer sky grown thus serene, an air thus purified, may well have contributed to chase away the night of her soul. Her nervous system, now relieved for a considerable time from the pressure which had well nigh crushed it, mental depression gave place to the spiritual enjoyment of those Christian principles which had still regulated her conduct even throughout her long period of darkness. She erred in regarding herself an outcast from God during these seven years, and, with John Wesley, we believe that she erred afterwards in the place which she assigned to such "darkness, desertion, and privation," as a means of purifying the soul.

The change in her outward circumstances was consequent on the death of her husband, which had occurred

on the 31st of July, 1676. When he was dying she felt it her duty no longer to submit to the interference of his mother. Feeling that at this solemn crisis there should be a full reconciliation between them, she knelt down at his bedside, and with characteristic nobleness, admitted that probably she had done things which had displeased him, but assured him that she had not wronged him in any case deliberately and intentionally. For whatever she had done amiss, under any circumstances, she now begged his pardon. His reply, uttered with strong emotion, was, "It is I who have done wrong rather than yourself. It is I who beg *your* pardon, I did not deserve you." From this time it was her privilege to watch at his bedside during the remainder of his days, to wipe away the drops of anguish from his brow, and to speak words of Christian instruction to his dying heart. And this she did when her own soul was inwardly tried by the deepest fears and sorrows.

THE VIOLET AND THE RUNNING STREAM.—A PARABLE.

By Rev. Palmer Law, Ware.

"You look dejected, my friend," said the running stream, as it went rejoicingly along, to a pretty white violet which grew in the dell, "Nothing seriously amiss, I hope!"

"Everything amiss!" answered the violet, pettishly.

"Indeed!" responded the running stream. "I am sorry to hear that. I am grieved when I meet with anything less happy than myself."

"You are very kind," said the violet. "Sympathy is soothing. But if there is anything wretched in this world it is I."

"*Wretched!*" said the stream; "I cannot understand you. *Wretched! wretched! wretched!* You utterly surprise me. Why there is happiness enough for you and everything beside, if you will only seek it."

"Seek it!" said the violet. "I have sought it. It has been the business of my life. I have strained every nerve to attain it, and here I am dying from *ennui*."

"Indeed!" replied the stream. "There must be something radically defective somewhere. If you will not think me too bold, may I ask, in what do you seek happiness?"

"I will readily tell you," said the violet. "I know that I am very pretty, and exquisitely formed, and delicately beautiful. I pride myself in these things. Just now I heard a band of children singing in my praise:

> 'We love the pretty violet
> That has such fragrance sweet;
> Its beauty and its odour, too,
> Afford us quite a treat.'

This threw me into an ecstacy of delight. I like to be admired. Nothing is so delicious. The sunbeams often gladden me with their presence, and they always speak admiringly of my person. The dew-drops, also, pay me kindly visits, and greatly refresh

me. Then I am left alone, and feel utterly disconsolate."

"Aye! aye!" cried the stream, "Everything is clear now. You seek happiness in the flattery and admiration of others; and, if I mistake not, in continually planning what to do for your own gratification everything must minister to you—and this amounts to a purely selfish existence."

"Yes," said the violet, drooping her head, and with a keen sense of shame, "I must plead guilty. But what can I do?"

"My course," replied the stream, "is the opposite of yours. The first question with me is not how to get happiness, but how to prove a blessing, and the greatest possible blessing, to everything that comes within my range. This naturally brings delight."

Here the interview was interrupted for a while by a lot of boys and girls, who, having just escaped from the village school close by, were bounding in all directions, half frantic with delight.

"Come, come," said a fine little fellow, taking his sister gently by the hand, "and let us swim our boat upon the water."

No sooner said than done. Others followed the example, and soon little paper and wooden boats thickly studded the stream. The adjoining woods rang again with childhood's merry laugh as one boat outstripped another, whilst the "Royal George" became a "total wreck," a third "capsized," and others met different fates.

"This is joyful!" said the stream to the violet, "to be able to afford these lovely children such acceptable recreation."

Now there came towards the stream a flock of a thousand sheep. Poor things! They were greatly fatigued with a long journey, and the overpowering rays of the sun shone pitilessly upon them, whilst they were, likewise, suffering intensely from thirst.

"Come, and welcome," said the stream to the flock of sheep. "Drink freely of my refreshing waters. They are entirely at your service. I shall be delighted, indeed, to minister to you in such a trying time as this."

The sheep accepted the gracious invitation, and were truly grateful for the cooling draughts which they drank; and as, after a time, the shepherd drove them away, they all desired that ten thousand blessings might be returned for the kindness shown.

"This is happiness, indeed!" said the stream to the violet. "My delight is in ministering. Wherever I go I seek to bless. In my waters I find a home for innumerable fish. As I flow through the forest I send supplies of nourishment to the trees. Plants, flowers, the pasture, birds, cattle, men, women, and children, I seek to benefit, and I am always happy."

"I see my error," said the violet. "Mine has been a selfish and not a benevolent life, and it has proved miserable indeed. But it is too late now to make amendment. Pray, my friend," she said to the stream, "will you warn my children, when they shall spring up next season, against the folly which has blasted my existence? Dear me! What is the matter? I am overcome with stupor."

The matter was soon apparent, for the violet withered away.

A young lady, just eighteen, tall

and commanding in appearance, and beautiful withal, was sitting on a rustic stile close at hand. She heard and witnessed everything that had taken place. Her countenance was overcast with a deep and settled gloom.

Why was it? She rode her palfry over the beautiful grounds. She went in the season to fashionable watering-places. She was greatly admired, and felt pleased with the flattering attentions paid her on every hand. Everyone gave way to her, and seemed to study her comfort.

"Ah!" she said, heaving a deep sigh, "I ought to be happy, but I am *not* happy. The violet and the running stream have taught me a lesson. Mine has been a selfish, and not a benevolent life. This shall no longer be."

She kept her vow.

A poor little beggar-boy, sick and starving, pale and emaciated, woe-begone and friendless, was coming along the lane. It was the same boy that she had passed without condescending to notice only a few days before.

She began to talk to him, and to inquire into his history.

"My dear child," she said, "you look very ill. Is your mother unkind to you?"

"Ah! good lady," he said, "Mother lays in the churchyard, and father, too, and I have a little brother there, and a little sister. They are all gone but me. I am left alone. Good lady, I am sick, and very ill, and I have no one to take care of me now. I wish that mother would come back. I know that she'd be kind to her poor little Johnny. I think I shall soon go to mother. She told me when she died, that if I loved the good Jesus, and prayed to Him to wash away my sins in His blood, that He would take care of her little Johnny, and be kind to him, and one day fetch him to His happy home. I think she called it 'heaven.' I think the good Jesus and the shining angels are coming for me soon."

The young lady clasped the orphan child to her bosom, and sobbed aloud. She took him to her abode, and attended him with all the fondness of a mother. By night and by day she nursed her dying charge. For three weeks she was a ministering spirit to that dear little boy, and then, one night, "the good Jesus" came, and "shining angels" came, and fetched him home.

It was bliss indeed to the young lady to do this work of mercy. She had never known such bliss before. Ever after she sought the widow and the fatherless, the sick and the afflicted, the outcast and the friendless, the down-trodden and the hater of God, and, as far as in her lay, she ministered to their temporal need, and spoke to them of "the good Jesus," and sought to lead them into the paths of blessedness and peace, upwards and homewards to the place of which the little boy said: "I think she called it 'heaven.'"

"I am thankful," said the lady, when she came to die at a good old age, "for the lesson taught me in my youth by the running stream and the violet. I have learnt, indeed, that a selfish life produces intense misery and that a benevolent life yields unspeakable delights."

THE GIANT CITIES OF BASHAN.

PART FIRST.

"BIBLE stories are grafted upon local scenes, and as is always the case in real history, these scenes have moulded and regulated to a greater or less extent, the course of events: consequently, the more full and graphic the scenes, the more vivid and lifelike will the stories become: Bible metaphors and parables take the vividness of their own sunny clime, when viewed among the hills of Palestine, and Bible history appears as if acted anew, when read upon its old stage." Mr. Porter, from whose fascinating book upon the Giant Cities of Bashan we quote these words, is thoroughly competent thus to testify; and all who are desirous of obtaining, not merely a glimpse, but a most graphic description of those scenes which are so intimately connected with divine revelation, should make themselves acquainted with his eloquent pages. Mr. Porter does not attempt a description of all Palestine, or of all Syria; he omits many of the most noted places and some of the most celebrated shrines, not because their mines of interest and instruction have been exhausted, but because he has been anxious to lead his readers to other and less familiar scenes. A special value thus belongs to his laborious and somewhat perilous researches. He had opportunities during a long residence in the east, of visiting regions seldom—some of them never before—trodden by European travellers, and in the volume before us, he has confined himself to those regions which appear to furnish information in some measure fresh and new. He has passed by Bethlehem and Nazareth, Hebron and Jericho, Tiberias and Sechem, that he might linger in Philistia and Sharon, Lebanon and Palmyra, Hamath and Bashan. The incidents and results of several visits to the same region he has grouped together, at the same time carefully filling in the events of sacred history, that the past may be more clearly seen through the medium of the present. During all his journeys the Bible was his constant companion. He read its prophecies as well as its history amid the scenes to which they refer; and throughout his book he has attempted to exhibit two pictures, one of the country, as seen by himself; another as sketched by the Hebrew prophets. With the conclusions, which a careful comparison of the land with the record has forced upon him, we cannot but agree; and it is with a startled, solemnized spirit, that we turn from many a scene of desolation which he has described, and recall the words of Moses,—"The generation to come of your children that shall rise up after you, *and the stranger that shall come from a far land*, shall say when they see the plagues of this land, even all nations shall say, Wherefore hath the Lord done this unto this land? What meaneth the heat of this great anger?"

Two important objects will be served by Mr. Porter's conscientious researches; they abundantly corroborate the truth of Holy Scripture, and they add new strength to the argument derived from the fulfilment of prophecy. In illustration of these two points, and as fully as our space

will allow, we shall take leave to make the book of the accomplished traveller speak for itself. Perhaps it would be impossible to select a district of Palestine around which more mystery gathers and in connexion with which greater scripture "difficulties" occur, than the province of Bashan. It is the land of sacred romance. From the remotest historic period down to our own day, there has ever been something of mystery and of strange wild interest connected with that old kingdom. In the memorable raid of the Arab chiefs of Mesopotamia into eastern and central Palestine, we read that the "Rephaim in Ashteroth-Karnaim" bore the first brunt of the onset. The *Rephaim*, that is, "the giants," for such is the meaning of the name,—men of stature, beside whom the Jewish spies said long afterwards that they were as grasshoppers. These were the aboriginal inhabitants of Bashan, and probably of the greater part of Canaan. Most of them died out, or were exterminated at a very early period; but a few remarkable specimens of the race—such as Goliath, and Sippai, and Lahmi (1 Chron. xx.)—were the terror of the Israelites and the champions of their foes, as late as the time of David; and, strange to say, traditionary memorials of these primeval giants exist even now in almost every section of Palestine, in the form of graves of enormous dimensions,—as the grave of Abel, near Damascus, *thirty* feet long; that of Seth, in Anti-Lebanon, about the same size; and that of Noah, in Lebanon, which measures no less than *seventy yards!* The capital and stronghold of the Rephaim in Bashan was Ashteroth-Karnaim, so called from the goddess there worshipped,—the mysterious "two-horned Astarte." Now, strange as it may appear, the cities built and occupied some forty centuries ago by these old giants exist even yet. Mr. Porter has traversed their streets, has opened the doors of their houses, and slept peacefully in their long deserted halls. Among the massive ruins of these wonderful cities, lie sculptured images of Astarte, with the crescent moon, which gave her the name Carnaim, upon her brow. Of one of these mutilated statues he took a sketch in the city of Kenath, and in the same place he bought from a shepherd an old coin with the full figure of the goddess stamped upon it.

The conquest of Bashan, begun under the leadership of Moses in person, was completed by Jair, one of the most distinguished chiefs of the tribe of Manasseh. In narrating his achievements, the sacred historian brings out a remarkable fact connected with the kingdom of Bashan. In Argob, one of its little provinces, Jair took no less than *sixty great cities*, "fenced with high walls, gates and bars; besides unwalled towns a great many"—Deut. iii., 4, 5, 14. Such a statement seems all but incredible. It would not stand the arithmetic of Bishop Colenso for a moment. Often, when reading the passage, Mr. Porter used to think that some strange statistical mystery hung over it. How could a province measuring not more than thirty miles by twenty, support such a number of fortified cities, especially when the greater part of it was a wilderness of rocks? But mysterious, incredible as this seemed, on the spot, with his own eyes, *he has seen* that it is

literally true. The cities are there to this day. Some of them retain the ancient names recorded in the Bible. The boundaries of Argob are as clearly defined by the hand of nature as those of our own island home. These ancient cities of Bashan contain probably the very oldest specimens of domestic architecture now existing in the world. Now that we have the results of an intrepid traveller's investigations, it seems strange indeed, that one of the most interesting of the provinces of the Holy Land should comparatively have been unknown, although it was regarded by the poet-prophets of Israel as almost an earthly paradise, and was the scene of a few of the most interesting events of New Testament history. The strength and grandeur of its oaks, the beauty of its mountain scenery, the unrivalled luxuriance of its pastures, the fertility of its wide-spreading plains, and the excellence of its cattle,—all supplied the sacred penmen with lofty imagery. Remnants of the oak forests still clothe the mountain-sides; the soil of the plains and the pastures on the downs are rich as of yore, and though the periodic raids of Arab tribes have greatly thinned the flocks and herds as they have desolated the cities, yet such as remain,—the rams, and the lambs, and goats, and bulls,—may be appropriately described in the words of Ezekiel, as "all of them fatlings of Bashan." The travellers, however, who have succeeded in exploring Bashan, scarcely amount to half-a-dozen; and the state of the country is so unsettled, and many of the people who inhabit it are so hostile to Europeans, and, in fact, to strangers in general, that there seems to be but little prospect of an increase of tourists in that region. Yet, the very isolation of Bashan added immensely to the charm and instructiveness of Mr. Porter's visit. Both land and people remain thoroughly Oriental. Nowhere else is patriarchal life so fully or so strikingly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham or Job. The raids of the eastern tribes are as frequent and as devastating now as they were then. The flocks of a whole village are often swept away in a single incursion, and the fruits of a whole harvest carried off in a single night. The arms used are, with the exception of a few muskets, similar to those with which Chedorlaomer conquered the Rephaim. The implements of husbandry, too, are as rude and as simple as they were when Isaac cultivated the valley of Gerar. And the hospitality is everywhere as profuse and as genuine as that which Abraham exercised in his tents at Mamre. Our traveller could scarcely get over the feeling, as he rode across the plains of Bashan and climbed the wooded hills through the oak forests, and saw the primitive ploughs and yokes of oxen and goads, and heard the old Bible salutations given by every passer-by, and received the urgent invitations to rest and eat at every village and hamlet; and witnessed the killing of the kid or lamb, and the almost incredible despatch with which it is cooked and served to the guests, he could scarcely get over the feeling, that he had been spirited away back thousands of years, and set down in the land of Nod, or by the patriarch's tents at Beersheba. Common life in Bashan he found to be a

constant enacting of early Bible stories. Away in this old kingdom he met with nothing in dress, language or manners, save the stately and instructive simplicity of patriarchal times.

As the rule, the ancient cities and even the villages of western Palestine have been almost annihilated; with the exception of Jerusalem, Hebron, and two or three others, not one stone has been left upon another. The state of Bashan, however, is totally different: it is literally crowded with towns and large villages, and though the vast majority of them are deserted *they are not ruined.* Mr. Porter has more than once entered a *deserted city* in the evening, taken possession of a comfortable house, and spent the night in peace. Many of the houses are perfect, as if only finished yesterday. The walls are sound, the roofs unbroken, the doors and even the window-shutters in their places. The reason assigned for such remarkable preservation is that the walls of these houses are from five to eight feet thick, and built of large squared blocks of basalt; the roofs are formed of slabs of the same material, hewn like planks, and reaching from wall to wall; the very doors and window-shutters are of stone, hung upon pivots projecting above and below. Some of these ancient cities have from two to five hundred houses still perfect, and yet for more than five centuries there has not been a single inhabitant in one of them. In Salcah, for instance, one of the most remarkable cities in Palestine, as nearly as Mr. Porter could estimate, five hundred of its houses are still standing, and from three to four hundred families might settle in it at any moment without laying a stone or expending an hour's labour on repairs. The town has long been deserted. The open doors, the empty houses, the rank grass and weeds, the long straggling brambles in the doorways and windows, formed a strange impressive picture which can never leave the traveller's memory. The view from the castle, on the summit of a steep conical hill which rises to the height of some three hundred feet, is wonderfully interesting. It embraces the whole southern slopes of the mountains, which, though rocky, are covered from bottom to top with artificial terraces and fields divided by stone fences. From their base the plain of Bashan stretches out on the west to Hermon; the plain of Moab on the south, to the horizon; and the plain of Arabia on the east, beyond the range of vision. Wherever the eye turned on this vast panorama towns and villages were to be seen. Bozrah was there on its plain, twelve miles distant. The towers of Bethgamul were faintly visible far away on the horizon. Everywhere on that vast panorama,—on plain and mountain side, in Bashan, Moab, and Arabia, far as the eye could see and the telescope command, were towns and villages thickly scattered; and all deserted, though not ruined. Many people might have thought, and a few people still believe, that there was a large amount of eastern exaggeration in the language of Moses when describing the conquest of this country 3,000 years ago: "We took all his cities at that time, . . . three score towns, all the region of Argob, the kingdom of Og in Bashan. All these cities were fenced with high walls, gates and bars; besides unwalled

towns a great many." No man who has traversed Bashan, or who has climbed the hill of Salcah, will ever again venture to bring such a charge against the sacred historian. The walled cities with their ponderous gates of stone, are there now as they were when the Israelites invaded the land. The great numbers of unwalled towns are there too, standing testimonies to the truth and accuracy of Moses, and monumental protests against the poetical interpretations of modern rationalists. There are the roads once thronged by the teeming population; there are the fields they enclosed and cultivated; there are the terraces they built up; there are the vineyards and orchards they planted; all alike desolate, not poetically or ideally, but literally, "without man and without inhabitant, and without beast." The best, the fullest, the most instructive commentary on the forty-eighth chapter of Jeremiah, that Mr. Porter ever saw, was that inscribed by the finger of God on the panorama spread out around him as he stood on the battlements of the castle of Salcah. It was a sad and solemn scene,—a scene of utter and terrible desolation—the result of sin and folly; and yet he turned away from it with much reluctance. He would gladly have seen more of those old cities and penetrated further into that uninhabited plain. A tempting field lay there for the ecclesiastical antiquarian and the student of sacred history, but the time was not suitable for such a journey, and other duties summoned him away.

From Salcah our traveller journeyed to Kerioth, which was reckoned one of the strongholds of the plain of Moab (Jer. xlviii. 41). Standing in the midst of wide-spread rock-fields, and encircled by massive ramparts, the remains of which are still there, every traveller can see how applicable is Jeremiah's reference, and how strong this city must once have been. The houses bear the marks of the most remote antiquity; their style points to a period far earlier than the Roman age, and probably antecedent to the conquest of the country by the Israelites. Moses makes special mention of the strong cities of Bashan, and speaks of their high walls and gates. He tells us, too, in the same connection, that Bashan was called the land of the giants or Rephaim, (Deut. iii. 13); leaving us to conclude that the cities were built by giants. Now the houses of Kerioth, and other towns in Bashan, appear to be just such dwellings as a race of giants would build. The walls, the roofs, but especially the ponderous gates, doors, and bars are in every way characteristic of a period when architecture was in its infancy, when giants were masons, and when strength and security were the grand requisites. A door in Kerioth measured nine feet high, four and a half feet wide and ten inches thick. The folding gates of another town in the mountains were still larger and heavier. Time produces little effect on such buildings as these. The heavy stone slabs of the roofs resting on the massive walls make the structure as firm as if built of solid masonry; and the black basalt used is almost as hard as iron.

There can scarcely be a doubt, therefore, that these are the very cities erected and inhabited by the Rephaim, the aboriginal occupants of Bashan, and the language of Ritter appears to be true: "These buildings

remain as eternal witnesses of the conquest of Bashan by Jehovah." Thus, there are at Kerioth and its sister cities some of the most ancient houses of which the world can boast; and in looking at them and wandering among them and passing night after night in them, the traveller's mind was led away back to the time, now nearly 4,000 years ago, when the kings of the east warred with the Rephaim in Ashteroth-Karnaim and with the Emim *in the plain of Kiriathaim* (Gen. xiv. 5.) Some of the houses in which Mr. Porter slept, were most probably standing at the period of that invasion. How strange to occupy houses of which giants were the architects, and a race of giants the original owners!

The temples and tombs of Upper Egypt are of great interest, as the works of one of the most enlightened nations of antiquity; the palaces of Nineveh are still more interesting, as the memorials of a great city which lay buried for 2,000 years; but the massive houses of Kerioth scarcely yield in interest to either. They are antiquities of another kind. In size they cannot vie with the temples of Karnac; in splendour they do not approach the palaces of Khorsabad; yet they are the memorialsof a race of giant warriors that has been extinct for more than 3,000 years, and of which Og, King of Bashan, was one of the last representatives; and they are, it is believed, the only specimens in the world of the ordinary private dwellings of remote antiquity. The monuments designed by the genius and reared by the wealth of imperial Rome, are fast mouldering to ruin in this land; temples, palaces, tombs, fortresses, are all shattered, or prostrate in the dust; but the simple, massive houses of the Rephaim are in many cases perfect as if only completed yesterday.

Willingly should we have followed Mr. Porter in his rambles through other of these old cities of Bashan, but the facts we have given are amply sufficient to prove how minutely the truth of Holy Scripture is corroborated by the most searching examination of Bible lands. The harmony between the book and the land is complete. No traveller can possibly fail to see it, and no conscientious man can fail to acknowledge it. Some account of Mr. Porter's visit to the land of the Philistines, and the force added to the argument from "prophecy fulfilled," by his researches, we reserve for our next.

THE STORY OF THE SABBATH-DAY STICK-GATHERER.

By the Editor.

This story is short, and soon told. "While the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. And all

the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." (Numb. xv. 32—36). What a hard man Moses was! and how terribly severe his laws! has, perhaps, been the inward thought of many who have read this story, not perceiving that this is but a disguised way of saying, How hard and terrible was the God of Moses! For both the law and its sentence were of God. The thought of other minds has often taken this shape, "The law of the Sabbath was a law of rigour, and bondage, and bitterness; those who would impose it on Christians do not know what manner of spirit becomes the new dispensation, any more than did our Lord's disciples when they would have brought fire down from heaven to destroy the Samaritans. To call on us to keep that old Jewish institution is to make bond-slaves of us." But this seems to me a very unsatisfactory way of disposing of the matter. Let us look, first of all, carefully at the real facts of the case.

"While the children of Israel were in the wilderness," probably soon after they entered the wilderness, though the date is not given, "they found a man that gathered sticks on the Sabbath-day." What he was to do with them we are not told. He could not require them for cooking food, for he had manna. He could not require them for warmth, for the desert was only too hot, at least through the greater part of the year. He had, therefore, no plea of necessity to justify his act. And we may conclude that it was what Scripture calls "a presumptuous transgression." No instance can be found in these Jewish records of the infliction of death for the violation of a ceremonial law, or for any departure, for which good moral reason could be given, from the letter of any law. And this very story is told in this place, evidently to illustrate the judgment of God on "presumptuous" sin. "The soul that doeth presumptuously, whether he be born in the land or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken his commandment, that soul shall be utterly cut off: his iniquity shall be upon him." Then follows this story, "While the children of Israel were in the wilderness," in illustration of the manner in which he should be dealt with who should "do presumptuously."

When the stick-gatherer was brought to Moses, Moses did not know how to act, and therefore put him in ward till he should receive divine instruction. This was in accordance with what he, no doubt, understood his commission to be. "God shall be with thee," said Jethro to him, "Be thou with the people to God-ward, that thou mayest bring the causes unto God." (Exod. xviii. 19.) But how should he need to bring this "cause" to God for instruction? was not the law plain? "Every one that defileth the Sabbath shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." Was it doubtful whether the action of this man constituted a legal "defiling" of the Sabbath, and constituted "work" in the sense forbidden by the law? I say, "in the sense forbidden by the law," for there were actions which might in some

sense be called "work" which were not forbidden by the law. "What man shall there be among you," said Christ, "that shall have one sheep, and if it fall into the pit on the Sabbath-day will he not lay hold on it, and lift it out?" (Matt. xii. 11.) Again, to the ruler of the synagogue, "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" (Luke xiii. 15.) These were not relaxations of the original law—"Thou shalt do no manner of work"—introduced by the milder rule of the Christian Lawgiver. They were practices which had always prevailed, and had always been deemed perfectly consistent with the strictest interpretation which could be put on the original law. So that the exceptions which are usually called "works of necessity and mercy" are not to be regarded as an afterthought, by which the iron inflexibility of the original law was made to yield to man's convenience. They were *in* the law from the first. The very contrast between the six days and the seventh showed that the work forbidden on the seventh was the common labour and secular occupation which were not only lawful but necessary on the six, not such work as was needful for the life, and health, and well-being of man and beast. If the words of the fourth commandment could suggest any other idea, the circumstances of the people at the time would at once correct the suggestion. Their life was now, to a large extent, like the life of the Patriarchs, pastoral. Agricultural labour could easily be suspended. The labour of the artisans in the camp (for there were such) could be suspended, but pastoral labour which could not be suspended. "They had flocks and herds grazing, in all probability, for miles round the camp, and not to go out to them was to devote them to serious inconvenience, if not to destruction." "To lead them from pasture to pasture, to watering-places, to the shade or shelter of rocks, to enfold them at night, were all works of necessity," and as such they were no violation of the law of the Sabbath.*

Had the act of the stick-gatherer been of this description; something, which, though work, was necessary to the life, or health, or well-being of himself, or family, or neighbours, or flocks, it would not have been sin, nor should he have been exposed to any peril in consequence. The very persons who seized him may have been far from the camp and tabernacle, watching over their flocks, and doing on the Sabbath-day all that was necessary to their safety and well-being. And in their eyes, although themselves doing work, his conduct must have been a wanton outrage on the sanctity of the Sabbath. In the eyes of Moses it must have been the same, else he had not put him in ward. The doubt was not as to the conduct of the man, and whether he had broken the Sabbath law or not. It was only as to how the case should be dealt with.

The question then returns, "Why not execute the law without further instruction from the Divine Lawgiver?" It may be that there were circumstances of which we are not

* See the admirable volume entitled "The Sabbath made for Man," by Rev. Micaiah Hills, pp. 53, 54.

informed. Or it may be that the only question was as to *how* he should be put to death. The penalty of his transgression had been "declared" in the law; the mode of its execution had not. But now, in answer to the appeal of Moses to God, it was, "All the congregation shall stone him with stones without the camp." It may be, likewise, that this being the first case that had occurred since the law was given, Moses felt the need of greater care. No precedent had yet been set to determine the administration of the law. This case would be a precedent for the future, and Moses would not act in it without the immediate guidance of the great Master, whose will, and not his own, he had to perform. It is instructive to observe that when a case of blasphemy occurred in the wilderness, a similar course was pursued. (Compare Lev. xiv. 10—16.)

The facts of the case being now ascertained, we think we find in them a clear illustration of *the difference between the universal Sabbath and the Jewish Sabbath, between the Sabbath as given to man and the Sabbath as given specially to the Jew.* And in this difference we have the key to a right understanding of the whole question of the Sabbath.

The Sabbath, like marriage, was instituted of God in the time of man's innocency in Paradise. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." (Gen. ii. 2, 3.) Such is the record of the institution of the Sabbath. And the record of the institution of marriage is in the same chapter. When Eve was presented by her Maker to Adam, Adam said, "This is now bone of my bone, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they shall be one flesh." On this second record our Lord put his seal when he said, "Have ye not read, that he which made them at the beginning made them, a male and a female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?" (Matt. xix. 4, 5). It must be equally true of the first record that it was "at the beginning," or, as expressed in Mark (x. 6), "from the beginning of the creation" that God "sanctified the seventh day," separated it from the other days, and set it apart for holy uses. And on this interpretation of the narrative, the only one it admits of without the most arbitrary violence, our Lord put His seal when He said, "The Sabbath was made for man."

During the twenty-five centuries which follow we have very distinct intimations of the division of time into periods of seven days, and then we come to the giving of the law on Mount Sinai. Of the ten commandments engraven on two tables of stone by the finger of God, the law of the Sabbath was the fourth. Now these Ten Commandments we hold to be a law for man and for the world, not for the Jew or the Jewish nation as such. We think them rightly designated the moral law, to distinguish them from a ceremonial law or

a civil law. The manner in which they were divinely separated from the other laws given to and by Moses points to their august pre-eminence over other Mosaic institutes. "God spake these words in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he wrote them in two tables of stone, and delivered them" to Moses in this form. (Deut. v. 22.) This honour was not conferred on any other laws given to and by Moses. These ten stand by themselves, and have nothing in them peculiar to any age or to any people. They are adapted to all nations, all climes, all conditions, all ages. And the position which the fourth occupies among them makes it impossible to take it away and leave the others still binding. "It is," as Dr. Owen has well said, "the custos, or keeper, of the whole first table, since our owning of God to be our God, and our worship of Him according to His mind, were to be solemnly expressed on the day of rest; commanded to be observed for that purpose; and if the latter be neglected, the former will certainly be neglected also." Observe its relation to the three commands which precede it. "In the first we have the exclusiveness of God's worship; in the second, the spirituality of His worship; in the third, its devout and reverential character, as well as the veneration of all that is divine; and in the fourth (which is the last of the first table, that which relates to our duties to God), the guarantee that in the midst of secular engagements it shall not be overlooked and set aside by the appropriation to it of a certain fixed and regularly returning proportion of time; all this is moral—clearly and divinely moral."

Oftener than once our Lord put His seal on the laws of the Decalogue as such, for when in explanation of His own words, "Keep the commandments," He said to a young man, "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother," adding the principle on which all these hang, "Thou shalt love thy neighbour as thyself," he surely meant to imply that the first table of the law and the principle on which it depends, "Thou shalt love God with all thy heart," were binding, and must be obeyed likewise. And with reference to the subject of the fourth commandment, Jesus called Himself, "the Lord of the Sabbath," not surely claiming to Himself the honour of being the Lord of an institution which was only one of the beggarly elements of Judaism and was about to pass away for ever, but the Lord of an institution which belonged to man, and not to the Jew, and which was to be man's heritage as long as man lived on the earth. As Lord of the Sabbath He declared its true import and requirements in condemnation and correction of the Pharisaic superstition, which not only sacrificed its spirit to its letter, but added to that letter what it was never designed to teach; but He did not abolish it. "The distinction as to places of worship was about to be abolished; and, in intimation of such abolition, our Lord said to the woman of Samaria, 'Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship

the Father.' Now, if with respect to the *time* of worship our Lord had a similar change in view, why, instead of language which declared its subserviency to human interests and implied its universality, did He not say, 'The hour cometh, yea, now is, when the true worshippers shall no longer respect a Sabbath, but esteem every day alike?'"

Let this suffice, for my present purpose, in defence of the opinion that the Sabbath was given "in the beginning" to man for a perpetual and universal ordinance. *And now comes the question, wherein did the Jewish Sabbath differ from the original and the universal Sabbath? What was there peculiar to the Jewish Sabbath?* This question is easily answered. The following is the form in which the law of the Sabbath was given to the Jews, after it had already been given to man as one of the ten which were written with the finger of God on tables of stone, "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord: whosoever doeth any work in the sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." (Exod. xxxi. 12—17).

You perceive the difference at once. To the Jew the Sabbath was to be a *sign* of God's covenant with them. The other nations of the earth, though equally interested with the Jew in God's Sabbath, had lost their knowledge of it, as they had of much else that was divine and for their good. And now that the Sabbath was restored and given to the chosen people it was to be a sign, as were other statutes, of their covenant relation to God. Hence, Moses, when recapitulating the Divine laws nearly forty years after they were given, declared the redemption of Israel from Egypt to be a reason why that people should keep God's Sabbaths. "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out from thence through a mighty hand, and by a stretched-out arm: therefore the Lord thy God commanded *thee* to keep the Sabbath-day." (Deut. v. 15). The original reason of the Sabbath was as binding on the Jews as on other nations, but this was a new and special reason which did not apply to others.

There is another difference between the original and the Jewish Sabbath; there was a minute prescription added in the latter which did not belong to the former, "Ye shall kindle no fire throughout your habitations on the sabbath day." (Exod. xxxv. 3).

But the chief difference was, that in the Jewish law the penalty of death was attached to the violation of the

Sabbath, "Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people."

Nothing can be more conclusive of the universal and perpetual character of the law of the Ten Commandments than this, that not fewer than seven of them, when incorporated in the Jewish code, had this awful addition made to them. As given on the tables of stone there was no penalty mentioned. The transgressor was simply left in God's hands, to be dealt with as God in the great judgment might determine. But as given to the Jewish nation these laws were to be maintained by the Jewish magistrate, and the infraction of them to be punished with death. "Thou shalt have no other gods before me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain." "Remember the Sabbath-day to keep it holy." "Honour thy father and thy mother." "Thou shalt not kill." "Thou shalt not commit adultery." In the decalogue these laws stand alone in their majesty, binding on the world, to be enforced as the Lawgiver may please. In the constitution of the Jewish nation they were enforced with the penalty of death.

It was not the law of the Sabbath alone, it will be observed, that was thus enforced. It was only one of seven that was so enforced. In each case the penalty was new, but the law was old. In each case the law had existed without the penalty, and might so exist again. And this is what we believe has taken place. The law remains—the law, "Thou shalt have no other God"—the law, "Thou shalt honour thy father and thy mother,"—the law, "Thou shalt not commit adultery,"—and equally, and on the same ground with these, the law, "Thou shalt remember the sabbath-day to keep it holy,"—each of them remains; but the penalty of death has passed away with the Jewish code, of which it formed a part.

To us, then, it is plain that all arguments against the existence and obligations of a Christian *Sabbath* founded on the specialities of the *Jewish* law, are irrelevant and aside the mark. As well argue against the perpetual obligation of the law, "Thou shalt have no other god before me," or the law, "Thou shalt honour thy father and mother," because in the Jewish Commonwealth these laws were punishable with death. We shall return to this subject to illustrate the grounds on which we identify the Lord's-day with the Christian Sabbath.

"Think, how, on the Sabbath morn,
When they neared the gloomy prison,
Tidings, by bright angels borne,
Told, 'He is not here but risen.'
Why your Lord's own words forget?
Christ will, at the place he set,
Still, a smiling Lord, be met."

PSALMODY IN LONDON CHURCHES.

By the Rev. John Curwen.

PART FIRST.

It is some consolation to one who is unable, at present, to take other work on the Lord's day, that he is thereby liberated to visit the Churches occasionally, and to unite with them in the service of truth, the service of prayer, and the service of praise. To serve God by opening mind and heart and conscience to His truth is most purifying, and to unite with His people in solemn, earnest prayer is most needful, most comforting,—but to join in the people's service of praise, to let your heart be lifted up and carried on the tide of the common emotion, while some hymn of hope, and trust, is uttered,—that is the *most blessed* part of worship, and it is of that I would speak.

I should like to impress on those who kindly read these words one great lesson, which the psalmody of London Congregational Churches has recently taught me more powerfully and certainly than I had ever learnt it before. I knew it before, but never *saw* it so clearly or *felt* it so strongly. And yet, it is only the simple lesson, that this "*service* of song" (1 Chron. vi. 31), this "*sacrifice* of praise" (Heb. xiii. 15), can only be truly "brought into the house of the Lord" (Jer. xxxiii. 11), with much painstaking and patient labour of the christian people. It is so with every true service, with every loving sacrifice, and those Churches and ministers who believe this to be as true of psalmody as it is of preaching and teaching, and "doing good," and giving, are the *only* people who can be happy and blessed in this part of public worship.

I have to describe the case of three Congregational Churches in which the psalmody is evidently *enjoyed* by the great mass of worshippers—enjoyed not as a musical treat, but as a service, a sacrifice, a sweet communion of saints. No Christian can attend these places without feeling what I have said to be true. But mark, that these results have in each case been obtained, not by the introduction of some wonderful tune book, which possesses the power of *charming* the people into the singing of praises—for in each of these cases a different tune book is used—and not by the purchase of a costly organ with many stops—for the largest of these Churches and that which has the fullest voice of the people uses no musical instrument and does not even organize a choir. But these happy results have been obtained, 1st, by a frequent awakening of conscience from the pulpit on the duty and the joy of offering "by Jesus, the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name," and, 2ndly, by *dedicating* a large portion of time through several years to the humble labour of teaching *the people themselves* to sing.

In the Church which I shall call D, the tunes were simple and sound, and the music moved with a quick pulse. Everybody was singing around me. I could hear the dear children's voices pouring down from their gallery, some of them singing the alto part. I

could hear the minister from his pulpit throwing out his voice with the people's in the spirit of simple heartiness. I could hear the Christian women, who stood on the platform below the pulpit, and who, like the daughters of Heman, were appointed for the ministry of "song in the house of the Lord." And I could hear the organ, not like a separate voice, but like a spirit pervading and filling the harmonies of the people. The hymn was ruling the music. I gave my own mind also to the hymn, and yielded my heart to the mighty stream of sympathy which was flowing by. Oh! that the organ had always kept its place, but it sometimes came out upon us, treading down our voices like a blundering elephant, and filling the place with a great harsh sound. Where I sat, in the gallery, I did not hear much singing in "parts." There was probably more down stairs. But there must still be, in that congregation, many persons to whom God has given *low* voices, and who cannot sing unison in high-pitched tunes, who should be taught to read music, so that they may sing the bass or alto. The tune-book which they use is printed in the tonic sol-fa as well as the established notation, so that the poorest and the least musical may learn to take their parts.

The tunes were admirably well suited to the character of the hymn, because they were adapted to the hymns, in no haste, just before the service, and by no coterie of persons wanting to try a pretty tune which "they have not had for a long time," but by devout and skilful men using much leisure for the purpose. In fact the hymn and tune are ready printed on the same page. Every worshipper who opens his hymn-book finds also the tune before him. He has both hymn and tune in his hands, without the discouraging awkwardness of having to hold two books at the same time. The editor of this book —a book so extensively used by the Evangelical Congregations of the Church of England, that its printer once told me that he was "always printing it"—says in his preface; "The music, it will be seen, appears invariably in company with the words, agreeably to the universal usage of our own country in the period succeeding the Reformation, and in modern Germany. Este's collection, in A.D. 1592, was found in every church pew, and was in general use; for the power of reading from notes was not then rare, but a general acquirement. The advantages of this arrangement are obvious and manifold. The clergy are spared the weekly trouble of selecting the tunes; the choice of music inappropriate to the words is avoided; a due variety of chants and tunes is secured; the people know the music they will have to sing, and by practising it at home can become thoroughly familiarized with it; and above all the melody becomes associated and intertwined in the people's minds with the psalm or hymn. The benefit of this last result is incalculable. No sooner is the hymn given out than the tune starts, at the same moment, to the memory, and, conversely. The tune suggests the hymn. The hymn calls to memory the tune."

I think that the part of the service in this church which was sung with the greatest fulness of voice—the greatest earnestness and fire—the truest worship, was the prose "Psalms for the

Day." When Congregational Churches chant, they commonly use the Bible version of the Psalms, and content themselves with one psalm, or part of a psalm, for one service on the day; but this Church, using the glorious liberty which is our strength as Congregationalists, and which I should be sorry to see broken down even for the sake of the nicest and most beautiful uniformity I could possibly imagine, have for some time sung from the Prayer Book version of the Psalms, and have sung all the Psalms "for the day." This early translation of the Psalms is perhaps a better one for singing than that which is in our present Bibles. And it is a small matter whether I myself prefer it, or prefer so many psalms at once. But this people take them up, three or four psalms together, and fling them about, in joyful strains, from one end of the Church to the other, with an evident fervour and gladness of heart which leaves no room for cavil.

It is plain that the people at D *enjoy* their psalmody. It is not the minister alone, or the choir, or the organist only, who feel it "*good* to sing praise unto our God, for it is *pleasant*, and praise is comely,"—it is the whole people—the "young men and maidens, the old men and children"—who *enjoy* their psalmody. Of how many of our Congregations can this be truly said? Without waiting now to answer that solemn and most serious question, I will ask and answer another of immediate practical importance to all who wish well to the service of God's house. How were these happy results attained? Did the organ do it? Did the hymn and tune book accomplish the work? Did the small choir under the pulpit call out the *voice* and the *heartiness* of the people? No. These may have helped—may have hindered—but the work was done by *ministerial faithfulness* on the subject, and by, at the least, *three winters of hard work* in the psalmody classes.

CONGREGATIONALISM IN THE CITY OF BRISTOL.

By the Rev. Edwin J. Hartland.

CHAPTER I.—DAYS OF SUFFERING AND HEROISM.

The spirit of Elizabeth had passed away, and the English sceptre, which had fallen from the grasp of the lion-hearted princess, had just been taken up by the feeble and pedantic James, when a clergyman came to Bristol whose ministry was destined to issue in results which he could hardly have anticipated. In the year 1604, the Rev. William Yeamans became the rector of St. Philips. He had learnt the Gospel in the school of the early Puritans; and "although," says the writer of the Broadmead Records, "in some things, he, keeping in his place, did observe According to y^e^ time that then was, yet would not suffer his hearers to use any blind devotion, as bowing at y^e^ name of Jesus, and ignorant or rather customary walking

and profaneing y^e^ Sabbath."* Through the blessing of God, his ministry excited attention, and aroused a spirit of inquiry among the people. Many became the children of God through faith in Jesus Christ; and, in proportion as they advanced in their apprehension of the spirituality of His kingdom and religion, the forms of the Establishment became distasteful to them.

Many of Mr. Yeamans' converts began to assemble in private houses for free worship and mutual counsel. Two such places are particularly referred to, "William Listun's house, a glover, near Lawford's gate;" "and Richard Langford's house, a house-carpenter in y^e^ Castle." "At these two places they mett mostly; where they did Cry day and Night to y^e^ Lord to plucke downe y^e^ Lordly Prelates of y^e^ time, and y^e^ Superstitions thereof; which prayers y^e^ Lord heard and graciously Answered in his time; although first he suffered them to pass through sore afflictions, and they were Scattered up and downe, that is most of them." The work thus begun was promoted by the labours of two other clergymen, one of whom was the rector of Llanvaches, Monmouthshire, the Rev. William Wroth, who, says the author of the Records, "for y^e^ Powerfullnesse and efficatiousnesse of his Preaching, with an Exemplary holinesse of his life, was Called y^e^ *Apostle of Wales;* for y^e^ Papist and all sortes almost honoured him for a holy man." In the year 1639 he founded a "separate" Church at Llanvaches, which proved the mother Church of the Nonconformists of the Principality. The other clergyman referred to was the Rev. Matthew Hazard, who probably officiated as lecturer in several of the churches in the city. While doing this he appears to have encouraged his converts to meet with other pious people privately "to Repeat sermon-notes," and for prayer. Among them was one very remarkable woman, who deserves to be specially mentioned on account of the influence she exerted over the early Nonconformity of Bristol. She was the widow of Anthony Kelly, a grocer, one of the earliest of Mr. Yeamans' converts. We are told "she was like a hee-goat before y^e^ flock; for in those dayes Mrs. Kelly was very famous for Piety and reformation, well knowne to all, bearing a liveing testimony against y^e^ superstitions and traditions of those dayes, and she would not observe their invented times and feasts, called Holy days."

This "gracious woman," "at his, and y^e^ importunity of y^e^ good people, was marryed" afterwards to Mr. Hazard, and used the increased influence of her new position to advance spiritual religion. These private meetings continued for about twenty years amidst much persecution, one being held in Mr. Hazard's own house. At length the bolder members of these assemblies resolved on separation from the Establishment altogether; and, in the year 1640, "these five persons, namely Goodman Atkins, of Stapleton, Goodman Cole, a butcher of Lawford's Gate, Richard Moone, a Farrier, in Wine-street, and Mr. Bacon, a young Minister, with Mrs. Hazzard," entered into mutual covenant to walk together as a Church of Jesus Christ. At first they met in private houses; but, at length, in the year 1671, they fixed their place of

* "The Records of a Church of Christ meeting in Broadmead, Bristol," p. 6. Edited by Rev. N. Haycroft, A.M.

worship at "y^e^ Meeting-house at y^e^ lower end of *Broadmead* (where y^e^ *Heretieks* called Quakers had formerly used to meet.)" There their successors continue to this day.

This Church was at first Pædobaptist as well as Congregational; so that it was, strictly speaking, the first Independent Church in Bristol. In the year 1653, thirteen years after its foundation, one of the members having become a Baptist, the Church "agreed that if any were convinced of that ordinance, they might practize it; desireing that such persons soe convinced, and practizing that ordinance of Baptism in that Scripturall manner, would keepe their places in y^e^ Church, and not leave their communion notwithstanding." The Church thus became, both in principle and discipline, thoroughly one with later Congregational Churches. But the Baptist element gradually prevailed. The communion was gradually narrowed, until, in the year 1757, the Pædobaptists in the congregation formed themselves into a separate Church, known afterwards as "the Little Church." Henceforward there existed in the same congregation, the strange spectacle of "two distinct Churches, with their respective officers, records, Church-meetings, and communions." This continued during the pastorate of the illustrious Robert Hall, and while the more profound, if less eloquent, John Foster, occasionally occupied the pulpit. The first step towards the removal of the anomaly was in the year 1839, when it was resolved by the Baptist Church, that the Lord's Table should be thrown open to all true believers; and that the Independent, or "Little" Church, should be invited to unite with them in the celebration of the Lord's Supper. Professor Newman, afterwards of University College, London, then a member at Broadmead, took an active part in accomplishing this change. But it led to a serious secession. In the year 1853 the two Churches were amalgamated "on a perfect equality of privilege," and so they have ever since continued.

Next to Broadmead, the oldest Nonconforming Church in Bristol is that at Castle Green. Of the circumstances under which it originated, nothing is known, all records of them having long since been lost, if such ever existed. The probability is that it was founded somewhere about the middle of the seventeenth century, for it is mentioned in the year 1654 as assembling in the house of Colonel Scroope, then governor of the Castle. There, in this same year, Edward Terrill, afterwards a "Ruleing Elder" in the Broadmead Church, the writer of its earliest "Records," and the founder of the Baptist College, decided to cast in his lot with Nonconformists. And there, possibly, and in the same year also, the congregation was disturbed by one of the earliest "testimonies" of the Quakers, delivered by John Audland and Thomas Airey. Terrill, writing of the year 1674, and introducing what he calls "OUR EIGHTH PERSECUTION in this Citty," speaks of six separate Churches as then existing in it. Of these three were Baptist; one Presbyterian, which in the following century became Independent, and erected Bridge-street Chapel, and two were Congregational, of which Mr. Thompson and Mr. Troughton were severally the pastors. The former met in the Castle; the latter, which consisted of but twenty

persons, chiefly females, had no fixed place of worship, and very soon became extinct.

It will not be supposed that the early history of the Churches thus gathered in Bristol, was one of peace and outward prosperity. They shared to the full the sufferings occasioned by the bitter persecutions of the reign of Charles II. But no persecution could outroot Nonconformity. It grew and multiplied; and, just as the oak only sends its roots deeper into the earth, and acquires greater vigour by means of the very storms which threaten to uproot it, so the cause of spiritual religion and free worship grew stronger amidst the cruel and bloody persecutions of the Stuarts and their myrmidons. In the great ejectment of 1662, seven ministers in Bristol lost their livings, among whom was the venerable Matthew Hazard, to whom reference has been already made. The next twenty years were very fruitful of suffering. Among the most prominent persecutors may be mentioned the two bishops, Gilbert Ironside and Guy Carleton, and their coadjutors, a drunken mayor, named Ralph Olliffe, and John Helliar, an attorney, "so notoriously impure that 'the like of him was not in the country round.'" To enter into det their doings would be out of pl a brief paper like the present. S it to say, ministers were threat fined, and imprisoned. One of John Thompson, M.A., the pas the Church in the Castle, died in and so great was the veneratic which he was held, that we are that "not lesse than five tho people of all sortes" followed h mains from the prison to the g "which made y^e^ Adversaries Adn Congregations were disturbed in most solemn acts of worship, scattered. To hide their min from spies and informers they recourse to curtains and trap-d Successive mayors resolved to en conformity, and to "harry out o land" all objectors. But it was purpose. Nonconformity cont and advanced, despite all oppo and all dangers. The Revol gave legality to its existence; an fact that in Bristol in October some 700 ministers and dele assembled in council proves, as the history of the British Chur that the seed sown in tears watered with blood, has not sprung up, but is still yielding to the glory of our Saviour.

CHAPTER II.—DAYS OF FEEBLENESS AND REVIVAL.

THE heroic age of Bristol Congregationalism closed with the accession of William and Mary. The period of peace which followed was, in its turn, succeeded by one of spiritual feebleness. The vigorous piety of the fathers declined in their more favoured children. The fervour which had characterised the Churches in the days of persecution yielded to cold respectability. Arianism still further sapped their life; and, toward middle of the last century, they rapidly lapsing into a frigid form if not death. Just at this tim apostles of the mighty Methodis vival visited the city. George W field had been ordained on the June, 1736. Very soon after th came to Bristol, and such was th fect of his preaching, that on a s visit, on the eve of his departu

America, he was met about a mile from the city by multitudes on foot, and some in coaches, and the streets were lined with spectators who blessed him as he passed. In giving an account of one of the services held on this occasion, he says, "some hung upon the rails, others climbed up the leads of the church; and altogether the church was so hot with their breath, that the steam would fall from the pillars like drops of rain." Three years after this he first took to preaching in the open air, at Kingswood, and both there and in Bristol thousands flocked to his ministry. The labours of the Wesleys at the same time were little less successful. A spirit of inquiry was awakened, and hundreds were made to feel the power and blessedness of the Gospel. Meanwhile, the feeling of the old Nonconformist Churches with reference to this movement may be gathered from some curious entries in the Broadmead minutes of the time. For instance, under date September 9th, 1742, we read, that "messengers were appointed to visit three members, and to 'reprove them for going frequently to hear John and Charles Wesley, and to learn by converse with them whether they had imbibed their corrupt notions.'" Other entries of a similar kind follow at intervals. But the Methodist Revival advanced. It was soon found necessary to provide some place in which the converts of Whitefield might be gathered in Church-fellowship. The Tabernacle was erected and opened for Divine service on the 25th November, 1753; and here, nearly fifty years afterwards, the first Sunday-school in Bristol was established.

It may be well for us to pause a moment or two here in our narrative, and consider the effect which the erection of this Tabernacle had on the Churches of the city. For years it may be said to have been the great central seat of evangelical religion. It is, perhaps, impossible to estimate the extent of the blessed influence it has exerted, and of which the Churches of all denominations have been, more or less, the partakers. But it is by the Congregational Churches that this influence has been most fully felt. For more than a century, with the exception of a very short interval, the pulpit was filled by "supplies." This brought to the city some of the most eminent men of our denomination, and occasionally of others, also, from all parts of the kingdom. Their personal influence and the power of their preaching were thus felt in Bristol, as well as in their own neighbourhoods. In this way, too, Bristol became closely connected with most of the largest and most vigorous Churches both in London and in the provinces. Whatever signs of life were to be observed among them, whatever plans of benevolent activity were adopted by them, were thus likely to be reported and discussed among the members of the Bristol Churches. In this way they would be stimulated, would be kept abreast of the times in benevolent and religious enterprises; and whatever Bristol may have been in this respect in the past, may have thus been owing, in no small measure, to the old Tabernacle. Nor must we forget the influence and power exerted by Tabernacle men. Not to mention names here to which I shall have occasion presently to refer, we may yet say that not a few of the chapels in our city owe their existence very

largely to benevolent and large-hearted men, whose love to Christ and His Church was first awakened by the ministry of the word in that house in which Whitefield had broken the bread of life to the perishing. Thus much I have deemed it only just to say of the relation of the Tabernacle to the other Churches of the city.

In noticing the influence of the Methodist Revival of the last century over the Congregational Churches of Bristol, it would be unseemly to omit all mention of the labours of the Countess of Huntingdon (who had before assisted Whitefield in the erection of the Tabernacle) and those of the ladies Glenorchy, Maxwell, and Henrietta Hope. Through the instrumentality of the first-mentioned, a large assembly-room in St. Augustine's-place was, in the year 1775, converted into a chapel, called "Zion Chapel," and here William Cooper, afterwards of Dublin, was frequently obliged to stand in the window and preach to a vast multitude, of which by far the larger part was outside the chapel. The three other ladies just mentioned united a few years afterwards in the erection of Hope Chapel, at the wells, where the venerable W Jay may be almost said to have his pastoral life.* Thus, at the ning of the present century, wh population of the city was about 6 souls, there were two regular C gational Churches. The older of in the Castle, was declining und ministry of the Rev. John He predecessor of William Thorp other, at Bridge-street, was onl beginning to revive through the e preaching of Samuel Lowell. these were closely connected the Churches which had arisen out labours of the Calvinistic Meth At the same time the Establishme vided some eighteen parish chu besides the Cathedral, the Mayor two other Episcopal chapels. Baptists had two congregation at Broadmead, under the care Ryland, with whom the Rev. H was associated, and that at the P of which the Rev. John Shar pastor; and the Wesleyans ha congregations, two of which among the largest free Churc the city.†

CHAPTER III.—DAYS OF PROGRESS AND EXTENSION.

It would occupy too much space to trace the growth of Independency in Bristol step by step. We shall, therefore, pass at once to the year 1851, and see what progress it had made during the first half of the present century. To enable the reader to estimate this more accurately, I will place it beside the growth of the population on the one hand, and that of the other leading Christian Denominations on the other.

The population of the city in 1851 was 137,328, showing an increase during the half-century of 7 souls. To meet the religious sities of this multitude there ha

* Autobiography of William Jay,

† Early in the present century ar was made to establish a Theologic lege in Bristol. The suggestion ori came, it is believed, from the Timothy East, then of Frome. favourably received by several gent among whom were the late Messrs Wills and S. Prust, who undertook vide funds to a certain amount. T Institution was called the "Bristol gical Institution," and was establis the year 1816. The Rev. William was appointed theological tutor, a

, since 1801, thirteen churches nnection with the Establishment, les the chapel belonging to the um for the Blind. The Wesleyan hodists had built six chapels, of :h two were instead of smaller dings they had relinquished. The tists had erected five new chapels, which one had been considerably arged before the year to which we referring. During the same time Congregationalists built eight new pels where none had previously ted; erected three more in the ce of old ones with inferior accom- dation, the earliest of which had n rendered necessary by the grow- ; popularity of William Thorp; pur- ased one after it had been aban- ned by the Wesleyans, and re- ened it for Congregational worship; d very considerably enlarged and modelled another which had been ilt early in the century. So that the space of fifty years the Inde- ndents in Bristol had erected eleven apels, one of which they afterwards ered and enlarged; and purchased d re-opened one. These numbers represent only those places of worship in which Congregational CHURCHES have been formed. Besides these there were preaching stations. Hence, in the returns of Religious Worship made in the Census of 1851, we find the number of Independent chapels given as twenty, including the "Calvinistic Methodist" Tabernacle.

A glance at those returns may be suggestive. According to them the Church of England then provided accommodation in the borough for 31,884 persons, the Wesleyan Methodists for 8,242, and the Baptists for 5,926. The Congregationalists were in advance of all the other Free Churches, and provided for the worship of 12,272 persons. In what proportion was this accommodation used by these different bodies on the Census Sunday? I give it in round numbers, and, therefore, only as an approximation to the truth. The proportion of worshippers to sittings, at the service best attended, was in the Church of England as eighteen to thirty-one; among the Baptists as a little above one to two; among the Wesleyans as one to four; and among the Congregational lists as seven to twelve.

A few sentences will be sufficient to show the present position of Independency in Bristol as compared with what it was fourteen years ago. The present population of the city cannot be less than 164,000 souls, showing an increase, since 1851, of 26,672. To meet the religious necessities of this increase, and to make up previous deficiencies, the Establishment has erected eight new churches, and altered and adapted to its services a Wesleyan chapel which had been forsaken through the "Reform" move-

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lest son classical tutor. Its first, and, it turned out, its only students, were bert Vaughan, now Dr. Vaughan, and hn Jukes, now of Bedford, who were mitted at the beginning of 1817. They d not been long engaged in their studies ien circumstances led to the resignation the classical tutor. No one was ap- inted to succeed him. "Mr. Thorp nself showed no aptitude for teaching; r, indeed, any love for it." The two idents were allowed free access to him conversation, and their studies were rsued according to the plan he recom- nded; but beyond this they derived little no advantage from their association th him. Their attainments were the ult of their own private labour rather an of any assistance rendered them by e Institution, and, accordingly, when ey left, in 1820, it was allowed to pire.

ment. Thus, without reckoning the Cathedral, the Mayor's chapel, or the private chapels of two asylums, the Church of England provides for Divine worship to the extent of forty churches and two chapels. Of the incumbents of these probably about twenty-eight may be reckoned as belonging to the Evangelical school. Since 1851 the Wesleyans have built but one chapel, and sold one to the Established Church, while in the case of one, if not two, the number of sittings has been diminished. But the inactivity of Wesleyans has been fully made up by the energy of seceders from them. The Methodist Free Churches have erected nine chapels; the New Connexion, the Primitive Methodists, and the Bible Christians, one each. The Baptists have erected two, and the Presbyterians one. During the same time Congregationalists have enlarged one chapel, and erected two, of which one has been twice enlarged since its erection in the year 1861. The present number of Congregational chapels in Bristol is 16, not reckoning preaching stations, where, however, small chapels have, in most cases, been built. The Sunday-schools connected with them contain 4,753 scholars, taught by 419 teachers, of whom 350, or nearly five-sevenths are Church-members.

CHAPTER IV.—THINGS WORTHY TO BE NOTED.

Any notice of Congregationalism in Bristol would be incomplete which did not advert to some of those more prominent characteristic features which its history develops, but which could hardly have been brought out in the rapid survey we have hitherto made. Foremost among these must be placed,—*its extent*. Not only are Congregationalists the largest and most powerful body of Nonconformists in Bristol, but the provision they make for the purely spiritual wants of the community will bear favourable comparison with that which Independency has made in any other of the great provincial towns of England. As an illustration we will take the proportion of places of Divine worship to the population. Leaving the metropolis out of the question, there are in England nine cities and towns, the population of which, severally, was returned at the last census as over 100,000. In these the buildings for public worship erected by Congregationalists will bear the following proportions. (I omit all fractions, and take the last return made of Churches, that sent to the Editor of the "Year Book" in the autumn of 1864):—In Wolverhampton, there is one Independent chapel to every 49,215 persons. In Newcastle-on-Tyne there is one to every 36,480 persons. Liverpool, the population of which has increased more than five-fold in sixty years, has one Independent chapel for every 26,114 souls. Sheffield has one for every 28,144 souls. Leeds has one for 23,018; and Birmingham one for every 21,139. Manchester, Bradford, and Bristol stand highest in the list. The first, including Salford, has one Congregational chapel for every 16,429 of her population, and Bradford one for every 11,802. Bristol stands the highest of all; and has one chapel provided by Congregationalists for every 9,630 persons. This provision, there is every reason to hope and believe, will be shortly increased. Ar-

rangements are already considerably advanced for the erection of another chapel in Clifton; and then there will remain two or three other new neighbourhoods in which there will be not only ample room for Congregational Churches, but an imperative demand for increased provision for religious worship. Attention has been already called to these districts. The occupation of them may, possibly, lead to changes among existing city Churches. But there is the will to occupy them. The way in which to do so most wisely will be made clear in due time.

Another feature of Bristol Congregationalism which its history develops is—*its Evangelizing Energy.* The number of its churches may be taken as evidence of this. But I refer now particularly to the efforts it has put forth simply to bring men to Christ, rather than to the extension of its own specific ecclesiastical principles, and the increase of its places of worship. The Bristol City Mission had its origin in the devoted zeal and labours of one of the Congregational pastors of the city, who afterwards died as a Missionary in Jamaica. The constitution of the society was entirely unsectarian, but practically its support gradually devolved on the Independent and Baptist Churches, and last year five-eighths of its income, besides a proportionate number of its gratuitous labourers, were supplied by those of our order.

Early in the present century a society was formed in Bristol which has not, perhaps, an exact counterpart in any other of our large provincial cities. I refer to the Bristol Itinerant Society. It was founded in the year 1811, by the united action of the Independent Churches and their pastors. Its object is to carry the Gospel of the Saviour to the villages and hamlets around the city, within a circle the diameter of which is about twenty-four miles. It provides for preaching the Gospel by means chiefly of lay-preachers, who visit the different stations according to a quarterly plan drawn out by the superintendent. With these preachers it sends out teachers to organize and conduct Sunday-schools, the establishment of which was one of the primary objects aimed at by the founders of the society. As these labours were successful, as Chapels were built and Churches founded a new want began to be felt. It was seen that the congregations thus gathered needed some supervision during the week, when the agents of the society were not with them. In many cases the only deacon was the superintendent of the school, who was resident in Bristol, so that the sick and the dying could only be irregularly visited, and little could be done to carry the Gospel to the minds of the careless and the degraded. Thus the society was led to the employment of Evangelists, whose time might be wholly devoted to ministerial work. Last year three such Evangelists were employed, each of whom had two or three congregations under his care. In this way the Gospel is regularly preached, and Christian Ordinances administered in twenty villages immediately around the city. In this work the students of the Institute for training Home Missionaries now take their full share; and they are thus practically prepared for the great work for which they are intended. According to the last report these village Churches contained 579 mem-

bers, of whom 57 had been added during the year. The congregations were made up of 2,395 persons; 1,293 children were under instruction on the Lord's day; and 1,138 families were under domiciliary visitation.

In the blessings of this evangelizing energy the county at large has also greatly shared. Twenty-five years ago, when the Bristol Home Missionary Society was united with the Gloucestershire Congregational Union, the representatives of the Churches passed a resolution "to prosecute the work of evangelization with increased energy, and to attempt to plant the standard of the Cross in every destitute village and hamlet of the county." This pledge has not yet been redeemed, but not a little has been done towards it; and in all that has been done the Bristol Churches have borne their full part. Last year they raised two-thirds of the income of the County Union, besides contributing £395 2s. 10d. towards the support of the Training Institution. The growth of this spirit of Home Evangelization in Bristol has been very rapid during the last ten or twelve years. The efforts made for Foreign Missions, it must be admitted, shew no corresponding advance. But then it should be remembered, that while in preceding years the demands of Home had been but feebly and inadequately responded to, the claims of the Heathen had been clearly recognized and generously met. It should also be remembered, that while the Bristol Churches have grown more alive to the spiritual wants of their own neighbourhood and county, they have continued to be abreast of the foremost provincial congregations in their contributions for Foreign Missions, and last year the largest amount sent by any one congregation t London Missionary Society wen one of them. Their missionar has never flagged. They have as anxious as ever for the conv of the world to Christ. They only begun to have a cleare deeper insight into the meaning Saviour's words, "*beginning* Jerusalem.

Not less worthy of notice *power of individual effort* whic history of Independency in E peculiarly developes. It has be ready seen that Nonconformity i city derives its origin from the so labours of a vicar of St. Philij the early part of the seventeenth tury, and the extent to which a lar feature may be traced in th tory of the Congregational Chu severally is not a little remarl The Tabernacle is the memor the apostolic zeal and self-de labours of George Whitefield. Lodge-street Church arose out o work of the Countess of Huntin Zion Chapel is the result of musings of a solitary heart ove religious destitution of the large lation of Bedminster, and it star monument of the liberality of th John Hare, of Firfield, who er it at his own expense. The names of Hope Chapel and Chapel associate them with in duals through whose exertion generosity chiefly they were ere Two of the Churches in St. Ph arose out of the evangelical ear ness and toil of two of a bar brothers, over the loss of the eld whom, who was ever foremost in good work, we have not yet ceas mourn. With the chapels at I bury and Redland the names of

liam and Henry Wills, and the venerable Richard Ash will be for ever associated. In all these cases the sense of individual responsibility, leading to individual labour and liberality, has issued in blessed results. Nor is the influence of this principle less manifest in connexion with the evangelizing efforts of the Churches of this city. The late William Thorp was one of the first to contend for the holding of missionary meetings out of London. Through his influence and exertion the first Auxiliary to the London Missionary Society was formed, and that in Bristol. The success of this enterprize, "notwithstanding the discouraging prognostications of many," led very speedily to the formation of similar auxiliaries in Manchester, Liverpool, and other towns in the north of England. The large sums which are now annually collected here during the missionary week, and which form so peculiar a feature in the Bristol anniversary, may be ascribed in no small measure to the example of a Christian lady, followed up by the influence and eloquence of John Leifchild and William Thorp.

The necessary limits of this paper will not permit us to pursue this subject further, or it might have been shown in many other instances, how the history of the Bristol Churches developes the power and fruitfulness of individual effort in connexion with the spread of the Saviour's kingdom.

There is one feature of Bristol Congregationalism which fidelity compels us to notice, which must be held to be a serious defect. I refer to its *neglect of popular education.* While Independency has done very much towards meeting the religious wants of this great city, it has done comparatively little towards providing for the masses of the people the means of elementary secular education. It is true, indeed, that some members of our Churches have done much in this matter, and some excellent day-schools exist supported largely by Congregationalists. But we speak now of the action of the Churches rather than of that of individual members. Considering the number and strength of these Churches, they have manifested no earnestness in the cause of elementary education at all worthy of their position. While it would be difficult to find a parish without its national school, it is quite the exception to find a Congregational Church with a day-school supported by it, or largely under its influence. And what is worse, the Churches are not yet alive to the importance of the subject. They do not see the bearing it must have on the future history and prosperity of their denomination in the city. Into the causes and remedies of this state of things it is not for us here to enter. We simply notice the fact. Fidelity to truth would not allow us to pass it over in silence when speaking of the characteristic features of Bristol Independency.

The last feature of the Bristol Churches we shall notice is *the feeling they discover of the need of greater denominational unity.* Perhaps there are few cities, the Congregational Churches of which are more closely united than those of Bristol. Their co-operation in all common labours may be said to be complete, altogether undisturbed by the jealousies and rivalries which may possibly exist elsewhere. This union binds together the two great branches of the Congregational family, pædobaptist and

anti-pædobaptist. But among the Churches of the former branch in this city there has grown up a feeling of the need of greater union among themselves,—of truer unity, indeed. There has been awakened a sense of the value, nay, of the necessity of some mode of practically realizing and exemplifying the fact, that they are truly but one Church, if I may be allowed the expression, however many congregations there may be. With this feeling unconsciously, perhaps, influencing many, yet really existing notwithstanding, efforts have been made, and hailed with delight, to draw the Churches closer together, to tighten and strengthen the bond which has united them to one another. For nearly three years past a meeting has been held, at fixed times, of the pastors and deacons, at which united prayer is offered, and subjects of common interest are discussed. These meetings are as much as possible of an informal character, and topics connected with the spiritual condition of the Churches, questions of discipline, of worship, of mutual relation, and the like, are considered. A feeling of deeper mutual sympathy is thus cherished, and an effort is made towards greater denominational unity. In one district of the city a similar feeling has led the pastors and deacons of the Churches to project periodical united celebrations of the Lord's Supper. Independency has often led to isolation. Such was not, however, the apostolic idea. And the Bristol Churches seem to be feeling their way in the direction of the true apostolic thought of one Church in one city, though it is all but certain that *now* the difficulties in the way of organic unity are insuperable.

In conclusion, it would be interesting, and, without doubt, instructive also, to know something of the inner religious life of these Churches, and of the moral and spiritual power which they exert in this city and neighbourhood. But, beyond what may be gathered from the remarks already made, these are questions on which I do not feel competent to speak. Possibly no materials could be gathered from which a satisfactory opinion upon them could be formed. Or, if they could, it would only be as the result of a prolonged induction of facts spread over a very wide surface, and often very subtle in their form. Such a process would consume much time, and require not a little profound thought. For the present, therefore, it must be left untouched. In the meantime, while we mourn over many defects, and while we earnestly and devoutly seek that Bristol Congregationalism may be a brighter, a holier, a more blessed thing in the future than it has ever been in the past, we would also thank Almighty God, the source of all grace and mercy, for what the Churches in this city have been and are, for what they have done and are doing. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for thy mercy and for thy truth's sake."

OBITUARY.

REV. SAMUEL DAVIS, LATE OF BOW AND BARNET.

THIS servant of God was born on the 17th of March, 1803, at Leominster. His parents were Nonconformists, but almost all his other relatives were of the Established Church. In his school days he was thrown amongst Episcopalians, and, he has many times related with much amusement the single-handed combats he fought, on behalf of the principles to which his parents were attached. When he was of an age to understand religious truth, he found that the gentleman whose ministry his parents attended, held very peculiar views both of doctrine and practice. He had been an Independent minister, but had withdrawn from them and from all other denominations; he wrote books both for the old and young in his congregation, and required them not to read any others: in addition to this he made laws, by which the young people were neither to be apprenticed nor to marry out of their community, and for acts of disobedience a sinners' bench was provided in the chapel. Much in all these things displeased the mind of Samuel Davis, and he rejected altogether the form of truth which was at this time presented to him, until by God's grace he was led to study the Bible for himself, and for three years it was his constant companion, and from it he obtained, without having any earthly friend to help him, his first views of religious truth. He was naturally anxious to put before his parents and fellow worshippers what he had found himself, and at length, the minister being laid aside, the father of Samuel Davis was asked to take his place; he deputed his son to this office, who agreed to undertake it on one condition, which was, that he should not be compelled to read one of the sick minister's sermons. This was agreed to, and he set forth the views which he had learnt from God's book. The result was Samuel Davis was denounced as a heretic, but after a time more than half the congregation left, and went to hear the youthful preacher in his father's house. Some years elapsed, and at the age of twenty-one, being at Worcester, he heard for the first time a sermon in which the Gospel was clearly set forth, and about the same period he met with a Home Missionary, who also helped him spiritually. He now began to desire to devote himself to God's work in the ministry. Eventually, in the providence of God a chain of events led to his being with Mr. Scott, of Rowell, Northamptonshire, for a year's preparation before entering College.

His College course was pursued at Highbury, whence he was called in 1831 to a sphere of labour at Bilston, in Staffordshire. He was engaged here for about two years during the period that the cholera raged so fearfully in the district, and his efforts for the distressed and bereaved poor attracted the special notice of the Government Commissioners. Going in and out amongst the people both by day and night, he was of course exposed to more than ordinary risk, and was at last himself seized with the malady, by which his health was so shattered that he was compelled to seek rest in temporary retirement.

Mr. Davis's health being re-established he accepted in the year 1833 an invitation to become co-pastor with Mr. Bromley, of Needham Market, and on March the 18th, 1834, he was ordained, and laboured earnestly and with great success for several years. Mr. Bromley retired in a very short time, and it became apparent to the Church and Congregation that for the advancement of the cause of Christ, a special effort ought to be made to erect a new and commodious chapel.

Accordingly Mr. Davis engaged to raise £700 in the county and elsewhere,

upon the understanding that the congregation would obtain a second £700. The condition was complied with, and the promise fulfilled: and the Congregation at the successful conclusion of this effort presented him with a testimonial, as an expression of their appreciation of his earnest and devoted services in this cause. One instance of his simple faith in God in this matter may with propriety be related. A piece of land was required for the erection of the new building: it belonged to a person who had previously refused to sell it, and to whom, from his well-known character, each of the members of the Committee was unwilling to go. Mr. Davis said to himself, "This will never do, the heart of that man is in God's hand; if this be God's work He can obtain for us this land:" he gave himself to prayer, and, expecting an answer, one morning he went over to see this person and to put the matter before him; contrary to the expectations of all his friends he was courteously received, his representations listened to, and an arrangement made by which the ground was obtained.

In June 1841, Mr. Davis was called, in the providence of God, to a wider sphere of usefulness. He then entered upon a ministry of twenty years, at Harley-street Chapel, Bow, where he had been invited for the express purpose of raising a cause which had become almost extinct, and heavily burdened with debt. The chapel in this place was exceptionally large, far larger than the neighbourhood then required. However, by earnest, simple trust in God, a numerous and influential congregation was raised, and a debt amounting in various ways altogether to about £2,400 was removed, and in addition to this, commodious school and class-rooms were erected. During his stay here he received many pressing invitations to other spheres of labour where the work would have been far less trying and laborious, but he felt God had sent him to accomplish for Him a work at Bow, and he could not leave until it was completed.

In June, 1861, he accepted a cordial invitation to the pastorate of Wood-street Chapel, Barnet, where he gained the esteem of all who knew him. Those who differed from him most widely, in matters of religious or denominational opinion, were not less ready to show him sympathy and kind feeling in his last illness, than were his own congregation.

Mr. Davis was much interested in the London Missionary Society, and in the Moravian Missionary Society, for both of which he frequently travelled. He was also greatly esteemed at Union Chapel, Islington, where, for many years, he preached at regular intervals on Sunday afternoons while in London. His preaching was thoroughly practical, full of natural illustrations. Many of his sermons his hearers will never forget; he heartily loved all natural objects, and these suggested to him continually such illustrations as were interesting and instructive to his hearers. He was a good student because his mind was always at work; his general knowledge was very extensive, and he took a warm interest in all true progress. He often said in his latter days that he had learnt to think little of human systems, but to think much of what unites together all the people of God. The following testimony is given by one of his brethren, concerning him at the Hertfordshire County Union. "We have pleasant recollections of his brotherly sympathy, his practical wisdom, and his willingness to be anything or nothing so that the work of the Lord went on. Through severe sufferings he passed with inward peace home to God. Over such assemblies as this, as some of the workers are drafted, year by year, for heavenly employments, 'the shadows of the absent hang.' We almost feel his shadow as we repeat the words with which he closed his last address to us; 'And now dear brethren, our time on earth is short, our

work hard, our hindrances many, our enemies powerful; but our sufficiency is of Christ, and our reward sure. Let us then be steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord.'"

In December, 1864, Mr. Davis's health failed suddenly: he was laid aside for a month, and afterwards obliged to leave home for several months, when he visited his relatives and friends, in Worcestershire, Gloucestershire, and Herefordshire; wherever he went it was especially noticed how entirely resigned he was to the Divine will: he never murmured, he said often, "I am not troubled about the future, I am in God's hand;" he spoke frequently as if expecting he should never entirely recover. However, God permitted him to return to Barnet and preach for about six Sundays; on Wednesday, the 14th of June, he was seized with epilepsy; he entertained strong hope of preaching on the following Sabbath, and he began preparation for the purpose. His medical adviser knew this could not be permitted, and he relinquished his purpose, but on the Sunday morning he presided at the Supper of the Lord, and gave his last address to his people, one which they will not soon forget. The next day he had another attack, and from this time he gradually sunk. When conscious, although speechless, he was very happy, and indicated again and again his complete trust in God; when a Bible was brought to him on the last Sunday that consciousness remained, he put his finger upon two passages, "Though He slay me yet will I trust in Him," Job. xiii. and, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," James 1, and they seemed to afford him great comfort. From this day, consciousness almost entirely left him, and on the Saturday following, July 8th, he calmly fell asleep in Jesus." "Them also that sleep in Jesus will God bring with Him."

NOTICES OF NEW BOOKS.

Notes of the Christian Life: a Selection of Sermons preached by HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College, and Fellow of University College, London. London and Cambridge: Macmillan and Co.

A FEW years ago, Mr. Reynolds published a small volume of sermons, entitled, "The Beginnings of the Divine Life." Those discourses have proved very serviceable as a hand-book for the more thoughtful among our Churches, of the class commonly designated "Inquirers." Now that the author has exchanged the pulpit for the Professor's chair, he has, in our opinion, done well in collecting and editing the series of sermons constituting the volume before us, which is evidently designed to be a continuation of his former line of thought. As the life of God in the soul is enkindled in different manners, though by one Spirit, so are the tokens and manifestations of that life at once varied and harmonious. The holiness of heart and the usefulness of life, which are the especial "notes" of the new creation in Christ Jesus, are treated by Mr. Reynolds in a devout spirit, and with great freshness of thought, force of language, and felicity of illustration. The few volumes of discourses which have attained general popularity during the last few years have proceeded from writers justly reputed unorthodox. We therefore hail Mr. Reynolds' book as one which thoughtful Christian men of all communions will acknowledge as thoroughly and reverently apostolic in its doctrines, and as, at the same time, fascinating from its manly thinking and its fresh and unaffected eloquence. While the volume does not contain expressly doctrinal discourses,—and we should have been pleased if it did,—there is in it no compromise with error or with hypocrisy; but there is tenderness and sympathy for the weak and tempted, counsel and comfort for the doubting and timid, motive and stimulant for the strong and consecrated. He who reads this volume will feel not only the grasp of a trained and subtle intellect, but the beating of a large and loving heart.

An Exposition of the First Epistle of John. By JAMES MORGAN, D.D., Belfast. Edinburgh: T. and T. Clark.

THIS goodly volume consists of fifty-two "Lectures" or exegetical sermons, addressed by the author to his own congregation. We scarcely anticipate that it will be accepted by the public at large, or by students, as throwing new light on the precious tractate which it expounds. It is too large for any class of readers except professed students; and these will not find in it what will give them either new views or fresh impressions of the mind of the Apostle,—perhaps we should say, it is too large for any class of readers outside the circle of those who have some personal interest in the author. By this inner circle it will be prized as a memorial of a long and useful ministry, and in their minds it will no doubt revive the memory of many hallowed and profitable hours.

The Gospel Treasury, an Expository Harmony of the Four Evangelists. By ROBERT MIMPRISS, Author of the "System of Graduated Simultaneous Instruction." Second Edition. London: Elliot Stock.

THE title-page of this work says, in addition to the abbreviated form in which we give it,—"The text in the words of the Authorized Version, arranged according to Greswell's 'Harmonia Evangelica.' With analytical introductions; Scripture illustrations; notes selected from the most approved commentators; practical reflections; geographical notices; copious addenda and indices; and seven graduated charts, geographically and chronologically localising every event in the Gospel history of our Lord's life and ministry." And yet, with all this, nothing b inspection and study of the volum give any one an adequate idea contents. It contains all, and a grea more than all, that any teacher car in his preparations for instructin class in the knowledge of Christ's li ministry. We cannot but admir patience and industry of the autho may well congratulate teachers who the fruits of his labours to any fair their own.

A Concise Dictionary of the Bible, f use of Families and Students. by WILLIAM SMITH, LL.D. Lo John Murray.

THIS is an abridgment or condensat Dr. Smith's larger Bible Dictionar yet it contains 1,039 closely printed octavo pages. "It is intended" (v told) "to satisfy a generally exp wish for an account of the most recei lical studies in a form adapted for g circulation." While it will not sup the larger work on which it is ba will meet all the wants of many who have not the means to purchas the time to study it. The variou tionaries which have recently beer lished, or which are now in cou publication, including Dr. Alexa edition of "Kitto," and Dr. Fairl "Imperial Dictionary," leave Chr in the ordinary walks of life, as w ministers, without excuse, if they acquire an intelligent acquaintanc that great Book whose claims to origin become brighter and brighte the progress of investigation, and e opposition.

[WE regret the necessity of postponing till next month a large number of Not Books, already in type, in consequence of the unexpected length of some Arti this Number.—ED.]

CONGREGATIONAL REGISTER.

[IT is requested that communications for this department of our Magazine be add to the Editor, care of the Publisher, 35, Paternoster Row, E.C., and be marked envelope, "For Congregational Register." The neglect of this simple instr occasions trouble and delay.—ED.]

November—December, 1865.

CHAPELS OPENED.

Oct. 31.—Southend (Minister, Rev. A. S. Richardson), by Revs. W. Landels, and A. McAuslane.

Nov. 7.—Thornton Heath, by Rev. A. Raleigh, D.D., and Rev. H. Allon.

Nov. 9.—Beeston Hill, Leeds (Minister, Rev. T. Ellis), by Revs. J. Stought R. Bruce, M.A.

Nov. 23.—Woolton, by Revs. J. and E. Mellor, M.A.

Nov. 25.—Besses o' th' Barn, A Esq., Presided.

Nov. 28.—Belvedere (Iron Chap Revs. J. M. Wilks and A. McAuslar

ıv. 29.—Bythe Mill, North Devon, by J. Smith.
ɔc. 5.—Peazley Cross, St. Helen's ıister, Rev. R. J. Ward), by Revs. E. or, M.A., and H. Stowell Brown.
ov. 30.—Crown Street, Ipswich (Minis- Rev. J. Gay), by Revs. H. Allon and Thomas, B.A.
ıne.—Wallaroo, by Revs. F. W. Cox J. Gibson.
ept. 15.—East Kilda, Victoria, by Rev. M. Henderson.

Chapels Re-opened.

ct. 22.—Trinity Chapel, Sudbury stor, Rev. W. Hollier), by Rev. William gsby.
ov. 26.—Potter's Green, Coventry, by vs. J. Sibree and T. Beard.
Dec. 3.—Arundel Square, Barnsbury, the Minister, Rev. T. Lessey.

Chapels—Foundations Laid.

Wombwell, near Barnsley, by Mr. Bar- ɔlomew, C.E.
Nov. 22.—Victoria Mission Hall, Derby in connection with the Church under ɜ pastoral care of Rev. W. Crosbie, A., LL.B.,—by Miss Gamble.

Chapels—Debts Cleared.

Nov. 26.—Blackheath.
Dec. 1.—Southgate Road, Islington.
Dec. 5.—Congleton.

New Churches Formed.

Nov. 3.—Marple, Derbyshire (Minister, ev. J. Simson), Rev. T. Atkin, of Glossop, esided at the Meeting.
Nov. 13.—Mold Green, Huddersfield; linister, Rev. W. Hotchkiss.

Calls Accepted.

J. Bainton, of Hackney College, to ɨtebbing.
F. James, of Laystall Street Mission lall, to Warley, Halifax.
T. Laver, to Hawthorn, Victoria.
J. G. Richmond, of Congregational ɔollege, Victoria, to Daylesford, Victoria.
H. Starmer, of Hackney College, to latlock Green.

Removals.

Rev. W. C. Stallybrass, from Liverpool ɔ Union Chapel, Putney (for six months).
Rev. F. Barnes, B.A., Morley, to ɨirkenhead.
Rev. C. Sydney Perry, from Baldock to ewport, Essex.
Rev. J. Williams, from Rodborough to ansfield.
Rev. H. Oliver, B.A., from Pontypridd Newport, Monmouthshire.
Rev. W. M. Jones, from King's Lynn to ndle.
Rev. A. G. Forbes, from Glasgow to Stratford *pro tem.*
Rev. W. Martin, from Enfield to Union Chapel, Brixton.

Resignations.

Rev. R. W. McAll, Leicester.
Rev. E. G. Cecil, Leicester.
Rev. J. Campbell, D.D., Tabernacle.
Rev. B. Gray, Bognor.
Rev. J. T. Tozer, Dudley.

Ordinations.

Oct. 31.—J. Storer Toms, Chase Side, Enfield. Introductory discourse by Rev. R. Vaughan, D.D. Ordination prayer and Charge by Rev. J. Stoughton. Sermon to the people by Rev. W. Landells.

Nov. 7.—A. T. Saville, Missionary to Huahine, South Seas. Field of labour described by Rev. W. Gill. Prayer by Rev. J. S. Wardlaw, M.A. Charge by Rev. R. W. Dale, M.A.

Nov. 7.—M. Smith, Elder Walk Branch Church, connected with Hare Court, Canonbury. Prayer by Rev. J. Sinclair. Charge by Rev. C. Dukes, M.A. Sermon to the people by Rev. A. Raleigh, D.D.

Nov. 15.—T. Cocker, Stoke-upon-Trent. Introductory discourse by Rev. J. Cooke. Prayer by Rev. S. B. Schofield. Charge by Rev. J. G. Rogers, B.A. Sermon to people by Rev. Professor Newth.

Nov. 20.—S. H. Davies, at Gornal, Missionary to South Seas. Prayer by Rev. S. M. Coombs. Sphere described by Rev. C. Hardie. Charge by Rev. W. Alliott.

Nov. 29.—E. Griffiths, Templeton near Pembroke. Introductory discourse by Rev. D. Anthony, B.A. Prayer by Rev. T. Davies. Charge by Rev. W. Williams. Sermon to people by Rev. J. Williams.

Nov. 28.—At Scarborough, W. J. Watson, Missionary to Samoa. Field described by Rev. C. Hardie. Prayer by Rev. J. Parsons. Charge by Rev. R. Balgarnie.

Dec. 5.—W. W. Chaffey, Hillhouse, Huddersfield. Introductory discourse by Rev. R. Bruce, M.A. Charge by Rev. H. Allon. Sermon to people by Rev. H. Quick.

Recognitions.

Oct. 18.—W. Graham, Carrickfergus. Introductory discourse by Rev. J. Stirling. Prayer by Rev. J. Bain. Charge by Rev. J. W. Johnston, B.A. Sermon to people by Rev. J. White.

Oct. 19.—G. Firth, Saxmundham. The Revs. J. Brown, A. Jackson, J. Flower, J. Raven, and E. Jones took part in the service.

Nov. 8.—J. Simson, Marple. Introductory discourse by Rev. A. Clark. Prayer by Rev. A Stroyan. Charge by Rev. Professor Newth. Sermon to people by Rev. F. Clarke.

Nov. 21.—W. W. Hill, Faversham. Sermon by Rev. J. Stoughton. Addresses at public meeting (Rev. Dr. Ferguson, president), by Revs. H. Cresswell, G. L. Herman, H. Bevis, and V. Ward.

Nov. 21.—D. W. Purdon, Hinckley. Sermon by Rev. J. A. Picton, M.A. Addresses by Revs. J. Barker, LL.B., W. Woods, and C. Haddon.

Nov. 29.—D. Griffiths, Falfield. Prayer by Rev. J. Morgan. Addresses by Revs. S. Hebditch, J. Morris, and F. Morgan.

Sept.—J. G. Fraser, Balmain, New South Wales. Addresses by Revs. J. Graham, S. C. Kent, and W. Slatyer.

DEATH.

Dec. 11.—Mrs. Stratten, Widow of the late Rev. Thomas Stratten, of Hull.

TESTIMONIALS.

To Rev. G. Kettle, Books and P leaving Burton-on-Trent.

To Rev. J. T. Shawcross, a P leaving Burnley.

To Rev. J. P. Ashton, M.A., Ma resigning his temporary charge o son Street Chapel.

ASSOCIATION MEETINGS.

Sept. 20.—Monmouthshire Eng sociation, at Pontypool.

Nov. 27.—Sussex Home Mi Society, at Brighton. President, B. Figgis, M.A.

Dec. 5.—Surrey Congregationa at Camberwell. Sermon by Rev. kennal, B.A. Address by Rev. Revell. Papers read by Revs. J. J. G. Rogers, B.A., J. Hart, Hickman Smith.

THE MERCHANT'S LECTUR

The Rev. Thomas Binney, will p the Poultry Chapel on Jan. 9, 1866,

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A HYMN FOR NEW YEAR'S EVE.

We shall meet together at early morn,
To hail the dawn of the Year-new-born;
But first let us pause to drop a tear
In the open grave of the dying year.

Where is our last year's prayer? the vow
So fervent then? forgotten now—
The half-formed wish the stifled tear?—
Drowned in the echoes of last New Year.

Where are the friends, who around our hearth
Welcomed with us the last year's birth?
Parent and Brother, and Sister dear?
Lost in the silence of last New Year.

Yet are all not lost:—the friends we mourn
If in Christ asleep, shall with Him return:
Together with them we all may appear
In the Advent glory of that New Year.

And oh, may our weakness, and want, and sin,
Our foes without, and our fears within,—
Keep us with trembling heart more near
To the throne of grace, thro' the opening Year.

Thus, when its minutes and hours are past,
And the midnight bell hath chimed its last,
With brightened hope and more chastened fear
May we bless the dawn of next New Year.

C.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

FEBRUARY, 1866.

A VISIT TO OUR ENGLISH BOSTON.

By the Rev. Robert Vaughan, B.A.

The town of Boston, in Lincolnshire, stands some way off the main line of road between London and Berwick. To Englishmen in our day, it is known by report much more than by inspection. But having recently been in the Boston of Massachusetts, and on an ecclesiastical errand, I felt an interest, in November last, in the prospect of visiting the town which has given its name to a city on the other side the Atlantic, so far surpassing it in population, and wealth, and culture.

Our Lincolnshire Boston is still a good specimen of an old English town, though its relative importance in the kingdom now is small compared with what it once was. The Witham flows through it, and five miles distant passes into the German Ocean, over whose waters the commerce of England floated almost exclusively during many centuries. In 1204 the port duties of London were reported as £836, and those of Boston were £780. It may be doubted if even Bristol did not then rank below Boston as a seaport. But great changes awaited Boston. It rose and declined alternately under various influences; but to the time which connects its history with the history of the settlements in New England, it continued to be a place of importance.

Two objects in the town chiefly interested me—the Church and the old Town Hall. This Hall is now in a very dilapidated state, and is no longer used for its original purpose. It is an old Gothic building in a narrow street, and it is, considering its object, small both in width and elevation. The front consists of a central doorway on the ground-floor, with a large window of somewhat elaborate tracery above it. Time has spread over it the signs of

age and decay, very much as an artist would desire. The floor above the ground-floor has consisted of two or three council or jury rooms, with a section fitted up after the manner of a law court, but in a style which we of this century should account very primitive and rude. There was, however, the long elevated bench against the wall, on which the administrators of the law were wont to be seated. Below was a very limited space assigned to the legal gentlemen, who had to conduct their professional business there. Outside the rough posts and railing which marked off that enclosure, was the dock, stretching across the room, and closed in like manner by massy posts and wooden bars. In the floor of the dock is the trap-door, up which culprits were wont to ascend, by means of a ladder communicating with a prisoner's room below. The walls on either side were not more than ten or twelve feet high, and the open roof, rising to a centre, is sustained by strong oak beams, the spaces between being plastered and whitewashed.

One scene which had been witnessed in that spot in the year 1608, I endeavoured to realize. In the summer of that year a group of persons were placed in that dock, on the charge of joining with others in an attempt to take ship and leave the country in a clandestine and suspicious manner. It does not appear on what authority this arrest had been made, but made it was, to the great distress of the accused persons and their friends. How these persons came to be placed in these circumstances has become a chapter of deep interest in the religious history of this country and of America.

Among the men so arraigned was William Brewster, then nearly fifty years of age.* Brewster had been for a while at Cambridge, had a knowledge of Latin, was not wholly ignorant of Greek, and was otherwise a man of intelligence and of sound judgment. He had been in the service of Davison, Secretary of State to Queen Elizabeth; and though at that time not more probably than some five and twenty years of age, he is said to have been admitted to great confidence by that minister, who treated him more as a friend or companion than as a servant. Davison was a Protestant of the Puritan type, and when the hypocrisy of Elizabeth, on the execution of the Queen of Scots, required that Davison should be disgraced, Brewster retired to Scrooby, a part of North Nottinghamshire, which is in the Hundred of Basset-Lawe, or about a mile and a half south of Bawtry. There he occupied what was called the Manor House, a property belonging to the archiepiscopal see of York, and where the Archbishop had often resided. From this circumstance it may well be inferred that Brewster was a man of property. But his property would not seem to have been such as to have rendered him indifferent to employment, for it has been discovered only very lately that he held the government appointment of postmaster at Scrooby, an office which he owed possibly to the influence of Davison. At Scrooby Brewster gave hotel accommodation through many years to travellers, furnishing them, as required by

* I do not quote authorities for my statements. They may be found in Dr. Young's "Chronicles of the Pilgrim Fathers," and especially in Hunter's "Collections concerning the Separatists at Scrooby."

law, with vehicles and post-horses, on the great line of road leading from London to Berwick.

But Brewster had taken the Puritan spirit of his master with him to his new home. He succeeded in bringing many godly ministers to preach in the neighbouring churches. Their labours produced a great impression on many people, who walked in groups many miles, now in this direction, now in that, in search of such instruction. After a while services began to be conducted in Brewster's house, and at length the worshippers at the Manor House formed themselves into a Church. As may be supposed, these irregular proceedings attracted much attention. Often these people were harrassed, fined, and menaced by the authorities of the time. Some of their brethren who resided in and about the neighbouring town of Gainsborough had fled to Holland, where they obtained freedom of worship; and now the onset upon the Church at Scrooby became such, that the distressed people resolved, to the extent of several hundreds, that they would leave their country, and seek a home in Holland.

It was hard to bring themselves to this resolution, many of them being persons in humble life, who had never seen the sea, much less foreign lands. But even native land and natural connexions, were not so dear to them as liberty of worship and the free associations of religious life. A considerable number of these people had just now passed quietly and unobserved apparently, through Boston, when the treacherous captain with whom they had contracted for their voyage betrayed them, and hence they were brought up as culprits before the magistrates. The low multitude have been mocking at them as they are brought back into the town, pilfering all they could from them, depriving them even of the garments they wore, and behaving indecently to the sobbing women, as they paced their way with their little ones about them,—a rich scene that for the genius of Bunyan to depict.

What Brewster said in defence of himself and of the people who were with him we do not know. Of course there would be nothing in the presence of these Boston magnates to abash such a man. He would no doubt assign good reasons for what had been done, though it might be beyond his power to impart to their worships the capacity necessary to appreciate them. With Brewster, it would seem, stood the Rev. Richard Clifton, a native of Normanton, and long known as the Rector of Babworth, in Nottinghamshire. Clifton was a man of venerable presence, with a white beard descending to his chest,—the only clergyman perhaps who had worn such a beard since the day in which Wycliffe had dared to be thus irregular. Clifton relinquished his valuable living, and cast in his lot with this despised flock of people, many of whom were his own converts. There was a young man among them who knew him well, and who in later life wrote concerning him in these touching words: "Pity it was that such a reverend old man should be forced to leave his country, and at those years to go into exile. But it was his lot, and he bore it patiently. Much good had he done in the country where he lived, and converted many to God by his faithful and painful ministry, both by preaching and catechising."

Brewster was the elder of the Scrooby Church, Clifton had become its pastor. But who was this young man who wrote thus concerning Clifton? It was William Bradford, born in the village of Austerfield, near Scrooby. Bradford's ancestors were of the class of yeomanry, then reckoned next in rank to the gentry,—men living for the most part on lands of their own. Babworth was about six miles from Austerfield, and Bradford, while a boy, had come under the sound of the good rector's voice, and had been so impressed that he often walked that dozen miles to hear a discourse from Clifton's lips. When Clifton was silenced, young Bradford had his own musings about that exercise of state authority in religious matter. The result was that he followed Clifton as a Separatist, and joined the Church at Scrooby. At the time of the arrest at Boston, Bradford was not more than eighteen years of age. Many of these injured ones were reprimanded, and dismissed to provide for themselves as they best could, after being robbed of nearly everything they possessed. The leaders were detained for a while in the common jails of the town,—and s in those days were scenes of filth and wickedness, such as we can hardly imagine in our time.

But the scattered ones contrived to meet again. In their next attempt to escape they were more successful. After a residence of ten years in Holland, these emigrants, and a similar group who embarked about the same time, under the guidance of John Robinson, from the neighbourhood of Hull, were to send off from their midst the Pilgrims of the "Mayflower." Bradford, now in a finely developed Christian manhood, became the Moses of this Exodus, and the venerable Brewster the Aaron. Clifton had died at Amsterdam before that day.

These are the people whom I saw before me as I gazed upon the dock of the old Hall at Boston, and whom I followed in imagination to the New Plymouth they were to found, bearing with them to that New World the great principles which they had learnt in a school of adversity such as few are made to pass through. I could imagine too, how as they looked over the sea from the wood heights above Plymouth in summer, or mused at their fire-sides in winter, they would sometimes talk of their walks from Austerfield to Babworth, and from many a village to their old Church gatherings in the Manor House at Scrooby; and of the sad trial to which their faith was put, by what befell them when driven in like thieves or vagrants into the Town Hall at Boston!

Five years after this scene in the Hall, the living of Boston fell into the hands of the Rev. John Cotton. Cotton was the son of a barrister in good circumstances. He had graduated at Trinity College, Cambridge, and had been fellow and tutor in Emanuel College in that University. His reputation was high, both for ability and learning. Judging from his portrait, he must have been a man of agreeable and stately presence. The church in which he was now to officiate as a preacher is one of the most spacious and cathedral-like churches in England. It bears abundant testimony to the great wealth of Boston in past centuries. It is 382 feet in length, and 99 in width, and is open without any screen, from end to end. The tower is 262 feet high, and resembles that of the cathedral at Antwerp. Though five miles inland and on a level with the river, it is a landmark to seamen at forty miles dis-

tant. At its summit there is an octagonal Corinthian work, such as surmounts the tower of the present St. Dunstan's, in the Strand.

In this grand edifice Cotton preached most assiduously for somewhat more than twice seven years, and wrought a wonderful improvement in the moral and spiritual condition of the town. His influence in relation to everything concerning the welfare of the place was extraordinary. But he shared to the full in the Puritan feeling opposed to the Popish ceremonies which had been retained in the English Church, and dispensed with the obnoxious forms very freely in conducting the public worship. His people went with him in these innovations. Williams, Bishop of Lincoln, his diocesan, was his friend, and was not disposed to molest him. But as Williams lost favour at court, and Laud grew in power, it became evident that his Nonconformity must soon bring him into serious difficulties. In the meanwhile, like many others, Cotton had passed the line of Puritanism, and had become ripe for separation in the Congregational way. He came to see that a Church should consist of spiritual persons, and that every such Church should be self-governed. When Winthorp and his associates were about to sail from Southampton, in 1629, that they might contribute their potent influence towards the establishment of a New Boston in New England, Cotton made a journey from Lincolnshire to Hampshire,—not a slight thing in those days,—to bid them God-speed.

On his return, attempts were made to arrest him by the officers of the Court of High Commission. Happily they did not succeed; and after being concealed for a while by friends in London, the fugitive got to sea, and changed his vicarage in the Old Boston of Old England for a rude dwelling in the New Boston of New England. That magnificent church too, in which he had so often officiated amidst his thousands of hearers, was exchanged for a mud-wall building, less than twenty feet high, covered with thatch, with its plain cottage doorway, and its three gunhole windows on either side! But such are the sacrifices which the human spirit can make when smitten with the beauty of some great principle. As I stood in the church at Boston, I could not but remember that those were the old walls, the massy pillars, and the lofty roof which had often reverberated to the full and eloquent voice of John Cotton.

There is no transept to the church, but near the tower there is a lateral building, commonly described as John Cotton's chapel. Some years since it had fallen into much decay, when some of Cotton's descendants in New England, and other friends there, contributed somewhat more than two thousand dollars to repair and restore this chapel, introducing a beautiful stained glass window, and fixing an inscription in monumental brass upon the wall. The inscription was written by the Hon. Edward Everett, U.S. It is in Latin, but the following is the literal translation:

"In perpetual remembrance of John Cotton, who, during the reigns of James and Charles, was for many years a grave, skilful, learned, and laborious vicar of this church. Afterwards, on account of the miserable commotion amongst sacred affairs in his own country, he sought a new settlement in a new world, and remained even to the end of his life a pastor and teacher of the greatest reputation and of the greatest

authority, in the first church of Boston in New England, which bears this ve
name in honour of Cotton. Two hundred and twenty-five years having passed
since his migration, his descendants and the American citizens of Boston were
to this pious work by their English brethren, in order that the name of an illu
man, the love and honour of both worlds, might not any longer be banished fro
noble temple, in which he diligently, learnedly, and sacredly expounded the
Oracles for so many years; and they have willingly and gratuitously caused this
to be restored, and this tablet to be erected, in the year of our recovered sal
1855."

May it be given to all the readers of the *Christian Witness* wisely to
rate the memory of such men as William Brewster and Richard C
John Bradford and John Cotton.

THE MEANING AND MEMORIES OF SUNDAY.

From "Notes of the Christian Life," by Rev. J. J. Reynolds, B.A.

THE observance of the first day of the week in England is a notorious and interesting fact. By this I mean that the English Sunday is a thing talked of, inquired into, philosophised about, from one end of the world to another. One day out of seven we witness a strange phenomenon, a sudden cessation of ninety-nine out of a hundred of the businesses of ordinary life. The great thoroughfares of the busiest city in the world are comparatively forsaken for some hours of that day; the miles of shops are shuttered, and dark and silent as midnight; the rattle of ten thousand mills is hushed. Great orders may have arrived, but they lie idle in the post-bag or the desk. Even the railways and the post-office are compelled to yield, in some measure, to the general pause. Justice does not summon her courts; Equity, Exchequer, and Chancery must wait till to-morrow. The most exciting political question cannot prevail on the parliament of England to continue its functions; and even the hungry creditor must be content until the sacre has passed, before he can claim ment of his bill or serve his wri

It is true that certain trade practised on this day, and that inconsistency and inconvenience in connection with this singul rangement; but there it is, a sta conspicuous fact in this ninet century of grace: the exception prove the rule, and the partie are excepted, reasonably groan their burden, and feel that a wr inflicted upon them. Whateve be the deep reasons for this sa interruption of all ordinary bus the economic result on the grand is, that every hard-working ma tains an additional day's wag the Sunday were abolished, h his masters might work the seve through, and receive no higher neration than before. The pra result is, that the working life of sober man is prolonged, his abil service increased, his wits shar and his health promoted by the of relaxation and rest. So thoro

is this understood, that those who look merely on the material aspects of the question do not hesitate to regard the Sunday as every Englishman's boon, and as a conventional right of such value and importance, that it must not be trifled with. Almost all are ready to allow that we owe so much of our manly independence, of our reflective common sense, of our self-education, of our vigorous life, to the action and influences of the Sunday—that it would be a treason, a folly incalculable, to destroy so venerable a custom.

Yes, verily, to say nothing of conscience, of God's law, or of Christ's love, it would be an unspeakable madness, and a great and wicked injustice, to rob the Englishman of his day of rest. There is at least one day in seven, when the roar of the tidal swell of human toil is hushed; when man is not the creature of others, nor their slave; when his time cannot be claimed by another, when his free-will has freer scope, when he may remember, and does reflect who and what he is, and what he was sent into this world to accomplish. There is one day in the week, when the unseen and the everlasting can at least come from their hiding-places, and draw aside the veils which otherwise hang so heavy and dusky over their awful countenances; and when the voices of truth, and righteousness, and solace, can be poured into deafened, but not unwilling ears. To rob you of your Sunday, would rob you of what is most valuable and essential to your physical, intellectual, moral, and religious life.

Now the observance of the first day of the week is the birth of a deep religious principle. It arose out of no mere customs of society, no mere love of idleness, no economical purpose, no deep understanding of the intellectual and physical benefits it would confer. It was not an arbitrary arrangement of our rulers, nor any study of physiology which conferred this rest upon us. The legislature may do much now in preserving it for us, that is, by letting it alone, but the legislature did not create it. The law of it lies much deeper down in our nature than our puritan, or catholic, or heathen ancestors;—the inspiration of it is not the clock of St. Stephen's, nor the wisdom of Downing-street. It has arisen out of a deep conviction of Divine authority, a strong persuasion of godly men, a profound faith in unseen realities, a love of God and of man, and the hope of everlasting life.

Religion has been the basis, the mother, the nurse of the English day of rest. It has sprung out of deep convictions of the sacredness of life, the holiness of law, the certainty of judgment, and the prospect of heaven. We owe much of its present form to the earnest reverence for God's revelation, the strong religious convictions, the intense love of freedom, and the vigour of spiritual life which characterised those who were bent on reforming the Church in England. We hold it now as a portion of a glorious inheritance which has been bequeathed to us. It savours of earnest days and harrassed nights, of Smithfield fires and Oxford martyrdoms, of pilgrim fathers and bloody assizes, of days and of men, that, in spite of every mistake and every reverse, are acknowledged by all to have given deep roots to our national greatness, and both flowers and fruitage to its spreading branches.

The English Sunday will not be preserved without the continued operation of this religious principle. The love of money will be stronger than the love of rest. Competition can wage successful battles with anything short of conscience; God knows that it often avails to conquer this. But religious convictions are stronger, more widely spread, more deeply penetrating than any notions of conventional right, than any laws of a shallow expediency. If you try, if the nation tries, if a few noisy talkers try, to found the sanctity of the sabbath on the advantages of recreation—rational or irrational—there will be very soon an end of its sacredness altogether. Let Sunday become the day on which ordinary travelling for recreation takes place—and it will occupy tens of thousands of hands, who will find that day, as many do on the continent of Europe, the hardest and most laborious of the seven. Let recreation and amusement be the main reasons upon which you ask for the preservation of this day of rest, and you will have it invaded at every point. Let us be distinctly forewarned, that if the great use of a Sunday is a holiday; if we have no deeper reason than the relaxation of our physical energies; no other attraction than that which music, or fresh air, or public amusement, may afford —we are destroying the great safeguard of the day, we are running in danger of being robbed altogether of a sacred and invaluable right. To reduce our English Sunday to the level of a continental or pleasure-taking Sunday, would be to deprive the people of England of their birthright; to hand labour, more than ever, over into the power of capital, and to open the door along which all kinds of toil must, as in other countries, infallibly follow. England would be tenfold worse off than any Roman Catholic country is, under such a calamity. In these countries there is a decided compensation for the loss, inasmuch as there are about twenty Saints'-day, or other days, that are kept with a sanctity far surpassing that of the continental Sabbath, and of which we Englishmen know nothing. There are works of necessity, of charity, of mercy; there are works which are a balance of inconveniences, and which are allowed by conscience as a choice of evils; there are certain persons who are, unfortunately, made to work on Sunday, in consequence of the religious spirit, the desire for worship on the part of others; but this evil has its limits, and is constantly correcting itself. It behoves all Christians to make as little demand as possible upon the persons whom they employ, or whose services they need; and to remember that this day belongs to each man, woman, and child, for himself, or herself, and that the method in which they employ it is a matter between them and God.

In the name of your own rights, by reason of your own need, out of regard to the obvious necessities of the case, and in view of the experience of all Europe, beware how you trifle with the conscience, the religious spirit, the Christian consecration, the holy safeguards, of what, even in spite of yourselves, is blessing you.

But let us attentively consider some of the religious principles which have given and hitherto preserved this holy day to us. Such an inquiry will form a useful matter of self-

examination, and will aid us in the holy life.

I. In the first place, "the first day of the week" is a day of mighty memories—memories that we cannot let die! It is the appointed memorial of the most considerable facts in the history of the world. It is the standing register and monument of the influence of those facts upon the well-being of mankind. It is a perpetual declaration, on the part of Christian peoples, that they "remember their Creator;" and that they in all things and all beings—are the creatures of God. It is an utterance of the faith that "all souls are his," that all worlds are his; that "the firmament declares his glory," and "the earth is full of his goodness;" that He made us, and not we ourselves. It is, accordingly, a profound confession of dependence, of obligation, of gratitude. This cessation of all other work, this freeing of the mind from other thought, this washing of the hands from worldly care, meant originally, and (wherever it is a religious act) still expresses, a humble desire to enter into the rest of God, to acknowledge His claim and His power, as well as to share in His glorious satisfaction and repose.

Without entering into any of the theological controversies on the moral appointment of the seventh day for these high purposes, or the transference of the sabbatic rest from the Jewish Sabbath to the Lord's-day, I may say that Christianity, in its doctrine and its institutions, in its work and worship, is the heir of all previous dispensations, and has gathered up into itself all the desires of the nations. I may remind you that those requirements which were made on the world's grey fathers at the dawn of time, in the way of worship and sacrifice, and that the sorrows and aspirations, the symbols and the life, the struggles and the sins of Israel, have all been more or less sanctioned or fulfilled in the great work of Christ. Not one jot or tittle has failed from God's law—all is being fulfilled.

(1). The celebration of the Lord's-day has never lost sight of that prime fact in all revelation and all religion—namely, the creation of the world and of man, and, consequently, all the claim of God's law upon our conscience, and of God's goodness on our gratitude.

The main, the prime idea of the sabbatic rest, is, that man should occasionally lift his eyes from the clods of earth, and gaze upwards into the face of his Creator; that he should awake up to a conviction of that intimate relation that subsists between him and God, and ponder with reverent awe, with freedom of mind, and openness of eye, the link which binds him to the throne of God. It is, that with the most determined effort, man should emerge from the tyranny of the senses and the crushing cares of the world, and claim His heavenly relationship. This hushing of the power-loom, and closing of the shop, the office, the bank, and the theatre, is as a mighty whisper that goes over England and the world, saying, "We are the creatures of God—He made us, both body and soul." The bell-ringing of the Sunday morning, and the various other tokens of the day of rest, are voices of God, saying, "Oh, ye children of men, forget not that ye are the creatures of My hand, the sheep of My pasture, the subjects of My govern-

ment, the children of My love." My brethren, if God means this by it—if, by the special providences which have preserved for you the Patriarchal sabbath, the Jewish holy-day, the Christian's feast of praise, He does thus lovingly appeal to you every Sunday; then it is strange treatment of God that any of you should be utterly thoughtless about Him throughout its hours. If there is a God, and if we are His creatures, it is a great delusion, an awful folly, to forget and ignore HIM. There are hundreds of millions of our fellow creatures who have no clear notion of a God, who have deified each other and themselves, and who offer the most willing sacrifice to the most worthless objects. We mourn over and pity them—we long to rend the veil which hides the awful oneness of creation from their view—we tremble at their fate. But what is to be said of the millions of Englishmen who say they believe in one holy, living, eternal Creator, the God of all spirits, the Father of mercies, but who never recognize His claim upon them, never tremble at His word, never try to lisp His praise?

(2). The first day of the week is full of the memories of redemption. Insignificant and rebellious creatures of God, knowing, but not doing His will; seeing, but not feeling His divinity; believing, but not obeying His requirements; exposed to sin, and not avoiding the evil of it; certain of death, but not prepared for it—we should have been utterly undone, we should have been without God and without hope in the world, if He, in His incomparable love, had not voluntarily delivered us from the empire of sin, and screened us from the fiercest darts of death. creation of the world is a baffli sublime thought—the redemp it is still more so. Now the r tion of man from sin and death from, and centres round, an that was enacted upon our He whose heart was charged w destinies of the world—He w the embodied hope of mankin incarnate love of God, and the sentative of all our need—H carried all our sorrows—was livered for our offences," was dient unto death," and "H took our infirmities," at length and was buried." Yet if tha all, if the grave of Jesus had b ever sealed, the hopes of ou would never have emerged fr But the jubilance of angels ov rescue, and the words "He here, but is risen," have been over the ages ever since the n when those hours of awful su were consummated—hours which our world, which had l the grave of the manifested Gc rolled darkly and awfully alo destined way. Yes, "the fir of the week" has been ever sin wondrous morning the glad me of the fact that once when sin an were carrying the hearse of souls slowly on to the depths. they that bare it stood still; th there was a great earthquake, a Prince of Life arose in His r to quell for ever after all the of the destroyer. Now, as th fruits of them that sleep, He by the deserted sepulchre, t cepted Patron and Priest of hur "The first day of the week perpetual utterance of the gre "that Christ died for our si

rose again from the dead on the third day, according to the Scriptures." As the light of the Sunday morning steals over the world it awakes in millions of hearts the Divine remembrance that Christ is risen from the dead—that God has accepted His own sacrifice for sin—that past sin need no longer be a barrier between us and God—that, all sinful as we are, we may begin at once to adore His unfathomable love, we may forsake our sins and find mercy. Has the sacrificial death of Christ no interest for you? Has the glorious resurrection of Christ no fascination for you? Have you no sins that need forgiveness? Has death no terrors? In that grim enemy, which lurks and hovers over your home, which has snatched your wife from your bosom, your children from your grasp, and which will most assuredly, ere long, bring you to the house appointed for all living, can you see nothing but a debt of nature, nothing but a coffin, nothing but welcome rest for your jaded limbs? Is there no need in your heart, no hunger there, no hidden pain, no secret sin from which you know you cannot deliver yourself? Then I tell you, that the first day of every week throughout Christendom is crowded with the mighty memory and grand assurance of ONE who can, who will, and who does deliver. It dawns, week after week, with a holy smile; it peals round about you that great thunder-psalm of the universe, "Glory unto him that loved us, and washed us from our sins in his own blood;" it pursues you with infinite compassion; it lays you under incalculable obligation. Oh, my brethren, is it to go on pleading with you year after year, and find you, at the end of a life spent in this Christian country, as men who never heard that the gates of death have been unsealed, as those who never knew that sin can be forgiven or condemnation annulled?

(3). "The first day of the week" is the great memorial of the giving of the Holy Spirit of God to man; of that day when the union between God and man was made more certain and real than it had ever been before, when on the day of Pentecost the great proofs were given to assembled thousands that the most stubborn prejudices could be overcome, the most obdurate hearts softened, the most awful sins pardoned, the most abandoned lives renewed. We are reminded not merely of what God did when He raised His Son from the dead, but of what He did when He sent Him once again to bless us, in turning away every one of us from our iniquities. It reminds us, consequently, that He is still here by His Spirit, constantly making men holy, and bringing sinners to Himself.

The Sunday is the memorial of the beginning of that great work in human nature by which it becomes like Christ, and is made one with God—the incarnation of the Holy Ghost. Whenever the Lord's-day dawns upon the Christian Church, God seems to say, "Prepare again, oh My people, for a renewal of My love, for a new vision of My glory, for a new baptism of My Spirit, for the tongue of fire, for the establishment of My covenant with man!" To-day God comes with ten thousand of His holy ones; to-day pride is melted into penitence, hypocrisy tears off his mask, the broken spirit finds mercy, the wicked

man forsakes his way, and all God's people shout for joy. If that is the real meaning of the Sunday, have you, my brethren, no interest in these high memories, these unearthly hopes? Are you so contented with the world that you can do without its Ruler and Lord? so satisfied with the past that you crave no pardon? so brave in the view of death that you want no deliverer? so holy that you seek no sanctification? These holy memories are not confined to any narrow class of thought. They are the memories of Father, Son, and Holy Ghost. He who despises them must risk a great deal—must be dispensing with and putting from him his greatest chances for eternity; for, observe, it is equivalent to his saying, "It matters very little whether I am a creature of God or not! whether Christ died for me or not! whether I quench, or sin against, the Holy Ghost or not!" It seems very like going up to God and saying God, I can do without Thee!"—looking into the sepulchre of J and saying, "I care not whethe rose from the dead or not!"—like some wild, melancholy, d blasphemy against that spiritual and love which can and does ma things new. * * * *

"Remember the Sabbath-da keep it holy." "Hallow Sabbaths." Be "in the spirit o Lord's-day." Thus, I am convi every day will be happier, every will be lighter, every friendshi be sweeter; and when the Su of this world have melted int great day of the Lord, you will that the Lord's-days of earth the dawnings of that immeasu light and blessedness which neither be darkened, nor ecli nor extinguished for ever and ev

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"MY SIN IS EVER BEFORE ME."

By the Rev. Enoch Mellor, M.A.

What did David mean, when he said, "My sin is ever before me?" And what do others mean when they utter the same expression? First, the man who thus speaks charges the blame of his sin wholly upon himself. There is no hope for a man so long as he is striving to lay the burden of his sin somewhere else than on his own conscience, and to think that any one is to blame rather than himself. David did not say, for example, as many do, "*It is my nature, and I could not help it.*" Now if man's nature were at all analogous to that of the flower, and if sin were as much an inevitable and unco lable property of his nature as or fragrance is of the flower, there would be some ground fo statement, that when he *sins* compelled to sin. Or if there nothing in man but instincts, self-executing instincts, such as in the animal creation; ins which by a pre-established a seek out their appropriate gra tions; instincts to which no character can be attached, wh they assume mild forms, as i dove, or savage forms, as i tiger; then man would lie outsi

:le of moral obligations, and all actions would be right. Instinct ıld impel him in everything, and would be as much in character en he slew his fellow man, as when delivered him from death. But o will venture calmly to accept s as a true description of man? far from his life being the outrking of instinct, there is perhaps organized animal that has so little instinct as he. It was needful ıt instincts should have but little ay in him, because he was to be possessor of reason, conscience, l will.

If any one, then, seek to defend sin upon the plea, "*Such is my ture*," he is forgetting that he is ing the word "*nature*" in a sense ich is utterly wrong. He is claim- fellowship with the brutes that rish. But in which of them is ınd the sense of freedom? In ich of them is found the aspira- ns, present at times in the hearts most men, after a nobler and rer life? In which of them is ınd the struggle, between the incli- tions or passions, and the royal hests of conscience? In which of em is found that agony of remorse, ich often makes existence to man burden too great to be borne? hich of them has the consciousness, at somehow he is acting a part, ımeasurably beneath the destiny ich he was made to accomplish?

I know of none. The lion is never en to retire into a solitary place, to pent over the sins he has comtted in the lives he has destroyed. ntrition never folds the wing of eagle, nor dims the eye which es on the noontide sun. Nor would h feelings, such aspirations, such remorse ever find place in man, if sin were the direct product of the nature he received from the hand of God. There is not a tear he sheds over sin, nor a struggle he experiences with temptation, nor a conception, however transient and imperfect, that he forms of the possibility and the duty of his leading a nobler life, which does not teach him that his nature is not made for sin, and that in sinning he is resisting and not obeying the will of God.

Again, David did not strive to parry off the charge of sin by casting the blame of it *on circumstances*. Now it will not be denied that there is a great diversity in the circumstances which surround men, nor will it be denied, that our judgments of the degree of criminality which attaches to an action, ought to be graduated according to the nature of the circumstances in which it has been committed. Of course no circumstances can be pleaded as justifying sin. When a sin can be justified it ceases to be sin. But surely few will be found so hardy as to affirm that crimes committed in Christian and heathen lands are equally heinous and culpable. In their outward forms they may seem to be the same; but He that judgeth righteously will not fail to distinguish between him that knew his Master's will, and him that knew it not. A corresponding diversity in the criminality of actions will be seen to exist even in Christian lands; for I presume no one will visit with the same severity and condemnation the vices which abound among the neglected population of our large cities, and the vices which are committed in the higher regions of society, where education in all its forms has had full

play. The heathenism which broods with its lurid shade over some parts of our country, is almost as helpless as that which is found in India itself. The conscience, torpid in a high degree, has felt no quickening touch of Divine truth. Unfamiliar with anything but sin, it lies quiet and uncomplaining in the midst of the most debasing practices. It wants light—God's own light—the light of His Word and Spirit, before it can fitly discharge its function as the monitor of the soul. But in no case do circumstances justify sin; and the soul is far more the master of circumstances than their slave. I will not deny, that there are times when the assault of circumstances upon human virtue is of special severity and strength. I will not deny that our principles have their testing seasons. It is well that in a world like this they should have. Such seasons make heroes or reveal them. Such a season came to Joseph, when he fled from the snare of the vile enchantress. Such a season came to Moses, when he refused to be called the son of Pharaoh's daughter. Such a season came to Daniel, when the den of lions with a good conscience was better than the palace with an evil one. The circumstances which tried the faith of these men were strong, but they sought and received the help of Him who was Almighty, and they stood firm as the everlasting hills. Nor does David ever seek to throw the blame upon circumstances. He says, "My sin is ever before me."

Again, he does not, as far too many are prone to do, refer his crime to the influence of *Satan*. *He* has sins of his own, but he does not commit *our sins*. What is th cise nature of his agency in all it is difficult to tell. But we that it is not such as to compel sin. He may allure, he may s he may solicit, he may tempt, l has not a coercive power ov human will. "Why hath Satar thy heart to lie unto the Holy Gh said Peter to Ananias; and th form of the question implies Satan might have been pre from filling the heart, that we the key of our own door, th may either open it or keep it And so sacredly are our right served, that even our Saviour sents Himself as not forcibly br into the human soul: "Behold says, "I stand at the door and k Now, dear brethren, there is n for a man until all these gl palliating, dissimulating expe are abandoned. Man is neve pared to eschew sins if he i prepared to acknowledge them long as we can plead for the shall commit them. We are excuses now. We are rich in when we are poor in every good Yes: we can find pretexts wh can find nothing else. But th no hope for us until we have forth from beneath every tree garden, and every hiding place have said, because feeling the of the confession, "My sin i before me."

A man's sin may be said before him, when he sees it true character as an offence a God. Sin is a *many-sided* You may regard it as it affec body, or as it affects the soul; affects our fellow creatures, or affects the Creator. Many form

estimate of sin by its consequences, its present visible consequences. And it is possible that, viewed even thus, a man's sin may be ever before him. There is a young man, who in the space of a few years, by a course of reckless profligacy, has not only squandered an ample fortune, but has succeeded in undermining a constitution naturally the most robust; and what is worse than all, has alienated from him a large circle of estimable friends and companions, and has completely destroyed his reputation. Now there is a sense, and that an important one, in which his sins may be said to be ever before him. He cannot walk abroad in sight of the property that once was his, without feeling that now it has another owner; he cannot see one of the many indications of wealth, without feeling that he was once rich, but now is poor indeed. The symptoms of a wrecked constitution never cease to afflict him, and every time he cringes under the pain induced by his profligacy, his sin is ever before him. The friends of his boyhood pass him silently by; doors of hospitality, which once flew open to welcome him, are now kept frowningly closed, and as he looks at them and remembers former times, his "*sin is ever before him.*" And we can imagine that young man shedding a flood of tears as these fearful mementoes crowd upon him, without his feeling any emotion which can in any sense be termed virtuous. He weeps at consequences, not at sin. And there are doubtless numberless instances in which men are restrained from a course of sin, from no higher motive than a regard to their property, their health, or their reputation. Could you promise them impunity from painful consequences, you would remove at once their restraints, and leave them to follow the unchecked impulses of their depraved natures. How much of the morality prevalent in the unchristian portion of society can claim no higher source than this! Public opinion operates upon them with far higher power than the will of God. To stand well with the world, however the world itself may stand in God's sight, is the acme of their ambition. But the only view of sin which can work a salutary change in the heart, is that which regards it as a transgression of Divine law, a challenge of Divine omnipotence, a contempt of Divine justice, a disregard of Divine holiness, ingratitude for Divine mercies. These considerations will make other aspects of sin pale in the lustre of that which is Divine; and the convicted one will turn his eyes to heaven, and say, "Against *thee*, thee only have I sinned!"

The sins of many are ever before them in a way that fills them with incessant misery. Their sins are like horrible spectres that will not leave them. They are before them at home and abroad, in solitude and in company, in business and in recreation. But to these we would say, why should you be haunted with them perpetually, and why should they haunt you at *all* as things that condemn you? You are not in *hell*, or the fact could be understood. *There*, alas! it will be true through ages numberless and without end that sin is ever before the lost. The chains that gall will never rust from the fettered limbs, the flames will never smoulder, for they feed on corruption, the worm will never die. But you

are on earth in which the cross was planted, on which the ladder stands, whose lowest step every sinner's foot can touch, and to whose glorious summit all may climb. If your sins be a fact, is not Christ a fact? Is it to make no difference that guilt has met with its counteraction in the redeeming work of Jesus? Is the sick man to moan in despair, as if there were no physician? Is the manslayer to tremble as if there were no city of refuge? Christ came, that by one act He might sever the bonds which tie the burden of guilt to our souls, and that if we remember our sins with sorrow, we might remember our Saviour with unspeakable joy. Look then to Him. Believe that He has borne your sins, and that spectre which now haunts and distresses you will disappear.

And think how soon it will come to pass that, save as a matter of memory, sin *will be never before you. Never!* It is like a *glorious* dream of one's childhood, when fancy delighted us with gardens full of flowers, and fragrance, and song. Nay, it is better than such a dream, for the morning dissipated that gay and joyous creation; but no morning shall ever chase away the sinless ecstasy which awaits the Christian i ven.

I have said sin will exist memory. So it will exist, so it in fact, exist, that the unity earthly and heavenly life may b served, and that we may reali own identity, as the man wh struggled with sin, but now tri over it. Sin comes into the of the new song; but it is sin cl by the blood of the Lamb. recollection of it comes in to he the sense of deliverance. One at it as a man standing on th and solid shore looks at the te driven sea, from which he h escaped; or as a man gazes the dark abysmal depth, wh friendly voice and hand delivere or as one recovered and strong, of the burning fever which wel brought him to the grave. Th thus only, will sin be before as a burden, not as a present not as a foreboding; but as a of the past, whose shadow shal be cast upon the pathway eternal progress and ascent fro to higher glory. Oh! that last hour of life, when othe wells are *wept*, we may *smi* farewell, and say to sin, *Adieu f*

THE LIFE OF MADAME GUYON.

By the Editor.

CHAPTER IV.—WIDOWHOOD AND CHRISTIAN LABOUR.

Madame Guyon was twenty-eight years of age when she was left a widow, having been married twelve years and four months. She had committed two children to an early grave, and three survived, two sons, and an daughter born but a few mon fore the death of her husband. first cares and labours were d to her family. The administra

a large estate whose affairs were in utter disorder devolved upon her. Her brother gave her no assistance; her mother-in-law harassed and hindered to the utmost, yet she succeeded in arranging a chaos of papers and bringing a hopeless imbroglio of business matters into order, with an integrity and a skill which excited universal admiration. She felt it was her duty, and believed that Divine assistance was vouchsafed for its discharge. All her efforts to conciliate her mother-in-law failed, and she was thankful when that unhappy woman expressed her wish that they should separate.

When in 1680, the dark cloud was taken away from her soul, Madame Guyon's anxious inquiry was what her Lord would have her to do. The first plan which suggested itself, was to go into a nunnery, where it seemed to her that she might serve God and benefit her fellow creatures without the hazards to which she had formerly been exposed. But the situation of her younger children put an end to all thoughts of this kind. Proposals of marriage were made to her. Still young, "possessed of great wealth, with a high reputation for intelligence and refined culture, and entitled to move in the leading circles of society, the question was one which brought itself home to her situation, her sympathies, and her prospects of usefulness. Carrying this matter, as she did everything else, to God, she came to the conclusion that she was called to another sphere of responsibility and duty." But what that sphere was the future must disclose.

At length she seemed to herself to be called to religious labours in the south of France, and left Paris in July, 1681. From this time may be numbered what she called her "years of banishment." Henceforward, wanderings, persecutions, imprisonments, exile, were her portion. As she sailed down the river Seine, her little daughter, afterwards the Countess of Vaux, and by a second marriage the Duchess of Sully, then a child five years old, sat in the boat, and employed herself in cutting the leaves and twigs which she had gathered on the river banks, or as they floated by on the water, into the shape of crosses. In this way she made a great number; and then, apparently unconscious of what she was doing, she fastened many of them to the garments of her mother. Her mother soon found herself almost covered with crosses, and could not help looking on the act of her child as a foreshadowing of what she would be called upon to endure. Sister Garnia, who accompanied Madame Guyon, remarked, "The doings of this child appear to be mysterious." And turning to the child, she said, "My pretty child, give me some crosses too." "No," she said, "they are all for my dear mother." But what was the surprise of Madame Guyon when she saw her daughter afterwards weaving together a crown of leaves and river flowers. When she had completed it, she insisted on placing it on her mother's head, saying, "After the cross you shall be crowned." This perfected the symbol; "First the cross, and then the crown." No wonder that the doing of the little child should seem to be a sign of providence. It needed no superstition to suggest its lesson. But though "bonds and afflictions" awaited her, Madame Guyon could add with the

apostle, "None of these things move me; neither count I my life dear unto myself, that I may finish my course with joy."

Five eventful years passed away before Madame Guyon returned to Paris. At the foot of the Jura mountains, among a poor and unknown people, in the little town of Gex, she began her labours. Taking up her residence in the house of the sisters of charity, she made ointments and cut linen, and bound up wounds and tended the sick, and taught poor children the alphabet and the catechism. The bishop approved and expressed his gratitude for her labours and charities. But the scene soon changed. She felt it her duty to teach the doctrine of "sanctification by faith." The thing and the manner of the thing (to use in substance the statement of Professor Upham), struck those who heard her with astonishment. Sanctification itself was repugnant, and sanctification by *faith* inexplicable. In the Roman Catholic church, with its "carnal ordinances" and its purgatory, the toleration of a sentiment which ascribes the highest degree of purity to the operation of faith alone, was impossible. So that instead of being regarded as a humble and devout Catholic, as she supposed herself to be, she found herself suddenly denounced as a heretic. But "the word was in her heart," and she would utter it though bonds and imprisonment awaited her. "When she met with those who believed in Christ as a Saviour from the penalty of a violated law, she seemed to be impelled to recommend Him as a Saviour from present transgressions, a Saviour who can and does communicate His own spirit of truth, meekness, gentleness, purity and holiness of heart to those who, in the spirit of entire self-renunciation, look to Him believingly for those great blessings."

Within a few months, after being subjected to cruel indignities, she was driven from Gex, and sought refuge at Thonon. When she crossed the Genevan Lake there were no storms without, neither was there storm within. The calmness of the waters was nature's happy image of her own peaceful mind. Without complaint, believing that God was glorified in what she had done and in what she suffered, she went forth once more, a pilgrim and a stranger, to seek other associates, to meet other trials, and to sow seed for God in other places. At Thonon she remained for two years, for a time in peace, and all the time devoting her personal energies and her property to the service of God, and the relief of suffering man. But her labours were too successful to be long tolerated. Persons of "the baser sort" were not wanting to do what it was believed that persons in authority desired to be done. They attacked the solitary cottage where she resided with her little daughter and two female domestics. They trampled down and laid waste her garden, hurled stones through the windows, and shouted their threats and insults round the house the whole night. Then came an episcopal order to quit the diocese. "The good which God had enabled me to do," she says, "was condemned more than the greatest crimes. Crimes were tolerated; but the work of God, resulting in the conversion and sanctification of souls, could not be endured. All this while I had no uneasiness of

mind. My soul found rest in God; I never repented that I had left all to be what seemed to be His will. I believed that God had a design in everything which took place; and I left all in His hands, both the sorrow and the joy."

After this we find her in succession at Grenoble, at Marseilles, at Nice, at Turin, and at Genoa. Her journeyings were performed and her labours prosecuted, "in perils of waters, in perils of robbers, in perils of her own countrymen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren," the tale of which is affectingly interesting. Everywhere she was regarded as one who was "turning the world upside down," but everywhere her instructions were blessed to the good of souls. One instance may be given in illustration of the character of her work. In one of the convents of the city of Grenoble, there was a sister who for eight years had been in a state of religious melancholy. No one seemed to understand her case. In her distraction, the poor woman had made an attempt to kill herself. "Her earnest desire to obtain reconciliation with God and her deep conviction of the impossibility of securing it by ceremonial observances alone, had produced such a conflict in her mind that its very foundations were shaken." Near the close of a long summer's day in 1685, Madame Guyon was invited by the prioress to visit this woman. "The fact was," she says, in reference to the case, "that for many years, compelled as it were by the doctrine and discipline which ascribed the highest results to austerities and ceremonial observances, she had struggled against those inward convictions, which assured her there is a better way. I endeavoured to explain to her that this resistance must cease; that she must no longer rely upon her observances, or trust to her personal merits, but must trust in Christ, and resign herself to Him alone. God was pleased to bless these efforts. Being a woman of great capacity, she appreciated at once the views which were presented; submitting herself to God, through Christ, and willing to leave all things in His hands in faith, she entered at once into the peace of paradise. She was so much changed that she became the admiration of the religious community in which she resided. God's presence was with her continually, and her spirit and power of prayer were wonderful." But the work did not stop with this individual, a considerable number of persons in the convent gave attention to the great truths thus brought before them. It was something new, with those who had practised observances and austerities so long, to hear of reconciliation with God, by the simple and scriptural method of faith in Christ alone. And the announcement, coming though it did from woman's lips, but attended with what gave it power, the Saviour's blessing, brought consolation to many a mourning heart. While the thorough reformation of one of the inmates, whose ungovernable disposition had for many years given trouble, attested the power of the doctrine of faith to purify as well as to comfort.

On the 22nd of July, 1686, Madame Guyon re-entered Paris after an absence of five years. The fame of her doings and sufferings had arrived before her. The voice which was uttered at the foot of the Jura moun-

tains and the Alps, was repeated from province to province, till it reached the high places of the French metropolis. And she soon became the centre of an illustrious circle, who listened with delight to the exposition of her doctrines, to which the tender earnestness of her language and her manner gave an indescribable charm. But civil and ecclesiastical authority was soon alarmed by the progress of opinions which seemed adverse to the received doctrines and practices of the Church. And but little more than a year was suffered to elapse when her fellow-labourer, La Combe, was arrested and shut up in the Bastile, the commencement of an imprisonment of seven and twenty years, which was terminated only by death.

Of the controversies which followed, in which the imperious Bossuet in opposition, and the holy Fenelon in defence of Madame Guyon and her doctrines, were the principal actors, the story is too long to be recorded in these pages, nor can any attempt be made to exhibit the errors which were mingled with the truths that were held and propagated by this noble woman, or to trace them to their origin. Like Pascal and Martin Boos, she never left the church of Rome, and though she attained a knowledge and a faith which were instinctively felt by the more zealous members of that communion to be antagonistic to Romanism, there were remains of Romish error which clung to her to the last. Another species of error with which her name is prominently associated, that which is usually called mysticism, may be regarded as a violent revulsion from some of the corruptions of Rome. In the bosom of the Romish Church, there have sprung up in every age, souls tha laboured to escape from the forr and mercenariness of the popula and to cultivate a love to Gc should be in their phrase, "pu "disinterested," a love that have no regard to benefits re and that should be indifferent w destruction or salvation were the soul's destiny, or at leas tentedly accept of either. "M be still; if I must be lost, I said Madame Guyon in one most affecting poems, the title of is index to its sentiment, Dealings of God, or the Divin in bringing the soul to a st absolute acquiescence." "I re the poem concludes—

"I resign
Henceforth all my will to thine.
I consent that thou depart,
Though thine absence break my h
Go, then, and for ever, too;
All is right that thou wilt do."

In the state of mind which di these words, there must have some singular illusion. It can God's will to depart from the that loves Him, and the hear loves Him can never be willin He should depart. To evince o to God by willingness to endur dition, is the same thing as to our devotion to Him by our rea to hate Him for ever! Ther modified form, however, of t quirement of disinterested love. lon's position, for example, wa we should will our own salvatio because God wills it; that sup it possible for us to endure he ments, retaining the grace of and our consciousness that suffering was according to Hi and conducive to His glory, th

animated by pure love would embrace such a doom. But this is the supposition of an impossible case. Holy Scripture does not exact of us an acquiescence in our own destruction, nor does it brand as selfish a love which combines with the recognition of His excellence the recognition of His mercy. "We love Him because He first loved us."

In Madame Guyon, however, mysticism was but little tainted with the extravagances which usually distinguished it. And it is a more grateful task to exhibit those aspects of her singular character which render her a pattern for all followers of Christ. "She made a distinction between a will perfectly harmonious with the will of God and a will merely submissive. A will entirely harmonious, carries with it the heart as well as the conscience. The will of an obedient servant, who does what he is bound to do, is submissive. The will of the affectionate son, who not only does what he is bound to do, but loves to do it, is not only submissive, but is harmonious, is not only accordant, but is *one*." This oneness of will with the will of God, is what Madame Guyon aimed at,—"to receive God as her God and portion, for the present and for the future, in all that He now is, and in all that He can be to us, in time to come; in the plan of salvation; in the administration of His providences; and in the daily bread of His grace, dispensed to us moment by moment." And of all who have striven by grace to become like Him whose meat it was to do the will of His Father, few have approached Him nearer than did Madame Guyon. And had her earlier reading brought her into mental communion with more scriptural authors than the mystic Madame de Chantal and Francis de Sales, her example would probably have shone forth without those peculiar forms of thought and sentiment which now, to some extent, mar its effects. Of her intellectual endowments it is enough to say that they must have been great and various. Had they been laid on the altar of literature, and not on that of religion, her genius would have been acknowledged as entitling her to a foremost place among the men and women of France.*

CHAPTER V.—IMPRISONMENT AND DEATH.

The outward events of the remainder of Madame Guyon's life are soon told. In consequence of a *lettre de cachet* issued by the king, Louis XIV., who was her most implacable and persevering enemy, she was confined to an apartment in the convent of St. Marie.

The sisters were at first strongly prejudiced against her, but her gentle patience won their hearts, and they soon vied with each other in praises of their fascinating prisoner, who after a captivity of eight months, was set at liberty. Madame Maintenon, the wife of Louis XIV., was touched with pity for her misfortunes and with admiration for her patience and self-sacrifice, and for three or four years encouraged her visits to St. Cyr, which had been

* The writings of Madame Guyon, all in French, have been published in their collected form, in forty volumes. Many of her hymns and religious poems were translated into English verse by William Cowper.

founded ten years before, for the education of the daughters of noble but impoverished families. Here she became in effect the spiritual instructress of the institution, and was surrounded by disciples whom she withdrew from the licentious gaieties of the capital. But the opposition to her in influential quarters became so warm that she consented to be a voluntary prisoner for six months in a convent at Meaux, under the surveillance of Bossuet. On the 8th of July, 1695, she returned to Paris, and it was no sooner known that she was there than the whole city was in an uproar. Her enemies started at once into life. Finding it unsafe to remain at the house of her daughter, she occupied an obscure tenement in the Faubourg St. Antoine, where she remained concealed with her maid-servant for five months. When the place of her concealment was discovered, she was arrested and shut up in the celebrated castle of Vincennes. Her faithful maid, partaker of her piety and of her trials, was arrested and imprisoned with her. And they were helpers of each other's faith and joy. Madame Guyon wrote religious songs, and "together," she says, "we sang praises to Thee, O our God! It sometimes seemed to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing to do now but to sing. The joy of my heart gave a brightness to the objects around me. The stones of my prison looked in my eyes like rubies. I esteemed them more than all the gaudy brilliancies of a vain world. My heart was full of that joy which Thou givest to them that love Thee in the midst of their greatest crosses;" a sentiment which she embodied in one of her imprisonments in a to little poem which begins thus:-

"A little bird I am
Shut from the fields of air,
And in my cage I sit and sin
To Him who placed me th
Well pleased a prisoner to be
Because, my God, it pleaseth

From Vincennes she was tran to Vaugirard, and thence in S ber, 1698, to the Bastile, in whose dungeons she was immu solitary confinement for fou years. The horrors of such prisonment are not to be ima far less described. "The pr looks upward, but he sees no su gazes at the straggling but din of his window, but it shows h green fields or woods; he liste hears or thinks he hears, a coming up from the streets which reminds him of a ch brother; but alas! child and br and the hopes and happiness of are no longer his. Sad and w he walks from side to side of hi room; till finding his mind s under a sorrow which it is his d strive against, he resorts to an of occupation or amusement," however, often fails to ward o encroachments of a drivelling or a raving madness. "The his of the Bastile are full of attem train spiders by supplying them food, and to avert the horrors flection by ascertaining the dime of the room, or counting the upon the door. Some have whole days in pouring water fro dish into another; or in disposi fanciful arrangements, the piec which their fagots were compose

How Madame Guyon spent endured the long years of her imp

ment is not known. Every prisoner who entered the Bastile was obliged to take an oath by which he bound himself to maintain an inviolable secresy with respect to all that he had seen or heard there. But in anticipation of her imprisonment there, she wrote to a friend, "I feel no anxiety in view of what my enemies will do to me. I have no fear of anything but of being left to myself. So long as God is with me, neither imprisonment nor death will have any terrors." And in a single passage in her autobiography she says, "I, being in the Bastile, said to Thee, O my God! if Thou art pleased to render me a spectacle to men and angels, Thy holy will be done! All that I ask is, that Thou wilt be with and save those that love Thee; so that neither life nor death, neither principalities nor powers, may ever separate them from the love of God which is in Jesus Christ. * * * If I can only be accepted of Him, I am willing that all men should despise and hate me. Their strokes will polish what may be defective in me, so that I may be presented in peace to Him for whom I die daily. Without His favour I am wretched. O Saviour! I present myself before Thee an offering, a sacrifice. Purify me in Thy blood, that I may be accepted of Thee."

In the same tower in the Bastile with Madame Guyon, was confined the celebrated prisoner known as the Man of the Iron Mask, and she may have heard in her cell the melancholy notes of the guitar with which her fellow prisoner beguiled a captivity whose horrors had then lasted seven and thirty years. Why the man of the iron mask was imprisoned, or who he was, is one of the mysteries of history. Madame Guyon was there because she trusted in her Saviour with a faith which repudiated the merits of those services, which were ordained by the church to which she still clung, and loved Him with a love that rose above all earthly love, and was prepared for any sacrifice for His name's sake. She regarded herself as a "martyr for the Holy Ghost," a martyr for the doctrine of sanctification, "the doctrine of the coming and triumphant reign of the Holy Spirit in men's souls, and of their personal and entire dependance on His Divine power and influence." The real objection to her doctrines was, that involving, as they did, a reliance upon faith alone as the true foundation of the Christian life in all its extent, they tended to subvert some of the received ideas and practices of the Roman Catholic church.

Madame Guyon in the Bastile! The pure minded woman whose life had been full of the activities of an indefatigable benevolence, the preacher of Christian love and holiness, immured in a dungeon and guarded by twelve feet of thick wall against further exertions in the cause of her Saviour. Well may the souls under the altar cry with a loud voice, saying, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" (Rev. vi. 9, 10.)

Madame Guyon's constitution, never strong, was broken down at last by the stony chill of rigorous winters and by the noxious vapours which steamed from the stagnant moat in summer. She was liberated in 1702 and sent to Blois, a picturesque old city on the Loire. There in exile, she lived in quiet and probably in great weakness,

sought out from time to time by visitors from distant provinces and other lands, as patient under the infirmities of declining age as beneath the persecutions of other days; finding, as she had always done, some sweet in every bitter, and a theme for praise in every trial.

The hour of death arrived in 1717. The grave had already closed over those with whom she had been associated as enemies or as friends in the earlier part of her life, Harlai, La Combe, Bossuet, Fenelon, and the proud and powerful Louis XIV. And now that the summons came to her she received it without surprise and without fear. No clouds rested upon her vision; no doubts perplexed the fulness of her hope and joy. A short time before she had written her will, the following passage of which will shew what spirit she was of:—

"*In the name of the Father, Son, and Holy Ghost, this is my last Will and Testament.*

"It is to Thee, O Lord God! that I owe all things, and it is to Thee that I now surrender up all that I am. Do with me, O my God! whatsoever Thou pleasest. To Thee in an act of irrevocable donation, I give up both my body and my soul, to be disposed of according to Thy will. Thou seest my nakedness and misery without Thee. Thou knowest that there is nothing in heaven or on earth, that I desire but Thee alone. Within Thy hands, O God! I leave my soul, not relying for my salvation on any good that is in me, but solely on Thy mercies, and the merits and sufferings of the Lord Jesus Christ."

At half-past eleven o'clock on the night of the ninth of June, 1717, she breathed her last; in the seventieth year of her age.

"Rest, gentle spirit, rest!
Thy conflicts o'er, thy labours done;
Angels thy friends; thy home
The presence of the Holy One."

THE GIANT CITIES OF BASHAN.

PART SECOND.

Before proceeding to show how forcibly Mr. Porter's researches amongst the Giant Cities of Bashan illustrate the argument from the Fulfilment of Prophecy, we propose to accompany him a little way into the land of the Philistines. One object of his tour in Philistia was to discover if possible the long lost site of Gath. Since the days of Jerome it has been unknown; and even the wonderful geographical skill of Robinson was unable to trace it out. Mr. Porter, however, is convinced that the site of the royal city is a hill, the modern name of which is Tell-es-Safieh. It is a bare, white, conical hill, standing on the very edge of the great plain, and yet rising high enough to command all the rocky spurs up to the very base of the mountains. It is crowned with the foundations of an old castle, and round its sides are numerous remains of ancient buildings. The view from it is most extensive. The whole plain of Philistia was spread out before the traveller, variegated with fields of yellow corn, and red fallow land, and long reaches of grey wastes.

n the south-western horizon
e downs of Gaza and Ascalon
vith the glittering waters of
diterranean. On the west
seen the little hill of Ashdod,
th olive groves: further to
it, Ekron; and further still,
te tower of Ramleh. The
ns of Judah rise up on the
lark frowning masses; every
owned with village or ruin
ame carries us away thousands
back.

nodern name of this hill, *Tell-*
i, gives no clue to its ancient
The Crusaders built a castle
n the twelfth century, and
Blanche-garde; and the sur-
g country became the scene
of the daring adventures of
Cœur-de-lion. This hill, if
—as it evidently was from the
ages—would be the key of
ilistine plain on the east.
ien from its summit could
ry hostile band that would
to break forth from the moun-
les. The war-like Philistines
ever have overlooked a posi-
commanding and naturally so
one so well fitted also for
ig those vast corn-fields in
lay their wealth and their
From the moment Mr. Porter
foot upon Tell-es-Safieh, he
vinced that it is the site of
il city of Gath.

discovery threw a life-like
is on some of the most
c incidents of early Jewish
The gigantic Anakim were
ted throughout the whole
'Only in Gaza, and *Gath*,
Ashdod," those impregnable
es they remained.—(Josh. xi.
nd from this place, Goliath—
one of the last of the giant race—
marched out in his panoply of mail,
the acknowledged champion of the
Philistines, to threaten and defy the
Israelites in the neighbouring "valley
of Elah." And hither, a few years
later, David came a homeless refugee.
The reason why David should have
fled to Gath, and, having propitiated
the Philistine lords, should have
made it his home, was now plain.
Here he was perfectly secure from
Saul. He was on the very border of
his kingdom, besides, within a few
hours' march of his native Bethlehem.
The valley of Elah was but an hou
ride from Tell-es-Safieh, and upon
arriving at the grey ruins of Shocoh,
the travellers knew that they stood on
the battle-field of David and Goliath.
"The Philistines gathered together
their armies to battle, and were
gathered together *at Shocoh*. And
Saul and the men of Israel were
gathered together, and pitched by *the
valley of Elah*, and set the battle in
array against the Philistines. And
the Philistines stood *on a mountain on
the one side, and Israel stood on a moun-
tain on the other side; and there was a
valley between them.*"—(1 Sam. xvii. 1,
et seq.) The position of the two armies
could be seen at a single glance.
The Philistines were ranged along the
side of the ridge at Shocoh, and the
Israelites occupied the declivity
opposite. Between them lay the
valley—then called Elah, from its
"terebinth" trees. Down that left
bank came Goliath, his brazen
armour glittering in the sunbeams;
down the opposite bank came David
with his sling and staff. Reaching
the torrent-bed he selected "five
smooth stones," and put them in his
scrip. "Am I a dog," cried the

haughty Philistine, looking at David's boyish face and simple equipments, "that thou comest to me with staves?" "I come to thee," replied the youth, "in the name of the Lord of hosts, the God of Israel, whom thou hast defied." The stone was fixed; the sling was whirled round by a skilful hand; with a sharp twang the missile flew and pierced the brain of the impious giant. Mr. Porter too went down into that torrent-bed, as near as he could judge to the spot where David "chose the five smooth stones," and he brought away "a smooth stone," which he still retains as a memorial of the battle-field, and of one of the happiest days of his life.

In turning now to compare prophetic description with authentic history and present reality, one would almost suppose, looking at the Bible and looking at the land, that the prophets must surely have read the long and sad history of Palestine as the modern traveller reads it, and that they must surely have seen the present utter ruin and terrible desolation, before they could possibly have written such graphic words as these:—"*I will make your cities waste, and bring your sanctuaries unto desolation. I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it.*" For, it should be observed, the predictions are not made in mere general terms, capable of a wide rendering and a somewhat vague reference. They are special, graphic, and detailed; and their fulfilment is evident as it is complete. The fields are waste, the roads deserted, the cities abandoned, the houses without inhabitants, the sanctuaries desecrated, the vineyards, orchards, and groves destroyed. And the land is desolated by the "*vi*
and the folly "*of all them that therein*,"—of the Turks, its n
owners, and of the Arabs, its pe
"spoilers," who come up "u
high places through the wilde
"Every one that passeth by
astonished" at its deserted
and waste fields; and "the st
that comes from a far country,'
thoughtful student of histor
thoughtful observer, the thou
reader of his Bible,—cannot
from exclaiming, as he rides t
Bashan, "*Wherefore hath th
done thus unto this land?*"

Every opening to the right s
revealed ruins; now a tomb in
nook; now a temple in a lonely
glade; now a shapeless and na
heap of stones and fallen col
and now, through a long gree
the shattered walls and towers
ancient city. In every direct
which the eye turns, in every s
which it rests, ruins are visib
truly, so wonderfully hav
prophecies been fulfilled. I
with feelings of awe, that fro
to time the traveller gazed up
desolate plain which in the d
Bashan's glory teemed wi
industrious, a bustling, and a
population. Now, cities studd
whole country, but the stillr
death reigned in them; there
ploughman in the field, no sh
on the hill side, no flock
pasture, no waggon, no w
on the road. True, solemnly
had been the word of the
"*Your highways shall be desol*
(Lev. xxvi. 22.) "*The wa
man ceaseth. The earth m
and languisheth.*"—(Isa. xxx
"The land shall be utterly e

ierly spoiled; for the Lord hath this word. Therefore hath se devoured the land. There- e inhabitants of the land are ied, and few men left. Every s shut up. The mirth of the s gone. In the city is left ion, and the gate is smitten struction."—(Isa. xxiv. 3—12.) y, doubtless, thought the ts were but gloomy dreamers; many in our own days regard writings as gorgeous fancy s of Eastern poets; but time anged every prediction into a s fact. At every step through Mr. Porter saw that the of the prophets were not ns; that they were not even, e modern critics suppose, highly t figures, intended, perhaps, to dow in faint outline a few lead- ts of the country's future story. r that they were, one and all, c and detailed descriptions of ents, which the Divine Spirit up to the prophet's eye through g vista of ages. The language btless, beautiful, the style is and gorgeous Eastern imagery employed to give sublimity to sions of the seer, and to the of the Lord; but this does not way one iota from their truth, es it detract in the slightest from their graphic power. he same holy men inspired now same Divine Spirit to describe tual state of Palestine, they not possibly select language appropriate or more graphic at found in their own predic- ritten thousands of years ago. is no vague statement made lom or penned for effect. It is ult of years of study and years of travel. It is the result of a calm and thorough comparison of each prophecy of Scripture regarding Palestine's history and doom, with its fulfilment on the spot. Mr. Porter had no preconceived theory of prophetic interpretation to defend. His mind was not biassed by a false faith in literality on the one side, nor by a fatal scepticism regarding prophetic reality on the other. Opportunities were afforded him of examining evidence, of testing witnesses, of seeing with his own eyes the truth or falsehood of Bible predictions. He embraced these opportunities as God gave them, and to the utmost of his power and the best of his ability. He examined deliberately, cautiously, and conscientiously. His examinations extended over *all* Palestine, and over most other Bible lands; and now it is with the fullest and deepest conviction,—a conviction that all the ingenuity of modern criticism, and all the plausibility of modern scientific scepticism can never overthrow, can never shake,—that he can take up and re-echo the grand, the cheering statement of our blessed Lord, and proclaim his belief before the world, that "Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Not only do we see prophecy fulfilled in respect to the cities of Bashan being literally "without inhabitant and without beast," but one cannot live a day in any part of the district, without suffering from "the spoilers that are come upon all high places through the wilderness." When in the neighbourhood of the once celebrated Bozrah, for instance, Mr. Porter found the place infested by notorious thieves and brigands.

These come up from the desert with a few goats, sheep, and donkeys, and perhaps a horse, and they lurk, gipsy-like, about the fountains and among the ruins of the large outlying towns of Bashan, watching every opportunity to plunder an unguarded caravan or strip an unwary traveller (Luke x. 30), or steal a stray camel. These brigands made a bold attempt by their combined forces to carry off Mr. Porter's whole party; but fortunately on their arrival they had taken the precaution to engage the brother of the sheikh of Bozrah as guide and guard during their stay, and to this arrangement, joined to the fear of the Druse escort, they owed their safety. Armed men lay in wait at various places, in the hope of entrapping and plundering some straggler. The sheikh of Bozrah told the travellers that his flocks would not be safe even in his own court-yard at night, and that armed sentinels had to patrol continually round their little fields at harvest time. "If it were not for the castle," he said, "which has high walls and a strong iron gate, we should be forced to leave Bozrah altogether. We could not stay here a week."

Two or three incidents came under Mr. Porter's own notice which proved the truth of the sheikh's statement. One day, when examining the ruins of a large mosque, the head of a Bedawy appeared over an adjoining wall, looking at them. The sheikh cried out, on seeing him, "Dog, you stole my sheep!" and seizing a stone, he hurled it at him with such force and precision, as must have brained him had he not ducked behind the wall. The sheikh and his companions gave chase, but the fellow escaped. One cannot but compare such sc scenes of ordinary life, of ever occurrence in Bashan, with language of prophecy: "*I will g* (the land of Israel) into the han the strangers for a prey, and t wicked of the earth for a spoil; robbers shall enter into it and it. . . . The land is full of b crimes, and the city is full of viole (Ezek. vii. 2, 21—23).

Nor can we fail to see how strik prophecy is fulfilled, as the eye upon the neglected fields, past and vineyards of Bashan. In days of Bashan's glory, fig-tree olives, and pomegranates were n along the terraces, and vines down in rich festoons over broken walls. But now Bashar shaken off its fruits. "F nation is come up upon my land s and without number. He hath my vine waste, and barked my fig- he hath made it clean bare, and it away. The field is wasted, land mourneth. The new wine is up, the oil languisheth. The vi dried up, the fig-tree languisheth pomegranate-tree, the palm-tree and the apple-tree; even all the of the field are withered, becaus is withered away from the so men."—(Joel i. 6—12). A Kenath, and especially in the thi parts of the forest on the w Sumeideh, Mr. Porter observed many of the largest and finest trees were burned almost thr near the ground, and that a number of huge trunks were black and charred among the s and brushwood. Upon expressi surprise at what appeared to piece of wanton and toilsome de tion of splendid timber, he was

the work of the Bedawin, who way made large quantities of al for the Damascus market, l as for home use. "But," ied Mr. Porter, "they will soon your mountains as bare as Jebel eikh, and where will you go wood and charcoal then? You ols to permit such needless and destruction." "O, my was the reply, "it is you s alone who have wisdom to) the future, and power to pro- r it. We! what can we do in nhappy country? We are all ers—here to-day, away to- v. Should we attempt to pre- hese oaks, or plant vineyards and or to spend labour and money ls and houses, we would only king out our own ruin. The in would be attracted in clouds the tempting fruit; and the would come, drive us out with cannon, and seize our whole ty. No, no! We can have no ient interest in the ground. in only hold it as we have got the sword; and the poorer it the less will our enemies t."

was a sad picture, and, un- ately, a true one. By such cts, and by still more wanton ction in times of war and of ind family struggles, fruit-trees orests have been almost anni- l in Palestine. And would it em as if the old prophets had ble to look down through the of long centuries, and to see ogress and effects of this very of ruin? Isaiah thus wrote:— defenced city shall be desolate, e habitation forsaken and left wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof. *When the boughs thereof are withered they shall be broken off:* the women come and set them on fire; for it is a people of no understanding."—(Isa. xxvii. 10, 11). Even the shepherds that Mr. Porter met with, had none of that peaceful and placid aspect which is generally associated with pastoral life and habits. They looked more like warriors marching to the battle-field—a long gun slung from the shoulder, a dagger and heavy pistols in the belt, a light battle-axe or iron-headed club in the hand. Such were their equipments; and their fierce, flashing eyes, and scowling countenances showed but too plainly that they were prepared to use their weapons at any moment.

Thus forcibly then, does the present condition of Palestine illustrate prophetic declarations; and although the subject has been often eloquently descanted upon, yet certainly beneath the light of Mr. Porter's enthusiasm and brilliant power, we have seemed to read it anew. It would have been pleasant, doubtless, to our readers to have followed him through his entire tour; and still further to have compared the Book and the Land. It would have been pleasant, perhaps, to have lingered with him among those quiet, stately, hospitable Druses, or to have shared with him some of his perilous adventures in the desert, when, with horses quivering in every limb, he and his companions, after having been nearly killed in Edrei, the capital city of the giant Og, pursued their way accompanied by the mournful howl of the jackal, the sharp ringing bark of the wolf, and the savage growl of the hyena. He would have

told us too, much that is deeply interesting concerning the Jordan and the Dead Sea, the waters of Merom and the Sea of Galilee. We know of no book on the Holy Land which contains so much that is fascinating with so much that is instructive.

AN OLD HOUSE.

THERE are some objects towards which we feel a kind of veneration, and which we can scarcely regard without some moral benefit:—not a vapouring sentimentalism that melts away into airy nothingness, but a feeling which gathers our thoughts around some moral and impressive truth, which chastens their levity, and enables us to estimate more soberly "the things which are seen and temporal." I confess to a predilection to muse on old buildings as they stand entire or in ruin. Certainly they beautify the landscapes of old England, and pleasurably attract the eye of many a one travelling through our "sea-girt Isle."

Among such edifices, not the least in interesting associations is an "old house," which, however unshapely it may appear, is not unadorned with the poetic beauty "old Time" has given to it. Unlike the moss-covered walls of the roofless abbey, it remains whole and entire. It stands in the fashion thereof pretty much the same as when its first tenant entered within its oak-carved door, and his children looked through its lattice-framed window, and slept soundly beneath its gabled roof, unmindful of national tumults or the tumults of Nature's elements. Its present occupiers have, perhaps, too many anxious thoughts on matters of their daily life to think much about their predecessors, or to muse on the house they once inhabited, yet they might become wiser and better by so doing.

There is a voice from that old house, which, silent though it be, will speak, and speak wisely too, if one will rightly listen. "Stars teach as well as shine," and old houses instruct as well as shelter. They are quiet teachers, but attractive, for the poetry of age, with the associations of home-life, has gilded them with beauty. They stand connecting, as by a link, the past with the present, and will not let us wholly forget, if we would, what time has carried away by what it has left; and could a stone out of the wall, or a beam in the timber, answer our questions, what a history would be spoken, what a tale would be told!

When looking at an old house we are reminded of two classes of associations, which we may designate as external, and internal. The former leads us to think of the flood of days, which has passed over it, characterised by every variety of weather, from the calm and bright to the sullen and tempestuous, from the fervid heat to the nipping cold, days which by their aspect gladdened the hearts of those who dwelt within, or made heavy their spirits as they plied their daily work. If an old brick in the venerable pile could become vocal how much it could tell us of days

seemed to forbode evil to the —days when dismal tidings s on the wings of the wind, ied the light of home, and l the song of mirth!—when our spoke to neighbour in ing accents and with bated . It could tell us of the pesti- as it marched with noiseless ; noonday, of the tramp of the ng foe, of discontent growing nsurrection, of the death of s and the fall of thrones.

events of another character blend themselves with this his- and we should have to witness scenes which lit up towns and s with joy. We should hear of f national rejoicing and thanks- when multitudes hailed the of a prince, or the ascent to rone of a monarch in whom the of the nation were centred, bonfires blazed in the streets, ighted windows scattered the ess of night, to commemorate a r won, and to welcome the return ce.

w natural also is it, when, look- i a musing mood on an old ng, to think of the changes have taken place around, that it has stood unshaken through generations how time has altered rm of things, and changed the ation surrounding it; changes i neighbourhood, and the world rge. Many old things have l away, and many have become

Trade and commerce have marked progression, and multi- the comforts and conveniences s. Science and Art have en- . their boundaries, and increased appiness of human existence, hat is most impressive, numerous generations have appeared on the "stage of life," and then departed to be seen no more.

What an interesting object then may an old house become, if thoughtfully looked at, and what a history of external events could it give us if its silent voice were exchanged for the vocal accents of a living tongue.

But there is another class of associations in connexion with it which we may characterise as *internal*. It has been a *home*, and a home for generations, and how much is there folded up in that word home! It was once to its occupiers the loved and favoured spot. To them the airs that breathed around it were sweeter than elsewhere, and the glad sunshine seemed gladder still as it spread its radiant light over their own quiet dwelling place. There were storms without, but no shelter like the shelter here. Here, too, were happy meetings, seasons of festive joy and social mirth, when the long absent returned, and when there was assembled again a whole family to surround the cheerful hearth, and to talk the wintry hours away. But the picture has two sides, for here have been partings also, when the fond kiss was given and the farewell spoken by those who were never to meet again. Inevitably the old house must have witnessed sorrow as well as joy; when the windows were darkened, and grief only broke the brooding silence by its touching tones! Often has grim death silently crossed its threshold and turned the merry voice into the heavy sigh, when bright eyes were bedimmed with tears, and beloved ones "wept their sad bosoms empty."

To one accustomed to think rightly

there is perhaps nothing more likely to be suggested, when viewing an old habitation, than the fact that death has been there as well as life, and that in some of those sombre looking rooms many have spoken their last words, and drawn their last breath: and probably some too closed the bodily eye to open the spiritual one on the scenes of heaven.

How often may we pass by an old house where its inmates, in by-gone times, pondered over, in its dusky rooms, that Book whose promises have stayed the believer's heart in every trouble; and when too, in the lone hour of night, they gathered around the domestic altar, and with suppressed and trembling voice, invoked the blessing of Him, who is the hope of Israel and the sure refuge in the day of storm and persecution.

There is a history unwritten, and unknown except to Him who seeth in secret, in connexion with the rooms of many an old dwelling, where faith has lived unshaken, where the flame of a good hope has burnt brightly on the altar of the heart, where holy love has expressed itself in fervent prayer and praise, and where the struggling soul has held fast to principle and truth unto death. They had to wrestle as we do now "with sins, and doubts, and fears," but in addition they had to endure the pointed finger of scorn, to worship socially, ofttimes in secret and in silence, and to live in the prospect of having the gloom of the cold prison for the curtains of their dying bed. We gratefully cherish memory, and love to look up(places where they once live(moved and had their being, fo "the place is dignified by the deed."

If then the lowly cot where dwelt has a charm for million the very dust thereof is re precious in their eyes, it ma appear strange that the Ch should feel an attraction in th where the righteous humbly li nobly suffered.

Whatever an "old house' fail to suggest, it can surely ne to convey, to the soberly thoug simple yet affecting lesson o brevity of human life and the sh nature of all things earthly.

The house of sturdy oak, o brick, or massive stone, may o by centuries, the frail taberna those who inhabit it, yet the firr dwelling must succumb to the of old Time, and "to ruin run.' eternal hills must bow themsel the touch of that hand which r all things to dust. How shor is the life of man, which we m compare to the house in whi lives, but only to the shadow passes over it and is gone. Wi they who are learning these l from the book of Life and Natu as pilgrims and strangers on ea seeking the "house not mad hands, *eternal* in the heavens."

W

Lichfield.

THE ELDER CONGREGATIONALISM IN LANCASHIRE.

By J. A. MacFadyen, M.A.

ICASHIRE is interesting on higher
ls than its material progress,
olitical and social influence. In
on to a native shrewdness,
characterizes the people, there
anliness, sometimes disfigured,
st be admitted, by an affected
ess, which cannot fail to com-
itself to all, who wisely prefer a
diamond to a polished crystal.
far off times Lancashire sent
contributions to the fund for
ing Christendom against the
It was forward, and did its
gainst the armada of Spain, in
e of England, in Elizabeth's
The first blood of the Civil
as shed in Manchester, on the
liberty. The terms, Cavalier
oundhead, that afterwards be-
listinctive of the two parties in
il War, were first applied at a
g of the County on Preston
The various movements for
in Church and State have
found in the men of Lanca-
eir foremost pioneers, and their
nergetic supporters.

n the beginning, Puritanism and
antism have had their firm
n Lancashire, to confront the
holicism, and High Churchism
ere never rooted out. In the
bloody Mary we have a record
ast three martyrs, who died for
onsistent attachment to Puri-
George Marsh, put to death
5, was one. John Bradford
other. At first he was a man
vorld, but, upon his conversion,
l his chains and golden orna-
and gave the proceeds to the
poor. He was condemned for saving the life of a Popish preacher from an infuriated Protestant congregation, before whom he had preached up the Mass. The ground of his condemnation was the singularly logical one, that had he not had influence with the mob, he could not have saved the Papist; Mary, in this, acting like the wolf, that would kill the lamb, whether it stood above or below in the stream. John Rogers, who was burned at Smithfield, was another. In Elizabeth's time there was a Dean Nowell, also a Lancashire man, well known as strongly attached to Puritanism. Once, when preaching against the use of the crucifix, with the Queen in his audience, he was ordered by that royal Tudor, who could on occasion swear at her bishops, and threaten to unfrock them, to quit that ungodly discourse, and return to his text.

On the whole, however, Lancashire was backward in embracing the Puritan theology, as compared with some other counties, in the early days of the Reformation. It is not till James's time, that we find her taking the position which she has ever since held, as one of the foremost and strongest in the maintenance of the Puritan modes of thinking. The early Puritanism of the time of the Commonwealth was more Presbyterian than Congregational. The county was mapped out into nine presbyteries, the only district in England, except London, where the Presbyterian system was organised.

There was a county meeting in the neighbouring shire, Cheshire; but

that was framed rather after the model of our present County Unions, than after the model of a Presbytery. The general meeting had no power beyond that of advice in the congregations represented, and was composed both of Congregationalists and Presbyterians. In Lancashire it was different. The Classes, as the Presbyteries were called, claimed and exercised authority. Their leading men pleaded for the Divine right of the system, upheld by the solemn League and Covenant, and established in Scotland.

The difference cannot be better illustrated, than by the case of Adam Martindale. Settled at Gorton, he refused to join the Manchester Classis, because he scrupled as to the right of a Presbytery to interfere. Removed to Rostherne, in Cheshire, he at once met with the Cheshire ministers, avowedly because there was no interference on their part. "If it be asked," says Martindale, "how I get satisfaction to act with them now, when I had scrupled some things against classical government at the time of my being at Gorton, I answer, the case was not the same; here was onely a voluntary association, of such as were desirous to advise and assist one another, nor did we look upon ourselves, as having any pastoral inspection over one another's congregations, but onely to be helpefull to them in a charitable way. We pretended not to any power to convene any before us, or suppresse any minister, dwelling in such a place, within such a verge, and differing from us in practice."

Of this class of Puritans, belonging to Lancashire, but not labouring in it, the most famous was Oliver Heywood, born at Little Lever, and settled at Coley Chapel, near H
Of those who laboured in the c
the names of Heyricke, Ne
Angier, Nathaniel Heywood,
worth, Harrison, Gee, Latha
Taylor are known to the rea
Puritan literature.

Of pure Congregationalists time there were comparativel
The first Church in these probably the first in Englan
formed at Dukinfield. Re
the year 1646, Martindale thus: "This was that bustlin
wherein the Presbyterial and C
gationall governments were lik
and Esau struggling in the
The latter, not waiting for a
sanction as the former did, w
into possession at Duckinfi
Cheshire, at Gorton, and at H
Between the Presbyterians and
pendents there was much cont
Some of the former, like Mr. He
of Manchester, and Mr.. Ang
Denton, were "so perfect latit
rians, as to affirme that the Episc
Presbyterians, and Independents
all practice according to their
ments, yet each by Divine
But the "Classes" were fir
a whole, against such liberalit
insisted upon all within their
acknowledging their right to
the Churches. The dividing li
tween the two parties was the qu
of religious toleration, the P
terians affirming that there ough
and the Independents that there
to be religious liberty.

We do not know of any Indep
Church formed in the larger to
Lancashire, except one, that
linworth mentions as meeti
Manchester College. And of it w
no further trace.

SAMUEL EATON.

nost prominent advocate of lency, in those times, was the muel Eaton, of Dukinfield kport. He seems to have his views on Church polity ngland. Before going thither minister of the Established in Wirral, near Chester. He son of the Rector of Great h, and brother to Theophilus he first Governor of New-New England. His family was m, and respected for its Puri-ngs, and the number of men hed to the ministry. No an six of the name were by the Act of Uniformity. g from New England, Eaton s pastor of Dukinfield, where ed a "gathered Church," to hraseology of that time, and received the appointment of to the Governor of Chester. his parishioners was Colonel ld, proprietor of the sur-country, who was so much d in Eaton, that he gave him congregation the use of the ttached to his hall. Silenced , Mr. Eaton attended the mi-Mr. Angier, at Denton, and seems to have died. Dukin-not strictly in Lancashire; re could scarcely be such a Church on the confines of counties, Lancashire and e, without producing its effect. ve traces of its influence gly in many of the villages on le of the border. Last century resentative of this Church Socinian, and such it now

ding to the tradition of the neighbourhood, a small body of seceders from that congregation formed the Church that built Providence Chapel, in Dukinfield, from which the large and influential Church in Ashton-under-Lyne originated. A few years ago the daughter repaid its obligation to the mother Church. The congregation in Providence Chapel having all but died out, a new Church was formed by a number of members detached from Albion Street Church, Ashton, for that purpose.

SAMUEL MATHER, M.A.

There were a few ministers besides in Lancashire proper, who held the Congregational theory, and who occupy a place in Calamy's record of the ejected. Of these we mention the Rev. Samuel Mather, M.A. Born in Lancashire in 1626, with his father he went, in 1635, to New England, was educated at Harvard College, and was its first graduate. He returned to England in 1659, and took his degree at Oxford and Cambridge. He must have been a man of some mark in his day. He was chaplain of Magdalene College. He accompanied the English Commissioners into Scotland. With Mr. Charnock, Dr. Winter, and Dr. Harrison he attended Lord Harry Cromwell, in Ireland, as his chaplain. Even Wood has a good word to say for Mr. Mather: "Though he was a Congregational man, and in his principles a high Nonconformist, yet he was observed by some to be civil to those of the Episcopal persuasion, when it was in his power to do them a displeasure. And when the lord deputy gave a commission to him and to others, in order to the displacing of Episcopal ministers, in the province of Munster,

he declined it, as he afterwards did the like matter in Dublin, alleging that he was called into that country to preach the Gospel, and not to hinder others from doing it."

Shortly after the restoration of Charles II. he was suspended for two sermons he preached, on 2 Kings xviii. 4: "He removed the high places," &c.

Thus his labours terminated in Dublin. Thence he returned to Burton-wood, of which he was incumbent, and there the Act of Uniformity found him. After leaving Burton-wood, he went again to Dublin, and preached to a "gathered Church" "in his own hired house." He did not leave any traces behind him, in Lancashire, of his attachment to Independency, unless it might be in some families that used to attend the chapel at St. Helen's, one of which has its representative to this day in that congregation, and can show a licence taken out by one of his progenitors, for holding meetings in his house for Nonconformist worship.

CUTHBERT HARRISON.

Cuthbert Harrison was another Congregationalist. He was the youngest of the five sons of Richard Harrison, and was born at Newton, in the parish of Kirkham. He was educated at Cambridge, and ordained on the 20th August, 1646, when twenty-five years old, by the ministers of the seventh Classis, so that at that time he probably was a Presbyterian in sentiment. He was chosen minister of the chapelry of Singleton, in the county of Lancaster, and there solemnly set apart to the office of the ministry, by the laying on of hands, by prayer and fasting. Afterwards he removed to Lurgan, in the of Armagh, in Ireland, and was thence by the Bartholomew Ac turning to England, he sett Bankefield, near Singleton, an the building of Elswick Chap chosen as minister, but wa allowed to officiate there for time. Being obliged to retire i vate life, he undertook the pra medicine, occasionally preachi ministering the Sacrament, an tizing children. He obtained a from Bishop Wilkins, the most prelate on the bench in those authorising him to use his own as a preaching place; but th not protect him against the C ticle Act. In 1672 he obtair king's licence, which allowed preach again in his chapel; b privilege was short-lived, as ment soon after declared all licences to be illegal. Silenced more, Harrison preached in hi house, as he had done before, as at several houses in and Elswick, but very privately, a night. He gained the favour neighbouring gentry, and sup his family by his practice as a man.

Mr. Richard Clegg, vicar of ham, prosecuted him in the siastical Court, for officiating marriage of one James Bens Wharles, and baptizing a child Clegg eventually succeeded in g both Mr. Benson and Mr. Ha excommunicated. Sometimes, ever, whilst still under the sen of excommunication, Harrison re to the parish church at Kirl Mr. Clegg, the vicar, was accus to read the prayer before sermon one morning, whilst so eng

Harrison come in, and sit
n the chancel, among the
en of the parish. He lost
e in consequence, and could
it again. After being silent
time, he ordered the church-
to put Harrison out; but
would not stir, saying, "that
re put out, it must be by Mr.
mself." The vicar then de-
. Christopher Parker, at that
tice of peace, to compel him to
Mr. Parker refused. Mr. Clegg
nself took Harrison by the
and forced him to leave his
rrison exclaiming, as he went
he chancel door, "It is time
ien the devil drives." Shortly
s, the vicar sued him for £20
th, for absenting himself six
rom the parish church. The
ng brought for trial to the
t Lancaster, Harrison recited
e incident, and the judge de-
his favour, saying, in the
f the old adage, that it was
and be hanged," and "fiddle
be hanged." He died in
nder ecclesiastical censure.
enemy, the vicar, wrote the
epitaph:

lies Cud, who never did good."

his friends, however, altered

lies Cud, who ever did good,
was never in strife,
pt with Dick Clegg,
violently sought for his life."

Church at Elswick, founded
Harrison, still remains Inde-
and is now presided over by
Joshua Armitage.

MICHAEL BRISCOE.

el Briscoe was pastor of a
ational Church, in Walmesley
chapel, Egerton, near Bolton. Thence he removed to Toxteth Park, and became co-pastor with the Rev. Thomas Crompton, where he died in 1685, aged ninety-six. According to Calamy, "he was a good scholar and a fine orator. His sermons were judicious, but his voice was low, which was more than compensated by his pleasing delivery." Martindale calls him "a solid, able scholar, and a singular good preacher;" adding at his death, "We were not directly of the same persuasion, for he was thoroughly Congregational; but that bred no dissension among us."

Of the Church at Walmesley there are many traces in the minutes of the Church at Althome, which eventually met at Wymond Houses, the last entry being to the effect, "that those members of the Walmesley Church, that did not walk disorderly, would be admitted to the fellowship of the Church at Althome. That Church is now Unitarian. The Congregational Church in Egerton, now under the pastoral care of the Rev. R. Leigh, is, according to tradition, indebted for its origin to a few of the old congregation, who left when the preaching became decidedly Socinian. The chapel at Toxteth Park still remains. We may conclude that it was Congregational, from the fact, that in the minutes of the Church at Wymond Houses there is frequent mention made of Mr. Briscoe as pastor, and once he gives an account of the doings of the Lord amongst his people to the brethren under the pastoral care of Mr. Jolly. When Socinianism found its way into the pulpit at Toxteth Park, a considerable part of the congregation went off, and built Newington chapel, Liverpool. From it,

again, the Church at Great George Street was formed, so that the Church at present under the pastoral care of the Rev. Enoch Mellor, M.A., is descended from the congregation gathered by Mr. Briscoe.

THOMAS JOLLIE.

The most prominent of all the Lancashire Independents ejected in 1662, was the Rev. Thomas Jollie. For thirteen years he preached at Althome with singular success, and formed an Independent Church there. Upon leaving Althome he remained for some time without a charge. He was apprehended, and brought before the deputy Lieutenant, by whom he was examined, and obliged to find sureties for good behaviour. He was confined in a private house, the family of which was religious. One day, as he and they were engaged in family worship, Colonel Nowel broke into the house, with blasphemous expressions snatched the Bible out of his hands, and dragged him away to the guard, pretending that they had held a conventicle. The captains obliged him to sit up with them all night, whilst they drank, and insulted him. Towards morning they allowed him to lie down upon some straw in a stable, and next day, although it was the Sabbath, and excessively wet, they sent him to Skipton in Craven, where they delivered him into the hand of the marshal.

He had not been long released from that imprisonment, before he was again seized by three troopers, who told him "they must carry him to York." He demanded to see their warrant for taking him out of the county; but for answer they laid their hands upon their swords, and taking hold of his horse's forced him to accompany then York he was confined a close pi in the castle for some months. window of his small room was b allowing the stench from the free admittance. Although i winter no fire was permitted. were two beds for four men, tw in each. After enduring his imp ment patiently for some time, l released, as there was *nothing* c *him*. In 1664 he was in Lar jail for eleven weeks. In 16 was arrested and roughly trea Colonel Nowel. In 1669 h again in jail for six month preaching within six miles c thome. In 1674 he was fined and in 1684 required to find s of £200 each, for keeping conve in his own house. He was one bravest of the Two Thousand. the Act of Uniformity was pass still continued to preach. In his Church resolved to continue ing, although no longer able tc in "the public place." He l an estate at Wymond Houses, the house attached to it his C met during the dark and bitter of the last Stuarts.

To avoid being informed a Mr. Jollie resorted to the fol curious contrivance. In the cc sitting-room there was a sta with a door at the bottom. door was cut into two. The part was shut, and the upper joined to it by hinges, fell back to form a reading desk. preaching Jollie stood on the step of the stair, but held in hi a string, by which he could easi up the upper part of the door i of need. Proper persons we

to give notice of the approach nformer; and when they did, lie immediately went up stairs, the upper part of the door as t. When the informers en- hey could not prove that he en preaching, although the as filled with people.

touching and instructive are of the entries in his old book, extracts from which w in the possession of the Slate, of Preston. There o have been the closest con- between pastor and people, ing that affected the one affect- other also. A visit to London, ice of a wife, a birth or a re alike objects of interest. ve scarcely been formed into ch, before they desire the ion of the sister Church at ley. Even at the time when ion was heaviest, Jollie travels efield, to confer with other ational ministers on the state ion among their people; and, sturbances had broken out at , he and they were forward to lp "in the healing of the s."

strictness of discipline is eworthy. There is mention one member, who was ex- icated for profane swearing, for Sabbath profanation, an- lady, for marrying a Papist, her father had been Member ament for the district. There suspended for his conduct to ther-in-law, another admo- or not keeping his children in nother is excommunicated for ng his debts. Margaret Tay- proved for *tongue sins*.

every other minister's, Jollie's sermons were more successful at one time than at another. One year there is this lamentation made, "No conversion work this year." Invariably, however, in such a case, he calls his brethren to prayer, to a renewal, with himself, of their covenant, and to the observance of a day of humiliation.

They had their days of spiritual rejoicing. Henry Chadwick, who lived to become ruling elder, and died in a good old age, was the cause of much joy. "The occasion of his going first to hear Mr. Jollie was something odd, viz., to find a hat-band he had lost, which another was supposed to have taken who went that way. God met with him in the Word that was preached that day, and gave him something else to think of than the afore-mentioned trifle. He was a sober and orderly walker from first to last, a constant comer to public ordinances and private meetings."

They had their warnings as well, and in such a small community these could not fail to be the subject of affectionate pastoral address. "John Hammond,"—this entry is made in the year 1673,—"was a son of good parents, had a religious education, and made some profession. He came to the Meeting in times of liberty, wrote sermons, and was affected; till, marrying a second wife, who was a hindrance in religious matters, he fell into vain company, the sins of drunkenness and dishonesty. Thus he continued, till God hedged up his way by a distemper, under which he professed repentance, but, recovering, he sinned again, till he was seized by a fever. The three first days he was full of confession. On the fourth he fell into a trance, and lay speechless

an hour. When he came out he said he had been before the bar of God, and had received his final sentence of eternal damnation. Nothing that was said to him took hold on him. He bade good people let him alone, for his glass was almost run out. He would not suffer any to pray with or for him, saying he deserved his doom, for deceitful dealing with God and man. He bade all take warning by his example. Thus he continu twenty-four hours, and then he In 1688 the minister erecte chapel at Wymond Houses, whi tinues to the present day, and is still a small Church there.

These, so far as the histo be traced, are the chief, if n only, connecting links betwe modern and the elder Indepen

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THE CONGREGATIONAL CHURCH AT WASHINGTON.

From the "New York Independent," Nov. 28, 1865.

THE institutions of Congregationalism have at length obtained apparently a firm footing in the national capital. A church is formed of more than one hundred members, comprising an unusual proportion of persons of education and social culture and influence. The ecclesiastical council, well representing the churches of New England, of the Middle States, and of the West, were highly gratified with the intelligent and earnest character of the members of the new church, and most cordially extended to it the pledge of fraternal recognition. They appear to be a body of working Christians, whose object is the advancement of religion in their own hearts and in the community where their lot is cast, and their harmony appears to be sincere and well-founded. So far as could be learned, there was no division or partizan or personal motive operating on any of their minds, only the wish to know and do the will of God. The statement of their doctrinal belief called forth strong expressions of admiration, for its terseness and simplicity, as its brevity and completene is as follows :—

ARTICLES OF FAITH OF THE FIRS GREGATIONAL CHURCH OF WASH D. C.

First.—We believe that there only living and true God; the Fat Son, and the Holy Ghost—three in one God—equal in power and eternal, self-existent, and unchan infinite in every natural and mo fection, and the only proper objec ligious worship.

Second.—That the Scriptures of and New Testaments are given by tion of God, and constitute the only rule of faith and practice.

Third.—That all mankind, in quence of the fall are sinners, dest holiness, and justly exposed to the of the Divine law.

Fourth.—That the Lord Jesus has, by His sufferings and death, n atonement for the whole world, whosoever will may be saved.

Fifth.—That regeneration by th Spirit is indispensable to salvatio that all who are thus regenerate a by the power of God through fait salvation.

—That none but those who give
l evidence of piety should be ad-
o the visible church.

h.—That the ordinances of
Church are Baptism and the
upper.

.—That there will be, at the end
orld, a resurrection of the dead
nal judgment; that the wicked
away into everlasting punish-
t the righteous into life eternal.

members of this new Church
rom nearly every Northern
nd from nearly every leading
n denomination. It is not
their location at the seat of
tional Government, therefore,
ey constitute a representative
on. There is one peculiarity
condition which should be
nsidered by all their brethren
ame faith and order. They
ly all engaged, in one way or
, in the service of the Govern-
And this involves the conse-
that they cannot consider
ves to be permanent residents
ington. And, further, there
ong them no moneyed men
afford to meet a large part of the great expense which is incurred in building a suitable church edifice in such a place as Washington. It will, therefore, be absolutely necessary that a larger proportion of the means should come from abroad than would be required in any other place. We earnestly hope that the liberality of the churches will be fully adequate to the occasion.

There is one other ground of special thankfulness in the position of this church. The members of it are all agreed in supporting the Union, and in outspoken rejoicing at the extinction of slavery. And their pulpit will never give an uncertain sound on any of the great questions that concern public justice, humanity, and the national welfare. All the speakers in the public exercises uttered with perfect freedom their sentiments of patriotism, the love of freedom, and thankfulness to God for the national deliverance. And their boldest expressions were most cordially received by the large audience. Thank God for such a light on that central hill of liberty!

THE AUGUSTINE HYMN-BOOK AND THE SO-CALLED AUGUSTINE PRINCIPLE.

By the Editor.

s the announcement was first
r rather when the rumour was
ispered abroad, that a new
ok was about to be published,
ain, as we understood, only
of praise and worship, to the
n of didactic and hortatory
we felt deeply interested in the
and awaited the publication
onsiderable hope and some
Not that we think the time has come when our Churches can wisely undertake fresh experiments in the matter of hymnology. There are two new Hymn-books now finding their way into very general use, the Leeds, and the New Congregational, both possessed of great and manifold excellencies, and we have no wish to see a third by their side. The practical convenience and advantage of having a common liturgy of praise throughout our Churches are

such, that we would make no small sacrifice of personal preferences in order to enjoy them. Still we are far from thinking that we have attained perfection in our Hymn-books, or that we have attained what will satisfy our successors some generations hence. We think our Churches have much to learn, with reference, not only to the manner, but also to the matter of their "Service of Song." And, therefore, we are prepared to welcome any well-considered endeavours which brethren may be moved to make towards higher and better things, in the confidence that these endeavours will not be lost when another generation shall resolve to prepare for itself a *new* "New Congregational Hymn-book." But for the same reason, and in the same spirit, we are bound to examine and test every novelty that claims our acceptance, lest false principles should gain currency through the very boldness with which they are asserted, and the names under whose authority they are sent into the world.

"The Augustine Hymn-Book: a Hymnal for all Churches: compiled by David Thomas, D.D.," bears on its title page this motto,—"A hymn must be *praise*—praise *to* God—and this in the form of *song*." *Augustine*:—and this other, "That hymns should be addressed *to* God, one would not expect to find doubted; yet practically this rule has been set aside."—*Quarterly Review*, 1862. And in his preface the Editor states that his book is brought into existence "in order to embody a distinct, and, as he thinks, a fundamental principle in true hymnology." "The principle," he goes on to say, "is this, that every hymn, like every prayer, should be a direct address to the great Object of worship. Men in acts of worship should sing *to* God, not *about* Him, still less about themselves, as they do in the great bulk of compositions called hymns. This principle, which certainly appears true to common sense, is everywhere recognised in the Bible as the true idea of a hymn, hence commanded to '*sing unto* Him; psalms *unto* Him.' Again, 'Co us sing *unto* the Lord, let us n joyful noise *to* the rock of our sal And again, 'Let us come befo presence with thanksgiving, and a joyful noise *unto Him* with The New Testament idea of a agrees exactly with that of the O is said that Paul and Silas, when prison at midnight, 'sang praise God.' And St. Paul calls up Colossians and Ephesians to tea admonish one another with psal hymns, singing with grace *unt* Lord.' From St. Augustine's de of a hymn, we infer that he a this idea."

The "Hymnal" based on th ciple thus expounded contain hymns, properly so called ac to the Editor, twenty-five an eleven canticles, some twen pieces under various heads, an two under the head of " Poetry." These last fifty-two troduced thus:—"Though the ing compositions are not hym cording to the principle on whi 'Augustine Hymnal' is compil in every case of any great poe literary merit, yet they are insert because they are old favourite found in most modern hymn-boo

The doctrinal teaching of th we are happy to say, is unmist clear and Scriptural. The Godl the Saviour, the great atoning sa and the work of the Holy Spiri here all the prominence whic have in our older books. So t have no fear of any lowering Bible standard by the use "Hymnal" in our Churches. indeed, demur to an *opinion* we find in the preface, whi cannot pause to controvert, but

* The italics in this quotation are not the author's.

d as superficial and untrue: "In the psalms . . . . there is much ɔcal and temporary in applica- d *in some cases even questionable* t *and morality. The writer times even to have lost his tem- to deal too freely in impreca-* nd yet modern Congregations ıd chanting *these objectionable* s." [The italics of this quota- *ours.*] We have no wish to passages referred to sung or in our Congregations. But we entirely to our Augustine interpretation of them, and e can find some trace, in his rical productions, of the offence e imputes to the Psalmist. There class of evil-doers, at least, ur Augustinian regards with as strong an aversion as that David, or any other of the s, felt towards the enemies of their day. And we should cer- sorry to find ourselves called on ıe following words in an act of ational worship, whether we the words themselves or their

: those who sit in priestly state,
As lordlings over mind,
ıd by the notions they dictate,
The thoughts of men would bind,
member well, &c."

the same hymn, the 287th,

lp us to shun the bigot's way,
Who vainly holds that he
n here—the creature of a day—
Read out Thy full decree."

quite content to hand over all "lordlings" and "bigots" to mas's tender mercies. But we her be excused from offering to God in such strains as these. l improve neither our taste nor ɔer.

ıg premised and explained thus ɔroceed to state the grounds of ppointment with this "Hymnal hurches," some of them having e to the book itself, and some rinciple on which it professes to l.

And, first of all, *the book is inconsistent with its own avowed principle.* "A hymn must be *praise*—praise *to* God—and this in the form of *song*." This is the definition ascribed to Augustine, and from the letter of it our Editor will admit of no departure. No Pharisee ever clung more tenaciously to the iotas of his traditions than Dr. Thomas does, as the reader will observe if he reverts to a passage already quoted from the preface, to the supposed Augustinian definition. But in practice he sets it at nought. One half of his hymns are not *praise* but *prayer.* Open the book where you will and you find it so. Begin at the beginning. The first verse of the first hymn is prayer, the second and third verses are partly prayer and partly praise. The second hymn is all prayer—Bishop Mant's "From all evil, all temptation." The third is prayer—Dr. Doddridge's "O God of Bethel." The fourth and fifth are prayers. The sixth is a version of the Lord's Prayer. And we do not find the language of *praise* again till we come to the eleventh, and even then after praise in the first verse we have prayer in the second. We open the book at the 100th hymn, "Quiet, Lord, my froward heart," and might remark on the hymns which follow in the same way. *We* do not consider prayer out of place in a hymn. But if a hymn-book, challenging pre-eminence over all others, is to be urged on our consideration and acceptance on the authority of a fragmentary quotation from Augustine, we have a right to demand that it be framed in harmony with its own "fundamental principle." And this book is not.

We find another and very serious inconsistency with the principle of the book in the appendix of fifty-two pieces, under the head of "Sacred Poetry," which the Editor inserts "because they are old favourites, and found in most modern hymn-books." Not a few of these pieces *we* regard as among the

best hymns of praise in our language—such as, "I'll praise my Maker with my breath," "The God of Abraham praise," and others. But according to Dr. Thomas they are framed on an erroneous principle, not being addressed *to* God. Then why insert them in his book? If his book means anything it is a protest against the fundamental error of other books, and is designed to teach, and aid in the expression of, truer conceptions of what praise ought to be. Now, why pull down with one hand what he is building up with another? Why insert in this appendix even such hortatory hymns as "Come, ye sinners, poor and wretched," a class of hymn which a far less rigid principle than his would exclude from the service of song? Because such hymns are "old favourites, and found in most modern hymn-books"! But the Augustine Hymn-book is a protest against "most modern hymn-books," and has no right to perpetuate the very error against which it protests. If we are to have these hymns at all, let us be content with the books which have hitherto given them in their proper place, and wait till some reformer comes who shall have courage to act on his own avowed principles.

Secondly, *we object in toto to the principle on which the Augustine Hymn-book is based*—the principle, namely, "that every hymn, like every prayer, should be a *direct address* to the great Object of worship"—a principle which exacts not only that the hymn shall be a hymn of *praise*, but that the form of the praise shall be that of "direct address" to God. Dr. Thomas would have done good service by a calm inquiry into the meaning and scope of the Apostle's words: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord" (Col. iii. 16). Do these words sanction didactic, sermonic, and hortatory hymns? Are they rightly punctuated? Should there, or should there not, be a semi-colon after "one another?" And what of the similar words in Eph. v. 19: "Speaking to yourselves in psalms and hymns." If hortatory hymns are lawful at all, under what restrictions, and in what circumstances? An Editor who should reject all that class of hymns which is usually headed "Statements and Invitations of the Gospel," would find many to sympathise with him. But the question raised by the present Editor is far narrower than this. He will not let us sing God's praise unless our words be put into the form of a "*direct address*" to God.

Now that this principle is wrong we might *suspect* even from its fruits in the book before us. A principle which requires the omission of such psalms as "All people that on earth do dwell," and of such hymns as "Join all the glorious names," and "Come let us join our cheerful songs," and which throws into an appendix of "Sacred Poetry" such hymns as "The God of Abraham praise," and "When I survey the wondrous Cross," and which requires a wholesale mangling and reconstructing of the best hymns in our language in order to admit them into the body of the book, may well be regarded with suspicion. As to alterations in hymns, we think them lawful within certain limits. Anything ungrammatical, offensive to good taste, or untrue in sentiment, not only may, but ought to be changed or omitted. But to change for the mere sake of something which an Editor may conceive to be an improvement, and to alter the entire body and structure of hymns in order to force them into a new mould, we consider altogether unjustifiable. If the new mould is the right one, let new hymns be made to it. But do not reduce our old hymnology to a state of chaos, in order to bring out of the chaos something which you conceive to be fairer and more beautiful.

We scarcely know where to begin if

; to give specimens of Dr.
lterations. Let a few of his
suffice to indicate what he
"Alas! didst Thou, my
eed?" "All hail the power
t name." "Before, O Lord,
l throne." "Begone unbe-
Saviour, art near." "From
ll below the skies, Let praise
eat Name arise." "Grant
d, a title clear." "Great
eign where'er . the sun."
uteous are their feet, Who
s Thy will." "How sweet
, O Jesus, sounds." "I'm
ied to own Thee, Lord."
ith a gladsome mind, Praise
, for Thou art kind." But
ot multiply instances. The
hat praise must be in the
'irect address" to the object of
quires that many of our best
used at all, shall be recon-
ter this fashion. If we ac-
nust cease to say, "I sing
power of God," and must say,
y mighty power, O God." Now
n is not which of the two is the
whether the former be not as
the latter. The principle
ld answer this question in
e is too stilted and artificial

Editor of the Augustine
k produces Scriptural autho-
port of it. We have already

Let us now examine it.
nciple is everywhere recog-
e Bible as the true idea of a
nce we are commanded to
im; sing psalms *unto* Him,"
"It might be said," it is con-
hat many of the Psalms of
re not in strict conformity
rinciple." But the objection
d of "by the simple state-
there is no proof that there
salm used in the Temple that
ree with this idea." This
is far too "simple" to satisfy
qually good ground we might

make the "simple statement" that there is no proof that there was any psalm used in the Temple that *did* agree with this idea. The fact is, we know very little of what psalms were used in Jewish worship except by their internal character. And if we judge by this test, we shall find Jewish praise to have been as often in an indirect or reflective form as in the form of "direct address." Begin with the 90th. The 90th is "direct"—"Lord, Thou hast been our dwelling-place in all generations." But the 91st is indirect—"He that dwelleth in the secret place of the Most High," but is as much a celebration of God's praise as the former. In the 92nd, entitled "A Psalm or Song for the Sabbath-day," we have the indirect and direct forms in the first verse—"It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High;" and it concludes in the indirect form, "To show that the Lord is upright; He is my rock, and there is no unrighteousness in Him." The 93rd is one of the most complete and perfect odes ever written, and it commingles the indirect and direct forms of praise in a free and natural manner, beginning in the *indirect* form—"The Lord reigneth; He is clothed with majesty." Submit this most sublime and beautiful hymn to the process by which so many of our best hymns are tortured into new forms in the Augustine Hymn-book, and it will come out thus: "Thou, Lord, reignest, thou art clothed with majesty; thou, Lord, art clothed with strength, wherewith thou hast girded thyself." But with the inspired *indirect* form of praise before us, we feel no necessity for such a change.

If the reader will prosecute this examination into the character of the psalms for himself, we shall be surprised if he does not conclude with us that when the psalmist says, "Oh! sing unto the Lord a new song: sing unto the Lord all the earth," he not only invites men to praise God, but gives them

the very song which he invites them to sing. The 100th Psalm, entitled a "Psalm of Praise," does not contain one word of "direct address" to God, and yet from beginning to end it is praise. The psalm which our Lord and His disciples "hymned" before they left the table of the Paschal supper, is generally believed to have been some part of from Psalm 113th to Psalm 118th. These psalms constituted the greater "Hallel" which was sung at the Passover. Let the reader examine them, and he will find them full of praise, but with the exception of two or three verses, all in the indirect form. The very word with which they begin, and which occurs in them again and again, "Hallelujah," is indirect—"Praise ye the Lord."

Dr. Thomas's New Testament authority is no better than his old. The texts from Eph. and Col. determine nothing as to the *form* of praise, they only indicate the object. With a carelessness which is altogether inexcusable in so grave a matter, Dr. Thomas argues, "It is said that Paul and Silas, when in the prison at midnight, sang praises *unto* God," the entire argument turning on the preposition *unto*. But the original only says: "At midnight Paul and Silas, praying, were hymning [praising] God, and the prisoners were listening." There is no preposition, and nothing in any shape or way to indicate the form of their praises.

Some of the songs sung before the throne of God in Heaven are in distinct violation of the principle of the Augustine Hymn-book. In Rev. iv. 8, we have the indirect form—"Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come," not "which wast, and art, and art to come." In Rev. iv. 11, and v. 9, we have the direct form—"Thou art worthy," &c. But two verses farther on we have the *indirect* form again twice over—"Worthy is the Lamb," &c., and "Blessing, &c., be unto him that sitteth upon the throne," &c. The song of the tude which no man can numbe direct, and so is the response angels round about the thron Rev. vii. 9—12. Instances of address" in praise will be found xi. 17, and xv. 3. And then co last of all, in language indirect o tive—"Alleluia, salvation, and and honour, and power be u Lord our God; for true and right his judgments; . . . And they said, 'Alleluia.' And the f twenty elders . . . fell do worshipped God that sat on the saying, 'Amen; alleluia.' And came out of the throne, saying, our God, all ye his servants, that fear him, both small and And [in obedience to this comm praise God] I heard as it w voice of a great multitude, and voice of mighty thunderings, 'Alleluia: for the Lord God Om reigneth. Let us be glad and and give honour to him: for t riage of the Lamb is come, and hath made herself ready,'" (R 1—7.) Thus ends the Apocal heavenly song, with a hymn of which must be recast on a new p before it can be admitted in Augustine Hymn-book, or throw limbo of "Sacred Poetry," or e altogether. And as is the las Hymn, so is the first, the Song of which, although a part of it is form of "direct address" to God, and ends with words, to use t guage of the preface before us, God;" "The Lord is my streng song, and he is become my salv "The Lord shall reign for ev ever." In this reflective form th itself tells us "They sang his prai cvi. 12. So far, so very far, Bible from sanctioning the "d and "fundamental principle" Augustine Hymn-book.

But now, thirdly, *the principl book before us has as little fou*

ıstine as in the Bible. If it were se, we need scarcely remark that uld not accept of a definition s based neither on Scripture . nature, even on Augustine's y. But the use of this great s name is utterly unwarranted. :ds ascribed to him are these, "A ıust be *praise*—praise *to* God—is in the form of *song*." And preface it is said, "From St. ine's definition of a hymn, we ıt he adopted this idea." Does ıomas mean that Augustine his own hymns on his supposed e, or that he used only hymns that ımed on it? It so happens that ne wrote no hymns, or is be-o have written none, and that f the hymns with which he was miliar, and in listening to which, us himself, he was often moved , were not "direct addresses" to The detailed proof of these state-ve have not space for. But the will find the gist of it in pages ; of the new edition of "The f Christian Life in Song."

the words ascribed to Augus-*ey are not Augustine's* at all. litor gives us no clue to the ɔouts of the famous sentence in 'en folio volumes of Augustine's

But the passage from which it rectly taken will be found in the ıtary on the 73rd Psalm. ɔncluding verse of the 72nd "The prayers of David, the son e, are ended," are in Augustine, ɔf the title of the 73rd,* and is y him thus: (translating from ptuagint): "*Defecerunt hymni filii Jesse*,"—"Have failed (or the Hymns of David, the son of

The words in which he ex-"hymni" are given below.†

They are so simple that the merest tyro in Latin may translate them, but that no one may suspect our version of any bias, we give the translation, which will be found in the Oxford "Library of the Fathers:" "Hymns are praises of God accompanied with singing; hymns are songs containing the praise of God. If there be praise, and it be not of God, it is no hymn; if there be praise and God's praise, and it be not sung, it is no hymn. It must needs then, if it be a hymn, have these three things, both praise, and that of God, and singing." Here we have three things said by Augustine to be essential to a hymn, but among them not that one thing which alone the Editor of the Augustine Hymn-book finds in his words. The first sentence in the passage we have quoted is that which is represented in Dr. Thomas's motto. But Augustine does not say that hymns are "*Laudes Deo*," "Praises to God," but "*Laudes Dei*," "the Praises of God." Even if "*Deo*," and not "*Dei*," had been used we should have understood it to mean not that the praise must be in the form of "direct address" *to* God, but simply, that God must be its object. In a later sentence, "*In Deum*" is used as the equivalent of "*Dei*," both representing that God, not saints nor angels, nor idols, is the only true object of praise.

When we first read Dr. Thomas's motto we supposed that he had taken it at second hand from the *Quarterly Review*—from which he quotes at the same time, and had, in haste, put a meaning into it which did not belong to it. But on referring to the *Quarterly* we have been undeceived. There, next neighbour to the sentence which stands beside it on Dr. Thomas's title-page, is the sentence from Augustine substantially *quite correct:* "A hymn, he (Au-

ɔwing the numbering of the Septua-ich joins Psalms, 9 and 10 into one, the n Augustine's commentary the 71st.

ıni laudes sunt Dei cum cantico. cantus sunt continentes laudes Dei.

Si sit laus et non sit Dei, non est hymnus. Si sit et laus, et Dei laus, et non cantent, [in another edition 'cantetur'] non est hymnus. Oportet ergo, ut si sit hymnus, habeat hæc tria, et laudem, et Dei, et canticum.

gustine) tells us, must be 'praise—the praise *of God*—and this in the form of song."' Dr. Thomas deliberately changes what he finds in the *Quarterly*, "the praise *of* God," into "praise *to* God." Had he found the words mistranslated he would have been justified in making the change. But it utterly baffles us to understand why and how an error should be thus manufactured, and then, on the strength of it, a new "Hymnal" boldly given to the public to supersede the forms in which Christ's Churches have for ages sung the praises of the Most High God.

The *Quarterly Review* does not sanction the "distinct" principle of the Augustine Hymn-book any more than does Augustine. We have read the article (April, 1862), from beginning to end, and could cover pages to show that the idea of limiting the praise of God to the form of "direct address" was as foreign to the reviewer's mind as to the great commentator's. But we have done. With the pretensions and aims of the book before us we could not satisfy ourselves with pronouncing a verdict upon it in a brief notice. And we have n shrink from the responsibilit painful task which our positio upon us.

The post has brought us, w ing this article, another Hy singularly enough called and a in the papers as "The Augustir book," by no less a man tha L. Alexander, of Edinburgh. merely the third edition of a tion" of hymns prepared by l ander originally in 1849, for Congregation, and now called tine," not because of any which Augustine was supposed taught, but because his Con meets in "Augustine Church.' from advocating the princi erroneously ascribed to Augus Alexander says in his preface: the utterance of pious feeling w to characterise a poem, he (the conceived that as entitling it, this first canon is concerned, t in such a selection; and that, *this feeling is conveyed in the direct address to God or not.*"

RAY PALMER'S HYMNS.

THE many thousands who are now familiar with the New Congregational Hy must have paused over that beautiful hymn "My faith looks up to Thee," and who is Ray Palmer? The name is unknown in English literature, or in that p American literature which has been naturalised in England, and to most per a name and nothing more; our readers will welcome the information that th of "My faith looks up to Thee" is a Congregational minister in Albany, the c the state of New York, and that he has recently published in a beautiful vol various hymns and pieces of sacred poetry. The volume is now before us; it 32 hymns, 27 sonnets, 11 sacred pieces, and 14 miscellaneous pieces. The follo specimens, perhaps the best, next to "My faith looks up to Thee."

ALL IN CHRIST.

"I will come to you."

Come, Jesus, Redeemer, abide thou with me;
Come gladden my spirit that waiteth for Thee;
Thy smile every shadow shall chase from my heart,
And soothe every sorrow though keen be the smart.

Without Thee but weakness, with Thee I am strong;
By day Thou shall lead me, by night be my song;
Though dangers surround me, I still every fear,
Since Thou, the Most Mighty, my helper, art near.

Thy love, oh how faithful! so tender, so pure;
Thy promise, faith's anchor, how stedfast and sure!
That love, like sweet sunshine, my cold heart can warm,
That promise make steady my soul in the storm.

Breathe, breathe on my spirit, oft ruffled, Thy peace
From restless, vain wishes bid Thou my heart cease;
In Thee, all its longings henceforward shall end,
Till glad to Thy presence my soul shall ascend.

O then, blessed Jesus, who once for me died,
Made clean in the fountain that gushed from Thy side,
I shall see Thy full glory, Thy face shall behold,
And praise Thee for ever with raptures untold.

INVOCATION.

Come, O thou mighty Saviour,
We look for Thine appearing;
Descend we pray,
Thy love display,
Our waiting spirits cheering.

Come, clothed with glorious power;
Let all Thy saints adore Thee,
And let Thy word,
The Spirit's sword,
Subdue Thy foes before Thee.

May every heart with gladness,
Thine offered grace receiving,
Now cease from sin,
And pure within,
Have peace in Thee believing.

Then, when Thou com'st to Judgment,
On flying clouds descending,
May we rejoice,
When at Thy voice,
The solid earth is rending.

COME HOLY GHOST.

(Translated from old Latin Hymns.)

Come, Holy Ghost—in love,
Shed on us from above
Thine own bright ray!
Divinely good Thou art;
Thy sacred gifts impart,
To gladden each sad heart:
O, come to-day!

Come, tend'rest Friend, and best,
Our most delightful guest,
With soothing power:
Rest, which the weary know,
Shade, 'mid the noontide glow,
Peace, when deep griefs o'erflow—
Cheer us, this hour!

Come, Light serene, and still
Our inmost bosoms fill;
Dwell in each breast:
We know no dawn but thine;
Send forth Thy beams divine,
On our dark souls to shine,
And make us blest!

Exalt our low desires;
Extinguish passion's fires;
Heal every wound:
Our stubborn spirits bend;
Our icy coldness end;
Our devious steps attend,
While heavenward bound.

Come, all the faithful bless;
Let all who Christ confess,
His praise employ:
Give virtue's rich reward;
Victorious death accord,
And, with our glorious Lord,
Eternal joy!

MISSIONARY PARTING HYMN.

Eternal Lord! whose power
Can calm the heaving ocean,
Exalted Thou,
Yet gracious bow;
Accept our warm devotion.

For Thee our all we leave;
Nor drop a tear of sadness;
As on we glide,
Be Thou our guide,
And fill our hearts with gladness.

We go 'mid pagan gloom
To spread the truth victorious;
Thy Spirit send,
Thy word attend,
And make its triumph glorious.

And when our toils are done,
Smooth Thou the dying pillow,
O bring us blest
To endless rest,
Safe o'er death's troubled billow!

NOTICES OF NEW BOOKS.

Faith and Victory: a Story of the Progress of Christianity in Bengal. By the late Mrs. MULLENS. London: James Nisbet and Co.

THE name of Mrs. Mullens is honourably associated with efforts for the spiritual benefit of the women of India, and this volume will show how thoroughly she comprehended their circumstances and difficulties. "Unusual opportunities of direct intercourse with native families, the careful sifting of information supplied, and the kind aid of two native gentlemen who have examined these pages, afford some guarantee that her descriptions are in the main correct. The Christian scenes in the book are drawn from life." The story not only possesses a deep interest, but is fitted to do good of the highest kind to Christian hearts. And we cannot doubt that it will greatly promote the object on which Mrs. Mullens's heart was set while living, and on behalf of which "though dead she yet speaketh" in the earnest and tender tones of this story.

The Antidote to Fear: with Illustrations from the Prophet Isaiah. By the Author of "Come to Jesus." London: James Nisbet and Co.

"FEAR natural to man—as weak—as sinful—man's religions imply fear—the Bible says, Fear not;" these are the topics of Mr. Hall's introduction. Then come two parts—I. Analysis of the Antidote, and II. Application of the Antidote. We find it difficult to describe the book in a few words, so much depends on the texts from Isaiah which are quoted and illustrated, and on the setting forth of these texts by means of peculiar type. Those, however, who are acquainted with the Author's "Come to Jesus," and other publications of the same class, will know what to expect. And we trust that many fearing ones will find courage and hope in those words of the living God, which are here briefly expounded.

Benaiah: a Tale of the Captivity. By Mrs. WEBB, Author of "Naomi.' London: Jackson, Walford, & Hodder.

THIS Tale appeared originally in the pages of "Merry and Wise," and well deserves republication. The state of the Jews in Babylon, and the circumstances and means of their deliverance in connexion with the mission and Governorship of Nehemiah, are described most truthfully, and in a form which cannot but interest and impress young The volume is well got up with s illustrations.

Alypius of Zagaste: a Tale of th Church. By Mrs. WEBB. L Religious Tract Society.

THE good Monica and her son Aug with his friend Alypius, form the group in the tableau of this tale, ar been drawn, the author says, a think truly, "with careful attention ample biographical details furnis Augustine himself." "The elem fiction," she says, "has been used th out as sparingly as possible; it little more than a thread on wh string truthful delineations of the m and customs of the times." W "Alypius" in the pages of "The at Home," and, with a strong con that much of our periodical literatur coming unhealthy through excess of we still felt that this story was of the introduction which it thus m into the bosom of our families. glad to receive it in this new for will give the young a better ide many lectures on Church history of the character of Egyptian heath and of the fiery path over which C anity travelled to some of its g victories.

Apologetic Lectures on the Funda Truths of Christianity. Delive Leipsic, in the Winter of 186 CHR. ERNST LUTHARDT, Docto Professor of Theology. Tra from the Third Edition, by Taylor. Edinburgh: T. and T.

THIS volume deserves a much notice than we can give it. It c ten lectures on "The Antagonistic of the World in their Historical D ment;" "The Anomalies of Exist "The Personal God;" "The Crea the World;" "Man;" "Reli "Revelation;" "History of Revel "Heathenism and Judaism;" tianity in History;" and, "The Pe Jesus Christ." And they are ev the production of a man who well stands the varied elements of err which the moral atmosphere is c None of the subjects discussed are exhaustively, nor could they be in t allotted to each; but they are cussed intelligently, and with no sition to surrender an important t to place it among open questions i to escape from a temporary diffic

Science and Theology. By the LBERT BARNES. Arranged and by the Rev. E. Henderson, D.D. ; Hamilton, Adams, and Co.

ES is known in England almost y as a Commentator; but these iginally published some years r the editorship of the late Dr. n, give one a higher idea than his aries, of his grasp and strength They are well worthy of a place e collected Essays of our best al writers, and especially in the library.

om Egypt. By A. L. O. E.

w a Bit. By A. L. O. E. Lon- l Edinburgh: Nelson and Sons.

ro books by a popular author, lcomed by the youngsters. The ains a series of brief, familiar n the history of Moses, and in chapters a story of common life, e of the sacred narrative. A l youth will read the whole book rest, others will confine them- the story, and may get some t it.

Know a Bit, contains in the form using story much useful infor- a variety of common things, f food, of dress, and of medicine, flowers, sun and stars, &c.

'dren's Friend, 1865. London: and Jackson.

hildren's Friend" keeps up its both as to letter-press and en- and well deserves its place as a among the little ones.

rry's Troubles. A Story of Gipsy By the Author of the "Story of and her Friends." Edinburgh: one and Hunter.

ntures of a little boy, stolen by ies, and recovered again to his

plete Works of Stephen Charnock, With Introduction by JAMES H, LL.D. Vol. IV. Edinburgh.

lume contains Charnock's dis- on the Knowledge of God, Unbe- Lord's Supper, Christ crucified, r subjects,—discourses which not erve a place in the theologian's as a monument of bygone days, e studied for the instruction of the t now are.

Webster's Complete Dictionary of the English Language. Enlarged and Illustrated Edition, Revised and Improved by CHAUNCEY A. GOODRICH, D.D., and NOAH PORTER, D.D. Parts IX., X., XI., XII. London: Bell and Daldy.

THIS issue of "Webster's Dictionary" is now completed, and a noble work it is. The last part contains a memoir of Dr. Webster, who died in 1843, in the eighty-fifth year of his age; a History of the English Language, by Professor Hadley, of Yale College; and appendices on all manner of subjects connected with lexicography, including pronouncing vocabularies of Scripture proper names, and of Greek and Latin proper names; an etymological vocabulary of modern geographical names, and pronouncing vocabularies of modern geographical and biographical names; with a large list of quotations of words and phrases from the Latin and modern foreign languages. It would be difficult to imagine anything which could be desired in such a book of reference which is not to be found in this edition of "Webster's Dictionary." We referred in a former notice to the "illustrations," which form one of its characteristic features. Though small, they are invaluable. Thus, opening by chance at pages 1,512 and 1,513, we find an illustration of a "Whitworth ball," of a "whole note" in music, of a "whorl" in botany, and of the "whooping crane" and "common widgeon." No words could give us such an idea of these objects as we receive from these unpretending pictures. The publishers and editors (or rather editor, for Dr. Goodrich is no more) deserve thanks and credit for a volume which must be regarded as a great boon by many students of the English tongue.

Lending to the Lord. By the Rev. W. HICKMAN SMITH. London: Elliot Stock.

A CAPITAL book on the subject,—condensed, comprehensive, and convincing. We hope it will be circulated by tens of thousands. Earnest piety and practical benevolence would be greatly promoted by the adoption of the systematic and proportionate "Lending to the Lord" which it so ably advocates.

Communion Services according to the Presbyterian Form. By Rev. J. A. WALLACE, Edinburgh: Johnstone, Hunter, and Co.

EVANGELICAL in sentiment, rich in thought, fervid in feeling, and beautiful in style,—we commend this book, as calculated to touch and stimulate our best and highest feelings.

Calls to the Cross: being Practical Discourses preached to a City Congregation. By ARTHUR MURSELL. London: Elliot Stock.

MR. MURSELL publishes these nineteen sermons mainly to vindicate himself against certain animadversions on the sensational, if not coarse, style of those "very mixed and rough addresses to a section of the labouring inhabitants of our large cities," by which he became known to the general public. And the volume certainly shows that his sermons to his own congregation are very different from his popular addresses to working men. It contains many passages which might be quoted as specimens of clear, simple, and forcible language. At the same time, if the claptrap title which Mr. Mursell gave to his discourses to the working men of Manchester, and the general tone and style of these discourses, were in themselves objectionable, it is no defence to say that he can and does preach after a different fashion to his own congregation. Even in the volume before us, there are expressions and sentences which offend good taste and Christian feeling, as when our "outstanding account" is said to "be receipted in the Redeemer's blood," and "the Christian lives upon the interest of the rich capital which is deposited for him in the skies." Our sense of propriety is shocked when, speaking of Christ's entry into Jerusalem, he says, "He trots into the city on a meagre palfrey." Throughout these sermons there is too much of "fine" writing,—fervid and sensational, with a frequent aiming at effect. And yet there is much in them that is worthy of praise and fitted to be useful.

The Lips of Prayer opened to Purpose. By THOMAS THOMPSON, M.A. London: Hamilton, Adams, and Co.

A VERY devout and thoughtful little book, by a Wesleyan minister, on the subject of Prayer in many of its aspects. Far better and abler than very many books of its class.

Palestine for the Young. By the Rev. ANDREW A. BONAR. London: Religious Tract Society.

THIS is a valuable little book, containing minute topographical descriptions of a land in which the writer has himself travelled. The allotments of each tribe are fully described, and Bible events illustrated in this way, as well as by numerous woodcuts. We think the book, however, better suited to the Sunday-school teacher than to the young, except as a book of reference.

Coming Events: an Inquiry regar Three Prophetical Numbers in Chapter of Daniel. By JAMES D.D. Edinburgh: Johnstone, and Co., 1865. Pp. 134.

THE author's conclusions are, Ottoman Empire will be destr 1882; that the Jews will return time A.D. 1912; and that the Mi will be ushered in by the bodily and reign of Christ in Jerusa 1957. In justice to him, we qu p. 82:—"It is impossible that the can be known with certainty, prediction shall receive its ful We can praise the clearness of l but not the soundness of his reas

Behold the Bridegroom Cometh. Warning Cry, with Reasons for that is in Me. By JOHN CUMM London: James Nisbet and Co

THIS book exhausts, the author all that he has to write or sa fulfilment of prophecy. He ad what he stated in 1847, that apocalyptic and historic vial co its action in 1848. (We give th as we find them in the prefa adhere," he further says, "to the I have given of the exhaustio great chronological epochs of pro alike the most probable, the mo factory, and most fully justified l tion from events. How soon a the Redeemer will return and kingdom, and reign over all the cannot say." It will be seen in ceding notice that another, who i the same prophecies on the sam ples, does not expect the persona of Christ till 1957. We differ fr on the question of our Lord's coming, which we believe will no but follow the Millennium, and we do not attempt at present an sion of their views.

The Family Altar: a Selection o for Morning and Evening Servic out the Year: with a Prelimin course on Domestic Worship. CAMPBELL, D.D. London and W. R. MacPhun and Son.

EVERY page of this large handson contains a hymn, a portion of S with brief practical observation prayer. The book is designed, li of its order, to assist those who r assistance to offer God their mo evening sacrifice. And for this e be safely recommended. Its tone out is Scriptural and evangelical

ished Count; or, the Life of s Louis Zinsendorff. From the of M. FELIX BOVET. By the OHN GILL. London: James Nis- l Co.

NZENDORFF is little more than a nost people. That he was con- mehow with the Moravians, and wrote some hymns which are ious to Christian hearts, is the their knowledge. But if they now more, the volume before us the means. The story which it is one of deep and lasting in- t is one of those episodes of istory which deserve to be care- ied. M. Bovet contents himself ishing an intelligible, and for the ; unvarnished, narrative of Count ff's life. We should be glad, in to this, to have a thoroughly ; and, in the best sense philo- analysis of his character, moral llectual; and along with it a alysis of the principles, true and which the polity of the Moravian s founded.

e Love: a Series of Doctrinal, al, and Experimental Discourses. BN EADIE, D.D., LL.D. Second . Edinburgh: William Oliphant .

t edition of this book was pub- 1855; and Dr. Eadie says that it several years out of print. The s are intended for ordinary and do not, therefore, appeal to a ublic. They are characterized by and picturesque eloquence which mend them to many.

nd Sermons of the late Rev. James l Hooper. Edited by his Brother- , the Rev. F. FOX THOMAS, Tor- London: Jackson, Walford, and 865.

an interesting memorial of an man, whom we knew so lately as ker in the cause and kingdom of It includes a very brief sketch of a few of his sermons, and the services. No one could fail to ie impression that Clifford Hooper rnest; and these sermons, though, style and manner of the preacher, eans fairly representative of his epen this impression. There was a of the "over-soul" in him, as would say, for a long life: we t the length of its abiding influ- l soothe the sorrows of many hearts. There are sermons in this memorial volume which, though not written for the press, possess a freshness and completeness which raise them above nine-tenths of the sermons which we receive from the hands of living authors.

The Word: Walks from Eden. By the Author of "The Wide, Wide World." London: James Nisbet and Co.

THE object of this book is, in the words of its preface, "to clothe the skeleton of the Bible narrative in its living flesh and blood; to set forth the Bible incidents and course of history, with its train of actors, so as to see them in the circumstances and colouring, the light and shade, of their actual existence. We have already several books of this order, of which Dr. Kitto's "Daily Bible Illustrations" is among the best; but this by Miss Wetherell, from its lively conversational style, graphic description of scenes and characters, and spirited illustrations, seems *specially* well adapted for young people, and will be found a valuable help by young teachers in their preparation for Sunday classes. The subjects treated in this volume are included in the period from the Creation till the death of Abraham. We shall be glad to see the succeeding volumes on the Old Testament and the Life of Christ, intimated in the writer's preface as in preparation.

The Oracles of God, an attempt at a Re-interpretation. By HENRY F. A. PRATT, M.D. London: John Churchill and Sons.

THE object of the author, in this very singular volume, is to show how Scripture may be rendered harmonious with itself, and with the facts of science, by dispensing with the vowel points, and returning to the use of the unpointed Hebrew text. We shall be surprised if the results of his labours are accepted by learned or unlearned as any thing more than the recreations of an eccentric M.D. Only imagine the Bible translated after this fashion:—"To accomplish the Incarnation, God created the heavens and the earth. And the earth was surging and swaying, but inert as to the phases of development; and a mighty wind was rushing over the surface of the waters. And God said, 'Let *there* be volcanic action;' and *there* was volcanic action; and God saw the volcanic action that *it was* good. And God caused an antagonism between the volcanic action and the inertia; and God called the volcanic action 'The Active Condition,' and the inertia he called 'The Passive Condition.' And it was decomposing, and it was re-composing the first evolution."

John Hatherton. By the Author of "Effie's Friends." London: James Nisbet and Co.

THIS is a very touching, truthful story; and though we cannot see that it is written for any particular class, or with any special object, it will be read with interest and true sympathy by all whose tastes are not vitiated by stories of a more highly wrought character.

Going Home. By JOHN V. BASSETT. London: William Freeman.

THIS little book is evidently the production of an untrained but earnest writer. It contains a brief notice of a young Christian, the only child of a widowed mother, whose main support he was. The profits of its sale are to be devoted to her benefit.

Words of Wisdom, for the Sons of Toil. By GEORGE WILLIAM CONDER. London: Elliot Stock.

THIS volume has our heartiest commendation. Its size is small, but its matter most weighty. Under the heads, "Popular Errors," "Jesus of Nazareth," "Which is best?" "Aha! aha!" "Now or Never," "For Ever," "The Song of the Immortals," and "The Mortal's Reply,"—it presents with great clearness of thought and force of expression, and at the same time in a frank and affectionate manner, important truths to the minds of the working classes.

A Walk through the Corn Fields. By the Rev. D. PLEDGE. London: Nisbet and Co.

WE are told by a gentleman who dates from the "South Bucks Free Press Office," that the author of this volume is a respected Nonconformist minister, who has been compelled to relinquish pastoral duties, after many years of labour, through impaired health. But the volume itself bears no marks of impaired health. There is no feebleness, and no languishment about it. It is with steady, vigorous gait Mr. Pledge takes his walk through the two corn-fields of "Job" and the "Psalms." And the corn which he has rubbed out for us is of the best quality. There is a tone of health and strength about those little essays or snatches of thought which he has furnished for our morning and evening meditations, which is in happy contrast with the weak and sentimental effusions that are often provided for the same purpose.

Tithes and Offerings. A Treatise Principles, Practice, and Benefit voting Portions of our Substance Service of God. By C. W. BOASE burgh: T. and T. Clark.

IN our judgment, this book, whos and design are sufficiently indicate title, wants clearness and conde The author has failed to carry our tions with him on every point, heartily commend his elaborate tre the discriminating study of our re

The Childhood of Jesus: Christ's W Works. By the Author of "Doi Suffering." London: Shaw and

THESE two little books, in the dialogues between mother and c are well adapted for their purpos simplicity and picturesqueness o and the gay binding and illus (plain and coloured) of Scripture and scenery, will be sure to cc them to the little ones.

Man and the Gospel. By THOMAS G D.D. London: Alexander Stra

THIS volume of sermons will well "the style and title" of the autho Prince of Illustrators. Compar former productions, we might be c to say that there is yet more of spon grace in the use of illustrative fa allusions; while the outline of eva truth, and the end of its exhibi even more distinctly apparent. readers might wish for more gr depth of thought; but the great ber will probably prefer the volu is.

The Imperial Bible Dictionary. E the Rev. PATRICK FAIRBAIR Nos. 15—20. London and G Blackie and Son.

THESE parts of the "Imperi Dictionary" contain from "Ki "Pharaoh," and seem to omit that a Biblical student wishes to Dictionary. The work, as a whol which we can recommend with g fidence. It is characterised b though not obtrusive, learning, b found reverence for Holy Scriptu enlightened attachment to ev truth, and by a perfect competen treatment of a great variety of t

Worker for Good: a Familiar *of the late John Charlesworth,* ondon: Dalton and Lucy.

answers well to its title. It is of a lovely Christian character, d in a ministry of nearly sixty years. It also contains some graphic pictures of the dark condition of certain country parishes in the east of England about half a century ago, as well as some interesting notices of cotemporary clergymen.

itish Quarterly Review, No. 85, January, 1866.—We called attention some go to the fact that the "Father" and Editor of this "Review," Dr. Vaughan, ned the charge which he had held so lovingly and so efficiently for one and ars. The first number of the new Editors is now before us, and contains n "Richard Cobden," "Epidemics," Miss Berry," "Sinai," "Lord Palmer- Religion in London," "Inductive Theology," "The New Parliament," and pages of Notices of New Books. We cannot enter on a detailed criticism of icles, but we believe the number, as a whole, will compare advantageously of the "Quarterlies" of the new year. And immediate occasion should be our wealthier Nonconformists to greatly increase the circulation of so impor- gan both of their evangelical and of their Free Church doctrines. No Con- al Book Club should be without it.

CONGREGATIONAL REGISTER.

uested that communications for this department of our Magazine be addressed litor, care of the Publisher, 35, Paternoster Row, E.C., and be marked on the "For Congregational Register." The neglect of this simple instruction trouble and delay.—ED.]

December, 1865—*January*, 1866.

CHAPELS OPENED.

ber 5.—Bwlchgwyn, Dolgelly.
s—Rev. J. Thomas, Towyn, and Barmouth.
6.—Perth, Western Australia.
—Rev. James Innes, Pastor.
19.—Marton. Warwickshire.
s—Rev. J. C. Gallaway, M.A., n Sibree.
24.—Kirkoswald, Cumberland, . Bell, Minister). Preacher—Brewis, Penrith.
28.—Melbourne, Cambridgeshire, C. Wright, Minister). Preacher—omas Binney, London.
, 1866.—Lancaster-road, Bays- lev. J. S. Russell, M.A., Minister). rs—Honourable and Rev. B. W. A., and Rev. Samuel Martin.
.—Wolverhampton, Queen-street, G. Horton, Pastor). Preacher—muel Martin, London.

CHAPELS RE-OPENED.

17.—Braughin, Herts (Rev. W. s). Preacher—Rev. J. W. Walker, eshunt.
.7 and 24.—Horsley-on-Tyne (Rev. wick's). Preachers—Rev. J. C. 3. Stewart, and James Wills.
, 1866.—Birmingham, Steelhouse- v. S. Pearson's.) Preacher—Rev. r S. Newth, M.A., New College.

CHAPEL—FOUNDATION LAID.

Dec. 15.—Stoke Orchard, by F. Crompton, Esq. Address by Rev. A. M. Brown, LL.D.

SCHOOL-ROOM OPENED.

Dec. 27.—Eltham. Cost £700. Paid by day of opening.

NEW CHURCH FORMED.

January 2.—Beeston-hill, Leeds, Rev. T. Ellis, Pastor.

CALLS ACCEPTED.

W. Manchee, of Hackney College, to Whitefield Chapel, Longacre.
W. Robinson, of Nottingham Institute, to Totton, Hants.
C. H. Silcocks to Wheathampstead.
J. A. Ferguson, Salisbury, South Australia.
H. Bevis, jun., to the Mevagissey.

REMOVALS.

Rev. W. O'Neill, London to Leatherhead.
Rev. A. King, Dublin to Greenwich.
Rev. H. Lee, Daventry to Beulah-road.
Rev. J. Morgan, Thornbury to Blackburn.

Rev. T. Goodall, Chester-le-street to Lowestof.

Rev. E. Ault, Lyme Regis to Oakham.

Rev. T. Clegg, West Looe to Frampton-on-Severn.

Rev. P. Barr, Encounter Bay to Wallaroo.

Rev. J. W. Goucher, Robert-street to Kilburn.

Resignations.

Dec. 18.—Rev. E. Berrill, Wollaston.

Dec. 24.—Rev. W. Phillips, Wrington.

Jan. 1, 1866.—Rev. Moses Ellis, Mynddyslwyn.

Jan. 1, 1866. Rev. D. Ll. Jones, Festiniog.

„ „ Rev. S. Clarkson, Bocking.

Recognitions.

Dec. 14.—E. J. Willis, Woolwich, by Revs. Thomas James and Rev. Dr. Ferguson.

Jan. 10, 1866.—J. Hoyle, Rothwell, by Revs. Thomas Toller, W. F. Clarkson, B.A., and R. A. Redford, M.A., LL.B.

Jan. 13.—J. B. Robertson, Great Horton, by Revs. A. Russell, M.A., J. G. Miall, D. Frazer, M.A., LL.D., J. R. Campbell, D.D., and T. T. Waterman, B.A.

Jan. 18.—Jabez Marshall, Eltham, by Revs. Dr. Tidman and Dr. Raleigh.

Ordinations.

Dec. 11.—H. R. Davies, Edward-street, Portman-square. Introduction by Rev. G. D. MacGregor. Charge by Rev. Dr. Ferguson. Sermon by Rev. R. D. Wilson.

Dec. 11.—J. Davies, Penywern, Dowlais. Introduction by Rev. Professor Roberts. Ordination prayer by Rev. Dr. Roberts. Charge by Rev. D. Williams. Sermon, Rev. W. Edwards.

Dec. 18.—R. Shepherd, Grimsby. Introduction by Rev. Professor Tyte. Prayer by Rev. J. Bruce. Charge by Rev. Dr. Falding.

Jan. 10, 1866.—J. Farquhar, Seaham Harbour. Introduction and to the people by Rev. J. C. Geikie. Ordination prayer by Rev. A. Jack. Charge by Rev. J. B. Paton, M.A.

Jan 11.—C. Croft, Shrewsbury. Introduction by Rev. Dr. Vaughan. Questions by Rev. T. G. Horton. Charge by Rev. H. Allon. Sermon by Rev. G. W. Conder.

Special Meetings.

Oct. 3, 1865.—Half-yearly Meeting of Congregational Union, Glenelg. South Adelaide. Rev. J. Jefferis, LL.B., address.

January 1, 1866.—Monmouthshi sociation.

January 12, 1866.—Annual Mis *Soireé*, New College Students. Ad by Rev. A. Bourne, B.A., Jamaica, a W. Ellis, Madagascar.

Jan. 8, 1866.—Farewell serv Poultry Chapel on departure of si sionaries and their wives to Soutl Address by Rev. John Kennedy, M.

Jan. 9. 1866.—A similar serv Rectory Place Chapel, Woolwich.

Testimonials.

Jan., 1866.—Rev. F. Raine, ton, a Silver Inkstand, on attaini fortieth year of his ministry.

Jan., 1866.—Rev. F. Barnes, Books, on leaving Morley.

Jan., 1866.—Rev. H. J. Cha Purse of £218, on leaving Salisbury

Jan., 1866.—Rev. Joseph Fl Christchurch, Silver Tea Service, taining his fiftieth birthday.

Changes in Address.

Rev. Robert Robinson, Home Se of London Missionary Society, re to 4, Manor Road, Lewisham, High

Rev. J. R. Leifchild, M.A., remo 120, Chancery Lane.

Rev. John Nelson, late of Claphs Hardres-street, Ramsgate.

Deaths of Ministers.

Dec. 8.—Rev. G. Shaw, Kirkhea Lyndhurst, aged thirty-seven. M seven years.

Jan. 12, 1866.—Rev. John Adam years pastor, Redhill, Herts.

Jan. 13, 1866.—Rev. E. Knottingley, aged seventy. Mi forty-two years.

Jan. 16, 1866.—Rev. F. W. Hoxton, aged thirty-eight. Ministr teen years.

Deaths of Ministers' Wives Widows.

Dec. 30.—Mrs. Hall, widow of t Rev. John Hall, Chesham, and mot law of Rev. B. Kent, of Norwood.

Jan. 7.—Mrs. Hunt, widow of th Rev. John Hunt, of Union Chapel, I Hill, aged seventy-six.

Jan. 18.—Mrs. Shedlock, wife o John Shedlock, M.A., Secretary Evangelical Continental Society, fifty-one.

The Merchant's Lecture

will be delivered (D.V.), on Tuesd 6th of February, at the Poultry C by the Rev. James Spence, D D., a precisely.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

MARCH, 1866.

ANDREW FULLER, AND "THE GOSPEL WORTHY OF ALL ACCEPTATION."

By Rev. W. B. Fuller, Winchester.

It is just fifty years since this great and good man sank beneath the accumulated burdens of his earnest and laborious life. As one of the pioneers of modern Missions, he devoted himself to the work to which, in the midst of other labours, he had solemnly pledged himself, with so untiring an activity, that at length even his strong frame and robust constitution gave way; and at an earlier age than might have been anticipated he sank into his grave.

But before his death he was permitted to witness the triumphs of that cause with which, for more than twenty years, he had identified himself. Mr. Marshman, in his admirable history of the Serampore Mission, writes, after summing up the results of his labours in other spheres—"His name is indissolubly associated with the early and heroic age of modern Missions, and in proportion to the triumphs of Christian truth in the East will the efforts of its indefatigable champion be regarded with increasing interest. As soon as he was convinced by the arguments of Dr. Carey of the feasibility of the Mission, he threw his whole soul into the undertaking. He seemed to require the excitement of so great an enterprise for the full development of his energies. His master mind was peculiarly adapted to the exigencies of a cause in which formidable obstacles were to be overcome. He was enabled to perceive the bearings of a complicated question at a glance, and his undaunted resolution carried him through a sea of difficulties to a successful issue. In the prosecution of his labours he was devoid of prejudices, and no littleness of mind ever disturbed his judgment, or diverted him from the great object before him. He was a

first-rate administrator, and combined the rare capacity of a minute attention to detail with the most comprehensive views. The natural ascendancy of a great mind placed him in the foremost place in an undertaking which at that time required the exercise of peculiar energies. During the twenty years in which the cause of modern Missions was struggling into existence, he devoted his mental and physical powers to it with the greatest zeal and affection. Happily his life was prolonged till it had completely surmounted the dangers which assailed its infancy, and had attained a position in which it no longer required the aid of such talent, and might safely be left for its future progress to the ordinary machinery of Christian benevolence."

But Andrew Fuller was not a *worker* only, he was also a *thinker;* and it is difficult to say in which capacity he most claims our regard. His great contemporary, Robert Hall, who knew him well, speaks of him as "a man whose sagacity enabled him to penetrate to the depths of every subject he explored, whose conceptions were so powerful and luminous that what was recondite and original appeared familiar, what was intricate, easy and perspicuous in his hands." It is not often that the worker and the thinker are thus combined in one man. Men of thought and men of action generally divide the world between them. Very rarely indeed, and generally speaking only among the greatest minds, do we find the two opposite tendencies so nicely balanced as to preserve almost an equilibrium.

"*The Gospel worthy of all acceptation*" is the title of his first published treatise, and although it is of course mainly as a thinker that he is here brought before us, the book may be very fairly considered as representing him in this double capacity. It was the result of his early spiritual conflict. Slowly, and through long years of earnest, protracted, and often painful thought, had the materials of which he builds his argument been wrought out from the hidden quarries of his own experience. And it was also the earnest of his subsequent labours. As one of his biographers has said, we may regard these labours as "*The Gospel worthy of all acceptation* . . . put to life as it had been put to speech and paper." In one word, he *lived* the book before he *wrote* it—lived it *inwardly*, and after he had written it he lived it openly and in the sight of all men. In it, both as thinker and worker, he strikes the key-note of his life.

We shall not attempt a formal analysis of the work, although, thanks to its definite plan and clear arrangement, such a task would be an easy one; but we shall try and carry our readers back to those early struggles of which it was the matured result. It is impossible to read the account of those struggles without wishing that it had been possible to have placed in his hand some such work as that which he himself lived to write. And yet, perhaps, it was best for a character of so much strength and originality to be left alone and almost unaided to fight its way through the forest of difficulty. Had the early training been less severe, the results might not have been so noble. As it is, his spiritual history has helped many to solve some of the most perplexing questions that come between men and the Cross of Christ.

Will our readers then kindly put back the clock of time one hundred years and accompany us to the fen country of Cambridgeshire, to the quiet little

town of Soham! It is a part of the country rich in sacred associations, especially to Nonconformists, though we must not pause to indulge them now. Perhaps a somewhat dreary place it would seem to most of us; lying on one side of the high road of that day, as of the railways in our own, yet not without its own quiet beauty. We enquire our way to the farm of Robert Fuller, and there we find Andrew, about ten or eleven years old, but grave beyond his years, and already beginning to think for himself. The horizon of his life seems narrow, and yet it was wide enough to include within it all essential elements for the trial and development of a truly heroic character. Such a *world* would appear to hold forth few temptations, but as he grew older it cost him many a hard struggle. The history of these early years, so full of spiritual conflicts, reads more like that of one who had attained to manhood than like that of a mere lad. It strongly reminds one of John Bunyan in his "Grace Abounding"—a favourite book with him at this time. It was a long struggle, and for the most part a lonely one. Not from any want of sympathy on the part of his parents and friends, who were themselves of the household of faith, but from their contracted views upon religious subjects. A species of false Calvinism was widely prevalent in that day (not altogether extinct in our own, though the writings of Andrew Fuller, among others, have done much to destroy it), which was akin to fatalism, and almost paralysed the efforts of many good people in the conversion of sinners. God would find means to bring all whom He had chosen into the fold. If He had called them, they needed no human invitation; if not, such invitation would be little better than a mockery. "There was nothing," Andrew Fuller tells us, "in the preaching on which I attended adapted to awaken my conscience, as the minister had seldom anything to say except to believers, and what *believing* was, I neither knew nor was I greatly concerned to know."

Yet this was the question which he soon began to put to himself with real earnestness, and lived to solve, not only for himself, but for many other minds bewildered by the like perplexities—*What is faith?* And around this central question, several others soon began to group themselves, respecting the grounds of justification, the duty and power of unconverted men to believe the Gospel, the responsibility of man, the decrees of God, and others of a kindred nature—all of which are discussed in connexion with their subject in "The Gospel worthy," &c. With his own work in our hands let us then break in upon his solitary musings (disregarding, as we are privileged to do, the unities for the time being), and see what help we can give him in his difficulties.

Like many more he seems to have been baffled by the vague way in which he had heard faith spoken of, and by the elaborate attempts made to *simplify* the matter. When believers speak of faith experimentally, it is natural that they should associate with it much that in their experience arises from it, though it does not properly belong to it. The different graces of the new life are so blended in the Christian character that it is not always easy to distinguish between faith itself, and the peace, the hope, the sense of assurance which it inspires. But it is important to do so if we would have clear and definite views on the subject, or present it in an intelligible way to others.

Thus the mind of the young enquirer seems to have been bewildered by certain things that he had heard and read as to the *appropriating power* of faith. Faith was described as a sort of mystic act, by which the believer consciously and actually appropriated to himself the blessings of the Gospel. That is, as the theory is gravely propounded by an American writer, as soon as a man cordially believes that he is saved, he *is* saved—he becomes a believer by believing that he *is* one. The clear mind of Andrew Fuller naturally revolts against so cumbrous and artificial a theory as this. The faith which the Apostles required was something so plain that scarcely anything in the way of explanation seems to have been needed. That God should require a man to believe what is not, and only becomes true on believing it to be true, is surely sufficiently absurd. Besides, nothing can be an object of faith which God has not revealed in His word. But God has nowhere declared, concerning any one of us, *as individuals*, that we shall be saved. All that He has revealed on this subject respects us *as characters*. Then faith does not rest in itself, but looks out of itself; the object of faith is not our own changeful moods and feelings, but the revealed Son of God. We do not believe in our faith, but in Him who is the great object of our faith. This is the main drift of the arguments by which he refutes the notion, and they may serve to get rid of many similar errors respecting the nature of faith.

As he ponders the question, the conclusion grows upon him that faith is nothing more than simple belief—the belief of the truth which God has revealed in the Scriptures concerning Christ. He prefers the term "*belief*" even to that of "*trust*," as implying more of intelligent choice. At first sight the term "trust" seems to lead us more closely and more personally to Christ. But, after all, a man may trust *blindly*, or even while he speaks of trusting Christ, be trusting rather in some false image of Christ which his own heart has conceived. But if he believes in all that is revealed in Scripture respecting the person, character, work, office of Christ—then indeed the Saviour in whom he trusts is the very Christ of God.

But if this is all—if faith is simple belief, was he not already a believer? He had no doubt of the truth of Scripture records, and yet that need not imply faith in them. It is no easy thing sometimes to convince an unbeliever that he does not already believe. He yields a merely traditional assent to the main facts of Christianity, and calls that faith. It is merely a taking things for granted. Honest doubt implies more faith, more reality than this. The man who doubts professes at least to have investigated, and as the result of his investigation he half believes and half disbelieves. Some faith is needed to make a *doubter*. But it is not so with the man who *assents*, but does not *consent* to the truth as it is in Jesus. He simply takes it for granted, and is not sufficiently in earnest even to investigate. The fact is that he deceives himself in the matter. There can be no real belief which does not lead to corresponding action. As Christ himself said to the very Pharisees who made their boast in the law, and sheltered themselves behind the name of Moses, "Had ye believed Moses ye would have believed me, for he wrote of me"—so we say to the professed believer in Christ, "Had ye believed in Him ye would have obeyed Him."

ı more word on this point. Suppose we are still arguing with the enquirer who is not yet convinced that if belief be all that is meant by ıe does not possess it already. You believe. Suppose we grant it—vhat follows? You believe that God sent forth His own Eternal Son, in ɔr our race, to suffering and to death; that Christ died to save you from ırlasting hell; and yet your heart is not touched, your gratitude not ıned. Who would not start back from such a conclusion?—or, if ad-, what could speak more strongly in our condemnation than the ıion? But surely the fact that a man's heart is not stirred, that he has e or gratitude towards One to whom he professes to believe himself thus ely indebted, is a proof that he does not truly believe it.

ın the question arises—If I must believe and do not believe, *can* I be-

And here it is that the difficulties begin to thicken round us. A man l the faculties of mind that are needed for the exercise of faith. No new ɔle is required to enable him to believe: and yet we are told that the l man receiveth not the things of the Spirit of God; that faith is the God; that none can come to Christ except the Father who sent Him, them. These difficulties are met—(1) By insisting on the explicit ony of Scripture. This, when brought together, both from the Old and he New Testament, is overwhelming. Passage after passage is cited, in unconverted sinners are commanded, exhorted, and invited to believe in for salvation; in which the whole responsibility of their unbelief is d upon themselves, and in which they are threatened with most grievous ments if they abide in unbelief. Now we may or may not be able to ile such statements as these with other parts of Scripture, but here they and by them we must be judged. Whatever kind of inability man s under, it must be one which leaves untouched the question of his responsibility. Accordingly—(2) He distinguishes between *natural* ɔral inability. Thus a blind man cannot see. He is disqualified from by *natural* inability. But there is a common proverb that "none are d as those that *won't* see." This evidently points to a different kind ɔility. A man who is disqualified from seeing by passion, pride, pre- is clearly, to an extent, accountable for his own delusions. Just in ne sense in which a man declares that he *cannot* injure his friend or is Lord, or do anything that would be offering violence to his whole nature, it may be said of the sinner that he CANNOT obey the Gospel. s a strong repugnance, amounting to moral inability. (3) All this is ɔt of faith only, but of the entire round of human duty. "We are not nt of ourselves to think anything as of ourselves, but our sufficiency is l." We can do nothing that God commands us unless God gives power, but with the effort to obey comes the power. "Stretch forth ırm," said our Lord to the man whose withered, nerveless limb had long native energy; and with the effort to obey the power came. It was a act, and yet it was Christ's act. And so it is with every effort of the will to do the will of God. "I can do all things through Christ who ɨheneth me." "Without me ye can do nothing."

Of course it is not to be supposed that young Fuller saw his way through all these difficulties at once. Had he waited till he understood *everything* before he believed *anything*, as many seem inclined to do, he would never have believed at all. But he was content to see one step at a time—nay, would sometimes risk a step in the dark. Thus after he thought he understood what faith was, he was still sadly perplexed as to whether he had any *warrant* to believe. At last, after many sore misgivings, he determined that, warrant or no, he *would* believe. "I must—I will—yes! I will trust my soul, my sinful, lost soul, in His hands. If I perish, I perish! However it was, I was determined to cast myself upon Christ, thinking, peradventure, He would save my soul; and, if not, I could but be lost!" It was but a step into the darkness. He stepped—he fell—but it was into the arms of infinite love. And then in one blissful hour of rich experience he learnt more of the reality of faith than all his previous reasonings had taught him. He found joy and peace in believing.

That so simple an exposition of Gospel truth, as it is now most surely believed among nearly all Christians, should have provoked so much discussion in his own day, shews how much the book was needed. Replies followed one another in quick succession from Calvinist and Arminian writers, and the author was soon involved in no little controversy, which helped to bring out yet more clearly and definitely the views which we have indicated rather than expounded in the foregoing pages. If our readers will let this brief sketch serve as their introduction to the original work, it will have answered some better purpose than merely filling a leisure half-hour.

CHIEFS AND MISSIONS,

By the Rev. James Kennedy, M.A., Benares.

When Mediæval Missionaries entered on their labours, a large part of Europe lay under the night of heathenism. Some of the nations, which had broken into the fair lands of the Roman Empire, had embraced Christianity; but the numerous and vigorous tribes, who were pressing on to share the rich spoil with those who had first seized it, or to snatch it from them, were worshippers of the gods of their fathers. By the commencement of the tenth century most of these tribes had abandoned their heathenism, but some continued to hold out resolutely against the new religion. A Sclavonic people, occupying the country now known as Prussia, were among the last to yield. The thirteenth century dawned before they turned from their ancestral gods. From that time onward Europe was professedly Christian, with the exception of some dreary regions in the far north, where heathenism still lingered among a small and depressed population, and the limited portion where the crescent had prevailed over the cross. It is both interesting and instructive to consider the part taken

and rulers in effecting this
, and to compare with it the
hiefs and other magistrates
in connection with Modern Protestant Missions.

CHAPTER I.—MUTUAL INFLUENCES OF THE HIGH AND THE LOW.

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r change be asserted and
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secured.

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nd of God, he spoke first to
of Israel. Our blessed
ade His first public appear-
e the most influential class of
people. When he was twelve
ge He appeared among the
nd surprised them by His
When He entered on His
nistry, He preached the
the poor, as the prophets
ld, but He did not confine
ng to them. He addressed
, as opportunity was pre-
Him, and many a time did
to those whom the Jews
as their leaders. When
met by the risen Saviour,
ommissioned to bear His
e Gentiles, and kings, and
n of Israel. We are sure that Paul availed himself with delight of the opportunities given him of pleading the cause of his Saviour and Lord before such men as Sergius Paulus, Felix, Festus, Herod Agrippa, Ananias, and probably before the Emperor of Rome himself.

In every age the servants of God have known their message to be for all, and have addressed it to all whom they have met, but access to influential persons has been earnestly desired, and thankfully accepted. We know that the Gospel has often been first embraced by the humbler classes, and has from them spread upward, to stain the pride of man, and to show that God's cause is not dependent for its success on man's power and influence, but though it has been incontestibly proved that human power cannot frustrate the establishment of God's Kingdom, and human aid is not necessary to the accomplishment of God's plans, yet we see in the history of the Church, that He has honoured the laws of that social constitution, which He Himself has ordained, by frequently giving a prominent place to persons of rank and influence among the instruments He has graciously employed for the furtherance of His cause. All know that persons of great talent, of extensive acquirements, and of distinguished station, had an important part assigned to them in effecting the Reformation from Popery. Luther eagerly embraced the opportunity presented to him of asserting the claims of Christ, as the only Lord of the conscience, and as

the all-sufficient Saviour, before the Emperor and Princes of Germany. We are prepared, then, to learn that the overthrow of heathenism, and the establishment of Christianity in Europe, were in a considerable degree effected instrumentally by persons of station and influence in their respective communities.

The mediæval missionary naturally presented himself before the chief of the tribe to whom he wished to preach the Gospel. Without the consent of the chief there was generally no access to the tribe, and it was therefore of the utmost moment to conciliate his favour. Even if without the sanction of the chief, some of his people might be reached, the renunciation of idolatry and the acknowledgment of Christ as the Saviour, were almost sure in that case to be visited with severe and well-nigh crushing persecution. The doctrine that man, as a rational and moral creature, and directly amenable to God, has a right to follow out his convictions as to God and His service, without any hindrance or persecution from his neighbours, provided he discharge the duties devolving on him as a member of society, rests on the teaching of the Bible, and is utterly unknown by heathenism, either civilized or uncivilized. This doctrine has, indeed, made its way very slowly among professing Christians, and in its integrity, we fear, it is even now maintained by a small minority.

We may be sure that the idea of religious liberty had not dawned Sclavonic, Celtic, and Teutonic to whom the mediæval missi preached the Gospel. The T had a much larger share of p liberty than the Sclaves and Ce the notion found no favour w of these races, that individuals at the dictate of personal con give up the religion of their and adopt a new religion. change was to be effected, it be done by the tribe, with its at its head, according to th blished usage of procedure find every now and then insta toleration, on the part of chiefs, but such toleration garded as an anomaly, and never acceded as a right, four the relation which man bears Hence the great importance chiefs being propitiated, as th in favour of a change was sur much more powerful than others. When chiefs were the missionary did not desp hovered as near as possible sought-for field of labour, hope that the door might be When opposed by the chief, t sionary not infrequently vent the instruction of the people, did so at the peril, and some the cost of his life. When t ing men were favourable, mi labour was vigorously prosecut every hope of success was tained.

CHAPTER II.—EXAMPLES OF PATRICK, COLUMBA, AND OTHERS.

When Patrick returned to Ireland, he first appeared with his message before some of the leading chiefs. He preached the Gospel to them with all plainness, faithfulness, a tion. He was especially des win them for Christ, as he k great was their influence ov

ymen. He knew the Gospel too
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people at the command of a
)r to attach any value to such a
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ad at first done all in their
to obstruct. As we have no reason to suppose that Patrick lowered the standard of Christianity to draw the influential classes to his side, we ought to regard his conduct towards chiefs and bards as a proof of his Christian wisdom.

Columba is represented as pursuing in Scotland a similar course. He himself was the son of a chief, and was related to some of the Pictish chiefs to whom he went as a preacher of the Gospel. He soon obtained great influence over them, and was greatly helped by them in the prosecution of his measures.

That even the best missionaries did not sometimes accept such help beyond its legitimate bound, we cannot affirm. They understood what conversion was, and well knew the means and agency by which it was to be effected; but they could not perceive that a minority of a heathen people ought to be tolerated in worshipping their vile idols, when the chiefs and the great majority had become the worshippers of the living God. When the work had advanced a considerable stage, as the result of legitimate exertion, the missionaries often showed themselves in favour of measures more accordant with the spirit of the age, than with the teaching of the Bible in reference to man's direct accountability to God in matters of conscience. The temples were thrown down, idols were demolished, the missionaries themselves often taking part in the work of destruction; and idolatry was declared to be a penal offence.

Modern missionaries have followed their mediæval predecessors, in aiming at the good-will of the leaders of the tribes, to whom they have gone. When the chiefs have been con-

ciliated, an opportunity for entering on evangelistic effort has been won, for which the missionaries have been thankful, and which they have regarded as an omen of success. For instance, when Captain Wilson went with missionaries to the South Seas he called together the chiefs and people of the islands he visited, and commended the missionaries to them. All available means were employed to secure the friendliness of the chiefs; and the friends of missions at home were delighted to hear that the leading men had, with much apparent sincerity, promised protection and aid. When, after years of weary and apparently fruitless toil in the Society and Georgian Islands, the tide of feeling began to turn in favour of Christianity, Pomare, the King, though he was not one of the first converts, and did not regulate his life by the requirements of the Gospel, avowed himself on the side of the new religion, before an individual was baptized; and the favour which he showed to the missionaries proved of great value to them. The American missionaries who went to the Sandwich Islands found in the chiefs their warmest friends and their best supporters.

Similar facts are continually presenting themselves in our modern missions. In many cases, indeed, the work of Christ has advanced among the heathen in spite of their secular and priestly leaders, but we also find that very often, especially in rude and barbarous tribes, the countenance and aid of chiefs have largely contributed to success. As might be expected, modern missionaries have been more careful than their predecessors—though, it must be confessed, not always so careful as they ought to have been—in regulating the aid proffered by influential persons, to prevent it from going beyond the bounds prescribed by the nature of Christ's kingdom. When idols have been destroyed—and they have been often destroyed by the tribes to whom modern missionaries have gone—the work has been invariably done by their former worshippers, and the missionaries have taken no part, although they have been present as approving spectators.

CHAPTER III.—UNDUE INFLUENCE: AUGUSTINE AND BONIFACE.

If we were to stop here, we should give not only an inadequate but a false view of the establishment of Christianity in Europe in the middle ages. The fact is undeniable, that Europe was in a large measure brought to nominal subjection to Christ, by an appeal to worldly motives; by a bribe in the one hand to lure to submission, and by the sword in the other, to compel. So far as we are acquainted with the labours of Patrick and his successors, through *several generations*, we meet with little to condemn. The means they employed seem to have been legitimate. Very different was the case with missions conducted under the auspices of Rome. There was no disposition on the part of some of the noble men, who were leaders in these missions, to avail themselves of bribery and force to effect their purposes. Though not enlightened on the subject of religious liberty, they were so imbued with the spirit of the Gospel, and so well acquainted with true religion, that they shrunk from

which, however promising liate and marked results, :h the spirituality and love :haracter, and were seen to ¡uate to the production of r result than nominal sub- Christ. If, with a few ɜ, the missionaries had been osecute their work in their we have reason to suppose ɹl weapons would have been ɔd. These weapons were, temptingly placed within h. Some of the most power- s, who received baptism r hands, differed widely from haracter and sentiment, and measures which the Gospel , to bring these people into of Christ. On many occa- ɹugh with obvious reluctance, ɔnaries, influenced by these ɡave their countenance to which their better nature ɔd.

Augustine and his com- ɪet out for England, Gregory n instructions full of Chris- om and love. He told them y spiritual means to accom- ɜ spiritual ends on which arts were set. The letters rded to them from time to ɾe in the same strain. In- , admonition, and heart- love were recommended as ons fit to be employed in the ɡainst heathenism. We may that as the result of these ɔns, Ethelbert, when bap- ɔlared to his subjects that e at liberty to act as they the matter of religion. We ell how far his conduct was t with this declaration. The ublic opinion ran strongly *in* favour of the new religion, and ten thousand were baptised in one day in the river Swale. We may be sure that in such a case there could not have been, on the part of the vast majority, either any extent of knowledge, or any depth of conviction, and that worldly motives must have been predominant. Those attached to the old religion, if not persecuted out of it, were swept along by a current, which they could not resist, and were fain to conform the new as much as possible to the old, which they could no longer retain.

When on the death of Ethelbert his son avowed himself an idolater, thousands were found ready to follow his example. It would appear from Gregory's letters, that Augustine, flushed with success, was in danger of employing measures more accordant with the spirit of the world than with the spirit of Christ. Augustine's conduct towards the leading men of the old British Church was most intolerant. He insisted on obedience to himself as the representative of the Bishop of Rome, and when they refused to render it, he threatened them with the vengeance of the Anglo-Saxons, who did attack them some time afterwards. If ready to persecute the British Christians, we may suppose that when Christianity had obtained the upper hand, the remaining idolaters were not treated gently by him.

Christianity was supposed to have achieved a great success, when Clovis, or Chlodwig, the fierce and powerful King of the Franks, avowed himself a follower of Jesus, at the close of the fifth century. We fear we must regard Clovis as a representative *man, both* as to the mode and nature

of the conversion, which some of the most illustrious men of those ages underwent. Clovis was married to a Christian princess, Chlotilde. Such marriages were not infrequent. Bertha, a Christian, had been married to Ethelbert, before Augustine went to England, and her daughter, Ethelburga, was afterwards married to the pagan King of Northumbria. These Christian wives were zealous for the faith, and had much to do with the conversion of their heathen husbands. Chlotilde's efforts were for a time unsuccessful. Clovis's great argument against Christianity was the overthrow of the Roman Empire by the warriors of the North, proving, as he maintained, that the God of the Christians was not so powerful as the gods of the Teutonic nations; for if he had been able, surely he would have been willing to have defended his own people. Clovis, though remaining a heathen, allowed his first child to be baptized; but the child died a short time afterwards, and he looked on this as a token of the vengeance of the gods. The second son was baptized, but he too became ill, and little hope of his recovery was entertained. The sorrowful mother, in her anguish, implored God to spare her child, and her prayer was heard. Clovis was softened, but unconvinced. A considerable impression was made on his mind by the stories told him of the miracles wrought at the tomb of the St. Martin of Tours.

The turning point of his life was the assistance he supposed he had obtained from Christ in a terrible battle fought with the Alemanni. In the crisis of the battle he called on his gods, and no help came. He bethought himself of Christ, and invoked His aid. Almost immediately s wards the Alemanni wavered, Franks were inspired with new rage, and the day was won. hesitation of Clovis was at an He placed himself under instru as a catechumen. When told o sufferings of Christ he made the racteristic remark, "Would t had been there with my Frank: could have soon chastised the Je He was baptized with great p and his warriors in thousands lowed his example. He was ready to fight against heretic: idolaters. He turned his arms a Arians, and the heathen tribes he could reach, under the belie he was thereby acquitting hims a Christian king. He showe piety by conferring rich gifts o Church.

Boniface, called the apostle o Germans, furnishes us with a st illustration of the remarks we made of opposite principles s gling for the mastery in the successful missionaries. Bonifac a fervent, laborious, and self-de Christian, who ended his care dying under the murderous blo the heathen. There was no da however great, he was not rea encounter, and no work, ho arduous, he was not ready to u take for the good of souls, i service of Christ. He was rea give the preference to moral carnal means for the advanceme Christ's kingdom. When, how moral means seemed to fail, wh heathen remained obstinately att to their devilish worship, and means were at his control by it might be suppressed, the te tion to employ worldly weapon

ful to be resisted. He cut
ı his own hand the sacred
Upper Hesse. Charles Mar-
mous Mayor of the Palace,
ı friend of Boniface, and an
ıpporter of his missionary
. Boniface did not ask him
the people to be baptized,
ıd him to show his displea-
ose who would not submit.
Boniface and his associ-
themselves to the instruc-
he heathen, and laboured
bly for their good, in their
to secure their end, they
emselves of help from the
chiefs, which every Protes-
ionary would deprecate, as
by the nature of the Gos-
iface acknowledged that the
Frankish chiefs had been
al service to him. By him-
ıis fellow-labourers 100,000 persons were baptized in the course of a few years. If they had confined themselves to strictly evangelistic efforts, their success would have been considerable, and would have been more real than it was, but it would not have included such a multitude. Though Boniface could see the malpractices of Popes, and vigorously protest against them, as he did in the case of Pope Zacharius, he was unhappily devoted to Rome, and in his zeal for the unity, which he supposed had Rome for its only true centre on earth, he persecuted the liberal-minded Irish missionaries, who laboured in the same region, and would not submit to the Roman yoke. He felt himself at liberty to turn against them the power of the chiefs, and we need not wonder to find him now and then adopting similar means to suppress idolatry.

CHAPTER IV.—THE EMPEROR CHARLEMAGNE.

ıagne, during his long ca-
incessantly engaged in war.
the armed champion of
ty, and earnestly desired to
it throughout his wide but
ed empire. The sword was
inion a legitimate weapon
xtension of Christ's king-
he wielded it as openly for
ıacy of the Cross, as Mo-
and his successors did for
ıacy of the Crescent. For
rs he contended with the
en Saxons. His incursions
territories, and his treat-
hem, were most unlike the
of the apostles into the
idolatry. He had always
p a large number of eccle-
ho were ready to crown the
, which the sword might effect. The vanquished were driven to the water, and after baptism had been administered they received a white robe, in token of the new life, to which it was supposed they were introduced. Churches were erected, bishops and clergy were appointed, tithes were ordered to be paid, the severest laws against idolatry were adopted, and death was denounced against openly and defiantly eating meat on the days when its use was forbidden by the Church.

The people thus subjected to Christianity chafed under the yoke, and were eager to burst their chains. Many a time they rose against their conquerors, burnt down churches, murdered ecclesiastics, and poured scorn on the religion of which, against their will, they had received the outward badge.

The overwhelming force of the Emperor was brought against them, and they were again forced to submit. Still, so hated was the rule, that again and again the most resolute effort was made to throw it off. A large part of Charlemagne's reign was spent in this contest with heathenism, conducted in the most heathenish spirit. In defence of these measures, it was alleged that the idolatry of the Saxons was inseparably connected with their lawless and marauding practices, and that apart from the importance of converting them to Christianity, their idolatry must be suppressed, that the peace and prosperity of their neighbours might be secured. Ordinary ecclesiastics seem to have been satisfied with this view of the matter, but the best men of the age were indignant at the course pursued, as an outrage on the cause of Christ, which it professed to serve.

Abbot Alcuin was one of the most learned and excellent men of his day, and stood deservedly high in the esteem of the Emperor, and wrote letters to him and his courtiers full of Christian faithfulness, wisdom, and love quote a few sentences. "Fait be voluntary. There must be n compulsory in it. Men may l they cannot be forced to belie person may be compelled to to baptism, but this can be of in the work of faith. . . . . a profession of faith and b respect must be had to the nec of weak minds, in the expos the divine commandments." indignantly protests agains Saxons being compelled to r the clergy. He says, "Woul the teachers of the faith woul form themselves better to t ample of the apostles; woul they would confide more in the care of Him who says, 'Ta ther scrip nor purse,' and of the prophet says, 'Who h Him, He saveth.'" These Christian counsels and remons were not in vain. The Em policy was not reversed, but deflected, so that increased was put forth to instruct th quered people.

(TO BE CONTINUED.)

MINISTERIAL FAITH.

THE NEW YEAR'S ADDRESS FOR 1866, DELIVERED IN THE CONGREGA LIBRARY, BEFORE THE BOARD OF MINISTERS,

By the Rev. J. Spencer Pearsall, Deputy Chairman.

BELOVED Brethren in the Ministry —Allow me to premise that, although my address has been thought out in compliance with your request, I do not, this morning, speak as a teacher, much less as a censor. My office is that of a remembrancer—to seek, with the aid of the Divine S "stir up your pure minds, of remembrance, that ye r mindful of the words whicl spoken before by the holy p and of the commandment of th tles of the Lord and Saviour."

raged by the kind reception you given me at different times, and om the conviction that no one, than a minister, prefers an is to be outspoken; he likes soft south wind than a stiff y breeze off sea or mountain. hat I had the power of some to freshen the conscience as as the intellect with such a r address! Let us pray that irit may come as the wind.

subject, a few days since, came mind; I say came, for oft we to go in search of a subject. are seasons, however, when a *lashes* across the mind, and at is opened to it the wisdom bove. To refuse to select the t thus presented would seem to disobedient to the heavenly ." This is my apology, if one be expected, for addressing n the question of Ministerial

You know that every Lord's- re ask our Churches if they believe the truth which they may we not also ask ourselves, we also believe, and therefore ?" Is all the unbelief in the and none in the pulpit? Alas, the abomination standing where ht not." Our people tell us loubts, but we do not tell them I sometimes wish that small s of ministers could be assem- "the doors being shut," and each one so shared the con- e of his brothers, that the ward of the heart "opened to of its own accord." A man's ay seldom be eventful enough tify him "writing memoirs of f," yet that same life may have as of unwritten history which, red into the ears of a com- panion, might confer everlasting benefit. As a rule, we prefer spoken to written diaries; at least, to diaries carefully written for publication. Probably we should find in these private ministerial gatherings that, in one respect, we were like "the college of fishermen" before the Pentecost, "*slow* of heart to believe *all* that the prophets had spoken."

Whilst we thank God for our civil and religious freedom, and for the spirit of inquiry in the present day, we feel that it is a day when a minister, and especially a young minister, needs to arm himself for "conflict with unbelief and half belief." "Thrice is he armed" who "smelleth the battle afar off," who will impartially examine a new theory before he accepts or rejects it, or who is prepared to dismiss certain novelties with the assertion, "I cannot go with these, for I have not proved them."

The recent utterances of Dr. Pusey, who seems to think there is not much difference between the Anglican and the Romish Church, and who desires a Concordat, may be regarded as the index of the power of superstition in some circles of religious society. We may laugh at the absurdities of the Romish Church, and think she can "lead captive silly women" only, or still more silly men; but does not history show that "she hath cast down many wounded, yea, many strong men have been slain by her." "We often hear it said," says Macaulay, "that the world is constantly becoming more and more enlightened, and that this enlightening must be favourable to Protestantism, and unfavourable to Catholicism. We wish that we could think so. . . . A very

common knowledge of history, and very little observation of life will suffice to prove that no learning, no sagacity, affords a security against the greatest errors on subjects relating to the invisible world. For these reasons we have ceased to wonder at any vagaries of superstition."

Is there no danger from another school? a school so "broad," that it admits disciples of nearly all shades of religious opinions; disciples either arguing, on *á priori* grounds, the impossibility of a miracle, and then hastily passing an unfavourable verdict on Christianity as a miraculous religion, or treating a book revelation as an absurdity, or accepting those portions of Scripture which the "verifying faculty" approves, and eliminating all that is supernatural and distinctive; a school which speaks of science as "the very bread of life to many," and says, that "formerly the best indication of a nation's progress was its religious conceptions, now the surest indication is its scientific conceptions;" a school that in its lay sermons on Sabbath evenings can proclaim through its oracles, "I say that natural knowledge in desiring to ascertain the laws of comfort, has been driven to discover those of conduct, and to lay the foundations of a new morality. The man of science has learnt to believe in justification, not by faith, but by verification."

Here, then, are the rival schools of tradition and rationalism; the one bowing down to the authority of a Church, the other to human reason; the one so exclusive, that it almost denies salvation to all out of its pale; the other so inclusive that many of its disciples would build a Pantheon and recognize all religious beliefs alike. In these schools sity of opinions may exist, bu is the tendency of the teaching

Let us not be unduly surpr these errors. The professing has always had the schools Pharisees and the Sadducee some of our Lord's most rem sayings were directed against If, therefore, we would learn o in reference to these or any errorists, let us ascertain wh great Teacher has said in re to these sects.

We gratefully own, that as of Christian ministers, we are on the great verities of Holy ture; still, if ours be only th orthodoxy of a creed, intellec out heart, who shall predict int error we may not diverge, int opposite directions, we, lik Newmans, may not be drawn of

I.

Will it not be wise that ministers, examine our faith i rence to Divine Revelation? students boast that their re beliefs are few, but that th truths believed they hold Possibly some articles of our had better be dropped out c creed, for they may be foun ditions of men, mere human pretations, additions which confession of faith, and expose the charge that our faith stand the wisdom of men." Every of faith, therefore, which sep the dross, must be precious. whilst rejecting the alloy, let u careful goldsmiths, not lose the not even the filings. Men's op may be Shibboleths, but not so truths.

That there are difficulties i

ministers, as well as others, admit. The apostle Peter to "things hard to be under- in St. Paul's Epistles, and imself, awed in spirit at the mable mysteries contained in wn inspired sayings, ex- "Oh, the depths!" I sup- at all present feel that while heds light on many subjects— ating the dark recesses of truths—there is something the atonement of our Lord which tells us that "we know t," and that we "see through darkly." We would not try inish the difficulty, if, indeed, to diminish it, by restricting idy to the human side of the ie, remembering that there is a side, with its bearing on the government and character of What should we think of any brethren taking a one-sided f the Person of Christ, and ing only His humanity? Must take both halves of the pre- truth? Forcibly did Isaac write, and the philosopher more about the doctrine now, loctrine this which in a par- manner refuses to be tampered r compromised; and which will s own place or none. It chal- for itself not only a broad on which it may rest alone, but d border upon which nothing human may trespass."

re we to allude in some circles e doctrine of inspiration, how questions would rise in the ? What is inspiration? What of the Bible are inspired? listinguish between the human ie divine element? Is the Bible lation, or does it contain one?

Some men, who have never read controversial works, and have never gone into the enemy's camp to find out their weapons and movements, may have few anxious moments about responsibility for their beliefs. Not so with thoughtful men who daily ask for light from above, that they may believe neither too little nor too much, but whatever God has revealed.

II.

What is the degree of our faith in relation to prayer? The supposed difficulty in reconciling prayer with the Divine immutability may not shake your confidence. You may be able to find shelter in facts and arguments, and may have that best of all evidence, the witness in yourselves. Each one of you may be able to silence the objector by saying, "Verily, God hath heard me; and He hath attended to the voice of my prayer." With faith in your theory, have you always had faith in your practice? Have all present the confidence in Him, "that if we ask anything according to His will He heareth us. And if we know that He hear us, whatsoever we ask we know that we have the petitions that we desired of Him." The test of our faith, I humbly conceive, is not so much in adoration, confession, or thanksgiving, as in petitioning. When we supplicate for ourselves or intercede for others, do we then believe that God is, and that He is the answerer of prayer?

Let us enquire respecting our public prayers in the sanctuary. As we have knelt down before all the congregation, and have spread forth our hands towards heaven, have we fully expected answers to our petitions? Have we looked for the cloud? Have we *listened* for the rushing wind?

Have we, from our tower, watched to see what He will say unto us? Have we, when rising to preach, *expected*, in answer to the prayer, the tongue of fire, and have we spoken "boldly in the name of the Lord Jesus?" Or has our timidity or depression betrayed a doubt that the prayer has been heard?

But public prayer is joint prayer, the minister praying not only for, but with the people; "the thanksgiving of the many," one "common supplication." There must be then, not only the faith of the minister, but "the mutual faith" of minister and Church; and, in order to this, there must be *agreement* that the things asked are "according to His will." "I say unto you, that if two of you shall *agree* on earth, as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If we cannot appeal to the letter of this promise, may we not take the comfort of the spirit of it, and make it an argument and encouragement for social prayer? We must not only all sing but all pray in the same key; pray more definitely; pray with more hearty agreement of desires; pray so that there shall be no jarring thought or emotion; it must be a prayer of such intense feeling and concentrated earnestness—such symphonious prayer —that "all the people shall say AMEN, and praise the Lord."

We rejoice that "the prayer of faith" is no strange thing in our pulpits; yet who will not cry with the apostles, "Lord, *increase* our faith!" Some of our forefathers in the ministry are remembered, not only as "great preachers," but as great intercessors—great in the gift and grace of prayer. Oh, wl not be in prayer as Abraha "drew near," and interce souls, waxing bolder and bol the Lord, making every a plea for still larger expec Who would not be a Jacob w with the angel to the break wrestling until the blessing Who would not have the en Moses, holding back the arm nipotence, and causing the t ing to pass into a promise for Elijahs in all our churc shall pray earnestly, open t windows of heaven, and bri showers of blessings. Oh! muels that stood before th Oh! for Pauls that shall not pray for the people; "night praying exceedingly." A should we not expect in our c such mighty men? These old were "subject to like as we are," and felt groanin could not be uttered, but th helped their infirmities. not help ours? "The effectua prayer of a righteous ma therefore of a righteous "availeth much." How mu can tell? If in all our c "the spirit of grace and cations" were poured out t should we not have "po God," yea, "power over th and prevail?" Would it no when we had prayed, the pla we were assembled togethe seem, as of old, to be Should we not be filled Holy Ghost? Should we n the Word "with boldness?" we were speaking in pra praying and confessing our the sin of our people, at th

our supplication the com- it would go forth. The cry not only, Let us go and preaching of the Word, but o speedily and pray before " It would be the begin- new dispensation—another in our churches. The sanctuary would be called "The house of prayer for all people;" and within its hallowed precincts would be felt and seen the every-day triumphs of "the prayer of faith."

[To be concluded in our next Number.]

DEFINITENESS IN PRAYER.

w Year's-day, not long ago, an of business, while medi- on the fact of the Divine y for every human need, was impressed by the considera- t there were really many t needs of his which hitherto ot definitely felt, and which never, with distinct purpose, l to the Hearer and Answerer r. Being a man of a very and methodical character, he ely put down in writing a umn of Wants, which he o have satisfied, should it be 's will. Having thus formed ite an idea as he could of his standing, he made it his practice to spread his wants od, as Hezekiah did his letter in olden days. In here came to him answers signal; and at one of the for special prayer in connec- the New Year, he stated, ar of earnest believing prayer ight him ere it closed, the ndant satisfaction of *all* the had so keenly experienced nmencement.

should the declaration for a be deemed incredible? If we hat there is a sufficiency *in* God for all our wants, and if we accord to prayer the value He himself has placed upon it, why should not such instances of its power form the rule rather than the exception? One thing is plain, that the more sincerely we aim after Definiteness in Prayer, the more clearly shall we understand what prayer really is, and the more heartily shall we engage in it. The best prayers, the prayers of the saints of old, our Lord's own model prayer, and the prayers of all who sought assistance from Him while here on earth,—have all specific ends in view; they are wants taken to the Divine fulness, to the end that they may be supplied. Now we hear a David praying, not in mere generalities but in the midnight gloom of a guilty conscience, crying, "Deliver me from blood-guiltiness, O Lord!"—and now a Solomon pleading for a "wise and understanding heart." At one time we hear a Peter exclaiming, "Save, Lord, or I perish!" and, at another, we listen to the stricken sisters of Bethany, by their very tears inarticulately pleading with the Lord of Life, to bring back from the dead their loved and lost. Prayers for mercy, for faith, for health, for temporal *good*, for every good gift and every

perfect gift, for individual prosperity and the welfare of the Church, we find emanating from those, who, in days gone by really believed that the God who had commanded them to pray, would never say to any one who sought His help, "seek my face in vain."

Of course, in no true prayer will worship ever be wanting. We must first cry, "Our Father, which art in Heaven, hallowed be Thy name," before we can hope to obtain assistance from Him who is worthy to be feared by all who seek His blessing. But, in a sense, the very worship of God, as in the Lord's Prayer, is to elevate us to a platform of hope and encouragement, from which we can give utterance to our largest petitions. "What is thy request?" is the question put to us when we would attempt to pray, and we should have our request at least as clearly defined, as when we solicit a favour of any human being. If we mistake not, in a world like ours, rapt and lofty ecstasies of devotion are rare. It is true, the child of God knows something of blessed and hallowed seasons, when the heart is content in breathing out its worship of the Most High without giving utterance to a single petition. There are times when we say, "Our Father which art in Heaven," and no more; but such seasons are rare in a world like ours. Once only in their lives were the three favoured ones taken up to the Mount of Transfiguration, there, so to behold the glory of the Lord, that the world below grew distasteful to them, and they cried, "Master, it is good for us to be here!" The world, however, in which they had actually to live, suffer, and die, was the world represented by *that scene* at the foot of the hill, where madness, suspicion, and belief were cruelly raging. Once in his life was Paul the Ap caught up into the third heaven had many spiritual joys but lik many conflicts and tears, the plai burden of which found vent in th clamation, "O, wretched man t am, who shall deliver me from body of sin and death!"

Truly, in this world of ours, is an earnest need of prayer, of prayer presented with the definite object in view. If Christian would prosper and health, he should study to his deepest necessities, and make satisfaction far more his care appeasing the wants of the body may seem almost presumptuo attempt to express the daily wa the Christian, no matter in sphere of life he moves; so vari they, so deep and wide. "I w he may exclaim, "to know m heart, both its weakness and v deem its strength, lest while st fortifying the weak, and disreg the strong because of its ima security, I may invite the ene come in as a flood and to p against me. I want to have one of my deepest convictions grounded upon a never-changin that a guilty past is entirely for that there is no more trace of God's Book of Remembrance, there is in the clear blue sky thunder-clouds, which an hou made it heavy and dark. I wan to realize in my first moments c sciousness, upon awaking from n slumber, that I am a child of that the great gulf between m His holiness is bridged over l merits of the atoning Saviour,

ılly, gratefully, most humanly, that Saviour, through whose ıine iniquities have been freely d. I desire that there may trace, however faint, of for- n this love, but that I may ve Christ as I ought to love ɔ gave up everything for me, he end gave Himself for me e accursed tree. I seek not r Christ after the flesh, to hat outwardly He was, either ɔr figure: but I desire so to brief records of His life, that ıough unseen, may be as real He was to His first disciples; whether I am in solitude or whether working or resting, or sorrowing, I may have my constant companion, guide, nsellor. I want to feel the ɔf the Holy Ghost subduing evil; the vain, the selfish and feelings of my heart, causing ures of the Old Man to become less distinct; and the charac- of the New Man created in lge, righteousness, and true ı, developed in their stead. I the midst of a world of sense, y to realise my own spiritu- ıd to regard every one within ıere of my influence as an ıl spirit, tending towards either ıt hand or the left. I want to g my every-day work, whatever be, as the servant of Christ, e found faithful and watchful at of duty at whatever hour it shall he Master to say, "Give an of thy stewardship." I want hat old temptations are losing ɔwer, through the faith which ıeth the world; that the allure- vhich once led me captive have to charm, and that the sin which hath so easily beset me has been vanquished. I want each new day to be the very best day of my life, containing in it a propelling force for good, from all that has been gained in the past. I want more deeply to prize the means of grace, more truly to understand what prayer is, what the Bible may become to my soul, to what blessed uses the Sabbath may be applied, and to gain for myself the largest benefit from the fellowship of saints. I want to bear sickness, bereavement, disappointment, worldly losses, and all the general ills of life, as one who seeks a country, and who would not live always in this world even if he could. I want to be useful in my day and generation; and then, having done the will of God, to meet and welcome the hour of death, as the labouring man welcomes the sleep which fits him for the new life which the morrow brings."

"I want"—but the catalogue must terminate, because even the attempt to put down in words what the Christian needs in his growing and enlarging life, suggests wants so numerous, which if written in books the world itself would not contain them. A Christian Minister's wants, the wants of Sabbath-school teachers, of Christian parents, and of the glorious army which in our day make up the elect of God,—what heart can conceive, what pen describe them! Our simple hope is, that the words we have written will recall to the reader what *his* special wants are, and that then, he will at once take them to the Throne of Grace, there to wrestle until they are satisfied by Him "who giveth to all men liberally, and upbraideth not."

CHURCH OR CHAPEL BUILDING.

WHAT IT IS—WHAT IT CAN DO—AND HOW IT MAY BE BEST PROMO

THE essence and the accident are easily distinguishable. What I cannot be without, is essence; and what I can dispense with, or change at pleasure, and yet be, is accident.

In no higher scale than the accidental, can we place the erection of houses for Christian purposes. Christianity has existed and flourished, when it owned not a single brick or inch of land. The truest adherents of the Christian faith in this country were once shut up, for all social religious exercises, to private dwellings, secret glens, or common gaols. And even now, if every place of public Christian worship were destroyed, and all Church property confiscated, Christianity would be, grow, and prove "mighty to save." Church or Chapel building is not an essential of the Christian faith; yet it may be, in given circumstances, a most valuable auxiliary. I can live without arms and legs, without ordinary clothing, and without a house built by hands. But life without these appendages, and life with them, would be strangely different things,—the loss of them proving no small hindrance to the true uses and design of my present existence. Society would be society without its present material aids, but would the loss of those aids prove no detriment to its intellectual, moral, and social development?

The building instrument can be made a valuable auxiliary to true religion. It can demonstrate the existence and power of Christianity, the zeal of its adherents for the spiritual enlightenment of their fellow-men, the efficacy of voluntaryism, and the growth of liberty. It c as a strong inducement to the p tion around to listen to the trut join in the public worship of Al God. It can indirectly ministe growth of spiritual life; and ca the centre and nursery of philanthropic activities. All and many other aids to Chris can be supplied by this mater strument; and when so employ good man can look upon it v respect, sympathy, and earnest will.

But for buildings to become auxiliary to the Christian fait things are indispensable: first, dition in society that calls fo particular work, and second adaptation in the work itself t general call.

Two hundred years ago c building by Congregationalists country was impossible; and in ately after the passing of the Toleration, our fathers did wi seeking positions and erecting least likely to provoke opposit any possible curtailment of their acquired and precarious liberty that period there was no ca Meetings, beyond the need particular Christian communiti erected them for their own use any endeavour on the part Nonconformists of that age buildings as an instrument of s sion, would not only have labour in vain, but might have disastrously upon their own re well-being.

But the case is wondrously now. The outlying population

o our efforts, as it was closed
ter part of the 17th century.
ıd of intelligence; the eleva-
e masses; the strengthening
ddle class; the progress of
ntiment; the daily rising
ıvour of religious equality;
rowing respect for religion
ve made the great majority of
w-countrymen accessible to
ous efforts. Nonconformity
ed the age of contempt and
ı, and has, by the force of
ithin itself, and by marked
ents without, gained a posi-
ch it will be our own fault
ve do not turn to the best ac-
the spread of religion, and
of our country.

ew and favourable aspect of
mind towards our religious
turally takes the form of a
us to "rise and build." Not
building operations in them-
te the order of the day; but
ugh this medium can the out-
ulation be brought into direct
d contact with our minis-
d other regular Christian

owever, now turns on the
daptation. The whole thing
accident, and not any part
sence of our faith, we can,
, quite consistently, shape
it any way we think best.
His silence, has evidently
ork entirely to our own judg-
te, and sense of public duty.
ers certainly have no more
over us in this than in any
of either principle or usage.
eed as their example has any
th us, it is in favour of the
we advocate; for it favours
n to the times. They *built* according to their circumstances; and we, their sons, act consistently by building according to ours. Their call to build arose from within; ours springs from without. They built for their fellow-saints; we have to build for our fellow-men. They built for the sect; we may build for the world. And this special use of the building instrument in our day should determine its character.

Our question, in entering upon the erection of a place of public religious teaching and worship now, ought to be, not what is most similar to the accidents of the past, but what is best fitted to bring our religious agency to bear upon a waiting, willing, and responsive public? We can now, with obvious effect, build for *man*; and if we undertake to meet this demand, our Christianity as well as our common sense constrains us *so* to build, that man will enter, learn the truth, and be saved.

All angry discussion on the comparative merits of different styles of architecture, all searching into mere precedent for precedent's sake, are really waste of time, and wide of the point in hand. The world asks us to build; then let us so respond, that the world will attend. Whatever we may find by adequate experiment will best answer our Christian and philanthropic purpose, let that result settle all questions, till further lessons shall spring from this same source.

By this one test of proved adaptation to our fellow-men, let us determine all points relating to the position, structure, arrangement, size and style of our public religious edifices; satisfied that in this direction, whatever answers our Christian purposes best, *is best*; and He that authorised the

Pauline maxim of "becoming all things to all men, that some might be saved," will assuredly smile upon our endeavours in so using the building expedient, that it may be for the end in view, best adapted to the wants and tastes of all men.

Only let us, with our knowledge of the truth, with our sympathy with the progress of the age, and with our ministerial resources, avail ourselves by means of the building expedient, of the openings around us; and we believe there is no Christian community in the land that may render a more effective and appropriate service to Christianity and the world.

And how can we, Congregationalists, best promote this particular work? By what mode of action can we secure the largest number of suitable buildings with the least unnecessary outlay?

This particular question is as new to us as the circumstances that suggest it, and few topics are better deserving of our careful and united deliberation. Till lately our Chapels would almost seem to have built themselves, or to have been built for us by an unknown agency that rather prided itself in its irresponsible secrecy. We had no system and nothing at hand to originate, stimulate, or guide local effort. The whole thing was left to shape itself just as the whim or impulse of the moment, or the peculiarities of each district might dictate. No new Chapel-building Committee started with the advantage of well-digested rules, gathered from long-earned experience; and each had to gain wisdom by repeating the mistakes of its predecessors. The first step at organization for this work was a precious boon to our Churches and our country. Directly a few thoughtful, earnest men, of different Churches, began to deliberate together on this question, and to devise methods of united, systematic action, a step was taken, the great issues of which neither the first movers nor ourselves can estimate.

To Thomas Wilson is due the high honour of being the first man to give system to our Chapel-building operations. At first he worked alone; but his noble example at length provoked others to action, and so led to our first Chapel-building Society, which with a varying history, and an altered name, is still active, and rendering a very valuable aid to our common enterprise. This original Society confines its operations to the Metropolis and its suburbs. London stimulated Lancashire, and hence the formation of a separate society for that county. In 1853 arose the English Society, which takes in all England not included in the other two Institutions, and extends its operations into Wales, Ireland, and the Channel Islands.

These three Societies have been directly instrumental in the erection of some 365 Chapels, besides indirectly promoting the building of many others, and contributing not a little to the general improvement of the work itself. That these organizations have been without their mistakes, and that nothing to be regretted has been done by any of their Committees or officers, or builders or architects, who would expect or who can assert? All human organization has, in the very nature of the case, not only fallibility but inevitable blunders of some kind. But the remedy against these errors is not the avoidance of

ction, any more than it is
y in order to cease from crime,
to live. Nothing taxes our
and virtue more than acting
rt; but this wisdom and virtue
nable and can prove equal to
. With their aid it is a
f the clearest demonstration
can do more work, and do it
by working together than by
lone.

far the success of existing
tions in aid of Chapel-building
and demand a further move in
ction, is well worth the careful
of all our wise and earnest men.
we could still improve upon the
l the present, by these three
Societies becoming one, and so
not only their own experience
uniary resources, but also the
and the wealth of the entire
nation, in certain well-defined
l schemes of Chapel extension,
ay, a question worth our best

re all contemplating improved
s the result of our no longer
l Memorial Hall. What facili-
building may supply for the
lation of designs, models, de-
ns, and all other appliances in
ir Chapel-building work; and
nat propriety and effect *the*
of the Denomination might
ave its chief office, and be
give counsel and help to all
applicants from all parts of
ntry, are points respectfully
d to discussion, thought, and
action. The success already
ible to organization; the space
e wisely managed vigorous
on would occupy in the atten-
ir Churches generally; the help
uld then, in all probability,
come from many who now aid none of the existing Societies, and the example of other denominations, certainly furnish reasons for looking into this question, and favouring some Conference that may do it justice.

But whatever be our course in this respect, whether we remain isolated as at present or become one, two things seem very clear to most of us—one, that the proper function of any Congregational Chapel-building Society is not to build, but only to aid others to build; aid that consists partly of practical guidance, partly of conditional pecuniary contributions; the former of which may be of much greater value than the latter:—the other lesson that is clearly taught us by experience is, that the pecuniary help of a society may be much more advantageously rendered, in some cases, by loan without interest, on personal security, to be repaid in annual instalments, than by grants. Grants, in some cases, are indispensable, and in many may be advantageously associated with loans. But still, the loan system is a precious discovery. Many local committees that could not raise the amounts required at once, can do so without injury in a given number of years. The saving of interest, and the probable avoidance of a mortgage, are great boons. And it is something for a people to feel that they have paid for their own sanctuary with their own money. Besides these advantages to local committees, the loan system secures to the Society an annual income, which guarantees its permanent usefulness, while all its other and higher advantages can be quite as effectually secured by loans as by grants.

Thus far, then, we have advanced,

and how much further we can yet go let us thoughtfully ponder, asking for the Divine guidance, and duly heeding the counsels which events suggest.

J. C. G.

CONGREGATIONALISM IN LANCASHIRE.

By J. A. MacFadyen, M.A.

In our former article we confined ourselves to the history of the elder Independency; in this we purpose to give an outline of its working in the county of Lancaster up to the present time.

Most of what are now our older churches, were either originally Presbyterian, or have sprung out of the early Presbyterian Congregations. After the execution of Charles I. the majority of the Independents sided with Cromwell, and hence the rupture which separated the two sections of the Puritan camp. In Lancashire the dissension was not healed till the Stuarts had returned and been deposed. Then the wise men on both sides saw that that was no season for disputes. Both parties met by representation in Manchester and came to terms of agreement. On the part of the Presbyterians the articles were signed by Heyricke, Angier, Harrison, and others; on behalf of the Independents by Eaton, Briscoe, Jollie, and others. This does not seem to have been as short-lived as a similar Union in London. In old papers belonging to the eighteenth century, still to be met with, the united Churches are styled Congregational-Presbyterian, or Presbyterian-Congregational. Hence in this county Congregationalism has had a large increase from the old Presbyterian *churches.* There are a few Congregations, such as those at St. Helens, Rainford, Forton, Grecnacres, Whitworth, and Darwen, which were originally Presbyterian, but from sympathy with Evangelical truth gradually became Congregational, and continue such to the present day. There are still more which owe their origin to secessions from the elder Presbyterian Chapels. Of these we may instance Newington Chapel, Liverpool; Lancaster; Cannon-street Chapel, Preston; Providence Chapel, Dukinfield; Stand; Egerton; and Horwich. Another cause of our denominational increase was the religious revival consequent upon the labours of Wesley and Whitfield. Lancashire shared in its blessings with other parts of the country. The Lady Huntingdon connexion, and the Calvinistic Methodists, formed few societies of their own in our county. The converts, therefore, for the most part, either organized new churches or united themselves to those already in existence. Of congregations now Independent, which owe their origin to this movement, we may specify St. Paul's, Wigan; Duke's Alley, Bolton; New-road, Bury; Cannon-street, Manchester, now Chorlton-road; Chapel-street, Blackburn; and Hollingshead-street, Chorley. Between the churches formed in this way and those organized by secessions from the Presbyterian congregations, it is sometimes difficult

nguish, as not unfrequently cessions were the result of the st revival, so that some s might stand in both lists.

THE COUNTY UNION.

aodicean indifference that had l was now at an end, and s were made at once to evan- ie county.

Warhurst, the first Inde- minister of Manchester—for l of whose diary the writer is l to W. Armitage, Esq., of am—regularly obtains per- from his church to be absent Sundays to fulfil such engage- and the other ministers in the were no less exemplary in al. An Itinerant Society was by the ministers and churches ashire, Cheshire, and Derby- s operations, however, were not on with much spirit, and in was doubtful whether it could ll. Subsequently a Lancashire as formed in Sept., 1806, Mr. ch being appointed its agent neighbourhood of Southport. and to his ministry we assign a high honour. Mr. Alexander, ceeded Mr. Greatbach in the e at Churchtown, when the vas removed to Southport, other deserving of mention

, if not all, of these missionary are gone. The fathers, s, and early supporters of the Union—now the Lancashire ational Union—are dropping arrier of Liverpool, Steill of Roby and Macall of Man- and last, though not least, lles, for a full score of years fatigable secretary, *have left* the scene of their labours. But the Union remains a standing contradiction to all who bring against our churches the objection that Independency is a rope of sand, which cannot hold its members together for any time or for any purpose.

To the institution of this association amongst us we owe a large increase in the number of our churches. Colne was the first to declare itself independent of further support. Bamford closely followed. We can do little more than name some of the churches it has more or less aided. Ashton-le-Willows, Ashton-under-Lyne, Oldham, Burnley, Kirkham, Leigh, Prescot, Halshaw Moor, Zion and Knott Mill Chapels, Manchester, Hyde, Newton, Golbourne, Runcorn, Kirkdale, the Welsh Chapel, Manchester, and many others. At present, according to the constitution of the Union, the churches in the county are divided into four districts, respectively named from Liverpool, Preston, Manchester, and Blackburn. Each district holds its meeting annually. At these meetings reports are given by the aided churches of their progress during the year, and applications for grants are canvassed. The annual meeting of the Union is held in Liverpool and Manchester alternately, in the month of April, and has the power of accepting or rejecting the decisions of the district meeting. Each district again chooses representatives to act on the executive, the proportion being determined by the influence and number of the churches in each district. The annual income for many years past has averaged £1,500 or £1,600. Although much is done with this sum, it cannot go very far towards

supplying the wants of a population already great, and fast increasing.

The funds of the Union, comparing the present with the past, are less than they were twenty years ago. About that time the expenditure once or twice reached the sum of £2000 per annum. It is to be hoped that the efforts now being put forth to raise the contributions at least to that sum may be successful. This falling off in the funds of the Union does not indicate as at first sight it seems to do, that the aggressive spirit is extinct. Many Home Missions which formerly received their support from the funds of the Union, are now aided directly by separate contributions from the churches. Besides, there has been a growing tendency of late years in our churches to seek out destitute neighbourhoods, and regard them as their special fields of labour. In connexion with such efforts, the church meeting in Crescent Chapel, Liverpool, under the pastoral care of the Rev. John Kelly, deserves special mention. The church at Ashton-under-Lyne may also be referred to as evidence that, though the funds of the Union have not increased with the increase of the wealth of the county, the religious destitution has not been overlooked. In addition to supporting its own ordinances, and, within the last few years, building schools that have cost over £10,000, this church, now under the pastoral care of the Rev. J. Hutchison, has been directly or indirectly the mother church of the congregations of Hyde, Staleybridge, Denton, Mossley, Ryecroft-Ashton, Furness Hill, Dukinfield, Droylsden, and others. At present it supports three mission stations, one at Charlestown, another at Taunton, and another at Dukinfield Hall. W not procured a detailed statem the money expended upon each st but some idea of the amount con ted by the church may be gat from the financial statement re the annual meeting of the con tion a few weeks ago. The revenue, according to the treas account for the year, had been £4 Even if we deduct from this sum the money necessary for the ca on of a church consisting of members, a congregation of 1 schools attended by more than children, and the amount contr to foreign missionary purposes, is a handsome sum left to be a to Home Mission objects. congregations might be mentio the county, which, if not doi much as those just referred t doing something at least; but e has been said to redeem the C gationalists of Lancashire fro cusations of carelessness reg the population at their own Still, it must be admitted tha much more might be done to g county for Christ and for the pri of Church life, which we value Him.

There has been a return to the if we may use the word, of the days of the Union, that may con its greater success in years to The early agents of the Unio distinctively Evangelists. The s of their Evangelistic efforts them pastors. Gradually the of the Union became appropri the support of pastors who p over the smaller churches, a Evangelist, as an agent of the almost died out. Within t three years Evangelists, as

en employed, and in some in- with marked success. It is a duty of the Union to help ors of the smaller churches, s as clearly a duty to support o, without being expected to ke pastoral work, are called of preach the Gospel in places no church exists. We cannot il the attempt to revive the modes of working with pleasure. ist that the Union may meet en of kindred spirit to its first and that their labours may be d with as decided success.

LANCASHIRE INDEPENDENT COLLEGE.

ctly connected with the Union, part springing out of it, is the hire Independent College. We d of repeating it, and hearing ated, that the Nonconformists land have always been alive to portance of an educated minis- Last century the Dissenters of nty established an academy at gton, regarding which the only n be that it had been as cele- for its evangelical theology, as learning and science. Mrs. ld, a daughter of the house, is poetess.

where its simple front yon nsion rears,
sery of men for future years;
llow chiefs and embryo statesmen

ledged poets short excursions try;
Mersey's gentle current, which long
neglected, and unknown to song,
a his rushy banks no poet's theme,
pt inglorious, like a vulgar stream,
the rising seats with conscious de,
res to emulate a classic tide."

At the beginning of this century Mr. Spear, of Manchester, supported at his own expense a number of young men, whom Mr. Roby educated. Many of them are well known both within and without the county, though now, alas! most of them only by the fragrance of their memories. Upon Mr. Spear's departure from Manchester there was no one to take his place, and the instruction ceased. A few years later we meet in the County Union Reports with a proposal to establish an academy and a grammar-school for the education of the children of Dissenters in Manchester. The academy project failed again, and the grammar-school became a private enterprise.

Some years afterwards another effort was made, which resulted in the establishment of the Blackburn Academy. Its operations commenced in 1816, under the presidency of the Rev. Joseph, afterwards Dr. Fletcher. He received his first student in September of that year.

The institution remained at Blackburn, successively presided over by the Revs. Jos. Fletcher, Mr., afterwards Dr. Payne, and Gilbert Wardlaw, M.A., till the building of the College in Manchester, which was opened in 1842. There is accommodation within the walls of this college for over forty students. Provision is made for two resident tutors and a matron. A special feature of the College Library is the room called the Raffles' Library, in which are the books presented to Dr. Raffles upon the attainment of his jubilee in the Lancashire ministry.

A staff of four Professors was at first appointed, but for many years there were only three. Last year the

number was completed as at first intended. At present the institution enjoys the services of Professor Henry Rogers, the Rev. Caleb Scott, LL.B., the Rev. Alfred Newth, and T. D. Hall, Esq., M.A. For the last few years the number of students has ranged from forty to fifty. There are at present thirty-three in the house. As in most of our colleges, the curriculum is divided into literary and theological, the former for two years, the latter for three; the full course extending over five years. Graduates of the Scotch, the London, or Dublin Universities, are admitted at once to the theological classes. There is, besides, a preliminary course of instruction for those who give promise of being useful ministers of the Gospel, but are not able to pass the usual entrance examination. Since the establishment of the Blackburn Academy, one hundred and sixty-eight have completed their course of study. The general repute of those now in the ministry, and their affection for their Alma Mater are proofs sufficient that the founders of the Academy and College have not been disappointed in their expectations.

Whilst the theological class is serviceable, and conduces to the growth of the denomination, the literary classes have had their own share of similar honour. There is scarcely a congregation in Manchester that has not at one time had students amongst its Sunday-school teachers, whilst the existence of the congregations at Oldham-road, Knot Mill, Ancoats, Chorlton-road, and Besses o'th'Barn is directly traceable to the labours of the literary students.

The expenditure of the College is from £2000 to £3000 per annum. There are at its disposal Scholarships or Fellowships:- Hadfield, one Raffles, one P Albert, one Woodward, and Shorrock. In addition, the tru of Lady Hewley's Charity give exhibitions annually of £40 These are tenable by the holder two years.

III. THE CHAPEL-BUILDING SOC

Another society arising out of necessities of our churches is Lancashire Chapel-Building So The first association for this pu was projected in 1851.

At the County Union meeting that year in Liverpool, a motion the subject was passed, it having urged upon the attention of assembled ministers and delegat George Hadfield, Esq. Mr. field quoted from statistical table shew the need of increased acco dation for public worship in county, more particularly in rapidly growing manufacturing tricts, and promised the liberal of £5000 towards the erection of new Chapels. The Committee nominated to take steps to test the ing of the churches, after some d resolved to aim at the erection of t new chapels. Rules were drawn u quiring that the property shou vested in trustees, the deeds dep in the muniment-room of Lanca Independent College, and tha grant of money should be mad sufficient evidence had been sup to the committee to warrant th pectation that the chapel shou opened free of debt. Upon such similar conditions grants were and in most cases the terms complied with. As the result o

nt in 1851 twenty large and
ial chapels were secured to
omination, at a cost of not less
0,000.

urther attempt was made to
e such an association till 1862,
he interval the work was not
ued. Fifteen chapels, at an
ed outlay of £54,000, were
ithout aid from any central
ation.

862 by way of commemora-
ejectment of the 2000 Non-
ists from the Establishment, it
ught desirable that the Lan-
churches should not only con-
to the general fund for the
n of the Memorial Hall in
, and for the attainment of
her ends contemplated, but
also secure some monuments
etuate the memory of the good
nd true who suffered in Lan-
itself. Again, Mr. Hadfield
emost in the movement, pro-
£3000 towards a fund for assist-
he erection of thirty memorial
, for which purpose it was
ted that £30,000 would be re-

A small but energetic com-
was appointed, and seven
of the necessary money
ed. The balance would have
ecured ere now but for the crisis
n which the manufacturing dis-
of the county have passed.
hstanding, the work of building
gun. The first report, issued
l, 1863, announced that four
had been completed at a cost
7,750. The second, issued a
ter, announced the completion
at a cost of £20,170. The
eport, April, 1865, gives an
t of two chapels that have cost
. It is expected that the next
statement will contain an account of twelve chapels at a cost of £38,900, nine of which have been already opened, and the others far advanced towards completion. Of the remaining seven required to complete the projected number, six are being built, and one, just sanctioned by the general committee, is being vigorously taken up by the local committee. It is calculated that when these thirty chapels are opened, they will furnish an addition of nearly 18,000 sittings to the accommodation for religious worship, 15,000 of these sittings being in Lancashire, and the rest in the parts of Cheshire adjoining Manchester and Liverpool. There are many instances besides, in which extended space is urgently called for, and it is a pleasure to know that generous hearts and busy heads are at work with projects to be carried out when existing liabilities are met. One gentleman has offered to contribute liberally towards the erection of a new chapel in Manchester every year, whilst others are anxious to form an association to assist in building school chapels in the districts in which Evangelists are stationed.

IV. THE MINISTERS' PROVIDENT SOCIETY.

Another society, which we mention here as being intimately connected with the Lancashire County Union, is the Lancashire Congregational Ministers' Provident Society.

It is a lamentable fact that Congregational ministers, like those of every other denomination,—we do not say as many do, *more* than those of every other denomination—have poor incomes, and, as a rule, are unable to lay by for old age and infirmity.

Out of this conviction, deeply and painfully felt by ministers and members of our churches, there arose, about the years 1841-42, the determination to do something to meet the case of such. This society at that time began its operations. It has both an equitable and benevolent fund. Its design is, to secure an annuity of about £40 for our ministers, after they reach the age of sixty-five, out of the equitable fund, or, should infirmity compel them to resign their charges before that time, to provide the same sum out of the charitable fund. An entrance-fee of £10 is charged should the minister join the society under twenty-seven years of age, and, besides, an annual payment of £4. The churches are expected to pay the entrance-fee, and £3 at least of the annual remittance. The advantage of such a scheme, if well worked, will be patent to all. From the first, the promoters of this society contemplated relief to the widows and orphans of deceased members; but that department of its operations is crippled for want of funds. The Lancashire churches are not to be commended in this, that scarcely any provision is yet made for those who are dearer to a minister than himself.

V.—FOREIGN MISSION OPERATIONS.

Lancashire Congregationalism cannot be accused of forgetting its duty at home, but, as usual, the interest in the spiritual wants of the home population has grown side by side with the interest in foreign mission work. Not unfrequently, the latter has been the parent of the former. Our churches in this district have contributed, as the sister churches elsewhere, to the London Missionary Society.

The Jubilee Meeting of the Manchester Auxiliary was held in 1863. From the report read at the celebration in Manchester, we quote the following extract:—"When the Lancashire Auxiliary was formed, the society had existed about eighteen years. During that time, occasional collections had been made by individual churches in the county, but there was nothing of regular and systematic contributions. If anything satisfactory was to be done, it was felt that organization had become a necessity, and accordingly, in 1813, a Lancashire auxiliary was started in Liverpool. For many years there was but one auxiliary in the county, its annual meetings being held in Liverpool and Manchester alternately. It was thought that a partition of the county might be advantageous, consequently, in 1822, a division was effected, and thenceforward the East and West Lancashire Auxiliaries carried forward the work side by side. As the churches multiplied, and the interest in missions became more widely diffused, further divisions were made, so that now there are six distinct and separate auxiliaries, covering the whole territorial extent of the county. Since the formation of its first auxiliary, Lancashire has contributed to the society's funds a sum of more than £200,000. It has likewise contributed men as well as money, some of whom have been amongst the most useful and most honoured of the society's agents abroad. Of the £200,000 contributed by the county, the East Lancashire has contributed nearly £140,000, leaving £60,000 to be apportioned amongst the others,

:he West and Mid Lancashire ies."

VI.—GENERAL REVIEW.

view of the churches in the at the present time gives or believing that on the whole e in a position of healthy and growth. In a few instances cts of the Cotton Famine are lt. Sometimes a minister s in a chapel which he remem- have been well filled in former id finds it now but sparsely at-

On inquiry, he ascertains e larger mills have not resumed the resources of the owners for the time quite exhausted. consequence, the work-people emoved to other centres of y, and their places are not ip by others coming in their or else, where work is to be e places in the mill are filled kmen who have no care for ı; but such cases are rare. calities that were most tried dually assuming their old ap- ce, and the congregations are ing. Our ministers, as a body, nest and happy in their work, t a few singularly successful. urches as a rule are peaceable, stagnant, many of them pur- a course of usefulness which, e without, and ignorant of their continuance in well-doing, be quite surprising. Ex- al cases there are, and such e expected in a county and with lation like ours, but we believe e rare.

s impossible to tabulate the of spiritual influence, but, as rs are a rough way of estimating resort to this mode as well of illustrating the advance of the denomination in Lancashire. There are eleven churches at present in the county, claiming to have been founded before the year 1700; two that date their origin from the half-century between 1700 and 1750; and twenty-one founded in the latter half of the eighteenth century, making thirty-four in all. By that time the separation was completed between the Unitarian and Evangelical Dissenters, each beginning the century with about thirty congregations. The former have added few to the number of their chapels, and, so far as we have means of judging, the importance of the congregations actually in existence, appears to have absolutely as well as relatively declined. Between 1800 and 1850, eighty-eight congregations of Independents were formed, and forty-seven since 1850. During the last fifteen years our progress has been greater than during the first 150 years of our denominational history, whilst we have built from 1851 to 1866, more than half the number of chapels erected from 1800 to 1850. The population of the county in 1801 was 673,486. In 1861 it was 2,213,570. In round numbers, at the beginning of the century we had one chapel for 20,000 of the population, whilst now we have one chapel for every 13,000. The fractions need not be taken into account, as there are many preaching rooms, or school chapels, which we do not rank as congregations or churches. But the progress has not been equally rapid in all parts of the county. In Manchester and Salford, there were four chapels at the beginning of the century; there are now twenty-eight. Whilst the popu-

lation has increased fourfold the chapels have multiplied sevenfold. In Liverpool there were three chapels at the beginning of the century; there are now fifteen, including the Welsh congregations. In round numbers, the population has increased sevenfold, and the chapels fivefold. In St. Helens, which has grown from a small country village at the beginning of the century, into a modern town of 40,000 inhabitants, the only provision made for the increasing population was an enlargement of the old chapel, till last year, when a new chapel was opened. Wigan has the two chapels still which met its wants before it had doubled its population. Warrington had two chapels, whilst now it has only one, though the population has increased 10,000. Lancaster has increased its inhabitants; but one chapel, a little enlarged, serves its purposes as it did in 1772. Preston, up to 1860, had only the two chapels, one of them a little enlarged, which it possessed when its population was a fourth less. Since 1860, one additional chapel has been erected. Bolton had, for a population of 70,000 in 1861, the two chapels that were scarcely sufficient when the population was 50,000. Since 1862 one new chapel has been built. Bury remains with the three chapels it had in 1838, though its population has increased by 20,000. Oldham built its last chapel in 1824, since which time it has more than doubled its inhabitants. Blackburn has for its population, reported in 1861 as 63,000, four chapels; one more than its neighbour Darwen, with its population of 15,000 or 16,000.

The disparity between the accommodation provided for the increased population in the large towns of the county in 1861, and that provided for the same towns at an earlier period, is a little relieved by the consideration that most of the older chapels have been rebuilt or enlarged, some of them again and again. The most hopeful feature of the case for the future, is the recognition of their duty by Congregationalists, evidenced by the formation of the Chapel Building Society, and the increase of accommodation since 1851. The facts revealed by the census of 1851 ought not to be without their stimulus. In that year, Lancashire stood lowest of all the counties in the tables of available accommodation, and was only a few figures above London. In the tables of the towns where most accommodation was provided, not one town in Lancashire was mentioned, whilst Liverpool, Salford, Wigan, Manchester, Oldham, and Bolton, are in the tables of the towns in which least is provided; Liverpool being the highest and Bolton the lowest of those mentioned. May God speed His own work and help the Congregationalists of Lancashire to be faithful to their solemn trust!

ORMAN MACLEOD AND PROFESSOR PLUMPTRE ON THE SABBATH AND THE LORD'S-DAY.

A Letter to Dr. Macleod by the Editor.

Sir: Your speech before the ery of Glasgow on the 16th of 865, as published by yourself, ofessor Plumptre's article on ay," in the *Contemporary Re-* r Jan., 1866, are now before d I offer no apology for ad- you thus publicly on some of n questions on which you are with the greater part of your men. Your sincere desire in ing your co-presbyters, and them the public, was, you not to destroy, but to build and your "belief" is "that ou have said will have this n the minds of very many who e your words their candid con- on." Of your "desire" I en- no doubt; of your "belief" tain many doubts. If your " and arguments do not by" much, it is only by to produce conviction, while em to me to "build up" but tle. But I am quite at one rofessor Plumptre when he Mutual forbearance, respect, esy, the absence of whispers candals and insinuations, ab- ice from the arts which have theological controversy a by- these are conditions of any ssful issue of this or any other ssion." And I will endeavour sly to abide by these con-

ssor Plumptre pleads for a n of controversy on what he the abstract question," and it "ill done to divide on that "question those who would otherwise "be able to act together in securing "for the Lord's-day the observance "which nearly all Christians recog- "nise as legitimate and necessary." But it is impossible for those who think the Lord's-day to be the Christian Sabbath and a Divine institution, and those who think it only a human institution, or, if Divine, only in a very attenuated and imperfect sense, to act together either in its defence or in its enforcement. And that the latter is the position he takes is evident from his concluding note on Dr. Hessey's Bampton Lecture. After acknowledging his obligations to that volume, he says—"It will be seen, "however, that I differ from Dr. "Hessey in not being able to accept "the validity of the reasoning by "which he claims a Divine and per- "petual authority for the observance "of the Lord's-day. His syllogism, "if I do not misrepresent it, stands "thus:—

> "Whatever was ordained by the "Apostles (obviously temporary "enactments excepted) is of Di- "vine and perpetual obligation.
> "The Lord's-day was so ordained: "Therefore it is of Divine and per- "petual obligation.

"Of this syllogism, it may be ques- "tioned how far the major premiss "has the character of a theological "axiom; and the evidence of the "minor is confessedly probable only "and uncertain. That which I would "substitute for it is as follows:—

> "What the Christian society has

" accepted everywhere, and in " all ages (obviously eccentric " departures from the rule ex- " cepted), may legitimately be " regarded as essential to the " Christian life.

" The religious observance of the " Lord's-day has been so recog- " nised :

" Therefore, the religious obser- " vance of the Lord's-day may " legitimately be essential to the " Christian life."

The Professor's conclusion is feebleness itself—" The religious obser- " vance of the Lord's-day may legiti- " mately be [regarded]* essential to the " Christian life." But what meaneth this " may be ? " If it only " may " be," then perhaps it " may not be " —and every man " may " judge for himself how far his " Christian life " needs the " religious observance of " the Lord's day." The Professor's premises are no better than his conclusion. His major premiss is generally held to be both an invalid and an impracticable test of truth by all true-hearted Protestants who will not allow tradition, with the use and wont of what assumes to be the Church, to take the place of the Bible. And his minor premiss—" The religious ob- " servance of the Lord's-day has been " so [everywhere and in all ages] " recognised " as essential to the Christian life—is not true, if Professor Plumptre's own expositions of the state of things in the Apostolic Churches, and of the growth of the recognition of the Lord's-day in the Apostolic and after ages, be correct.

* I venture to insert " regarded " in this conclusion, for Professor Plumptre could not be guilty of the absurdity of *calling a thing* " legitimately essential."

There is here certainly no co ground on which men who diff " debateable " points can stand. premises of this syllogism a " debateable " as any point con with the subject, and the conc is scarcely worth fighting for.

It is but right that I should that you agree rather with Dr. H than with Professor Plumptre the Divine authority of the L day. I presume you would s Dr. Hessey's syllogism as substa your own. You maintain that " " is an absolute necessity, as a " of our Christianity, for Chri " to meet together for worship, " remember Christ at the L " Supper ; " you base this " duty " " on the revealed w " Christ," and " further affirm " the duty and privilege of " Christian fellowship in holy " ship, necessarily involves th " pointment of *some fixed day* f " performance of such Chr " duties, and for the enjoyme " such Christian privileges." after an appeal to the well-k facts that " the first day of the " was greatly honoured by " Christ after He rose fron " dead," and that " the early C " tians met for worship, n " instruction, and Christian " course, on the first day o " week," you say, " When all t " taken in connection with the gl " objects which are gained by " I can come to no other conc " than that *this* day is sanction " the Apostles, inspired by the " of God, and under the autho " Jesus Christ." True, you " It is not that the day *itself* is " but the great ends and objects

secured by the day are so. sanctify the day." Can any- *in itself* holy but what is in- and moral? Times, places, terial things, are not intelli- d moral, and cannot be in ves holy. The ancient Sab- ie Jewish temple, even the of Holies," in which the h shone, had no holiness in ves; they were not capable of ie "ends and objects which secured by them," and for hey were "separated" from mes and places by Divine ap- nt—these "sanctified" them. admit that the Lord's-day is fied" in the same sense, sepa- rom other days for special and objects" by the Apostles, he authority of Jesus Christ, to be at one with you. I an doubt—and I shall give ions by-and-by—whether you fficient ground for this con- when you disjoin the Lord's- solutely from a pre-existing , and maintain it to be an al institution." But mean- rejoice to agree with you in the Lord's-day to be a Divine on, not resting on any argu- uch as Professor Plumptre's, rom the assumed consent and ice of the Christian society ere and in all ages, but resting tely on the teaching of in- Apostles under the authority of hrist.

limits to which I am confined it impossible for me to examine sitions in detail; I must en- to discover and set forth hough briefly, your main con- , and the grounds on which efly base them.

FIRST, then, *you do not admit that there was, or you more than doubt whether there was, a Sabbath from Adam to Moses;* the question being, not whether a Sabbath law was actually observed, but whether it existed, or had been given at all.

"If my learned friends," you say, "attempt to prove that for several "reasons—amongst others, the ne- "cessities of man's spiritual nature, "and the goodness of God in ever "revealing what man required to know "for his present and eternal well-being "—it is highly probable that the hu- "man race, in the earliest ages, may "have had holy times, seasons—pro- "bably even every seventh day—con- "secrated to Divine worship, I should "not be disposed to challenge their "opinion." I pause here to call attention to the "high probability" which you admit. The "necessities "of man's spiritual nature, and the "goodness of God in ever revealing "to man what man required to "know," render a seventh-day rest and worship "highly probable." You tell us of your inquiries years ago among the socialists of Paris. "What "is your rule in regard to Sunday "work?" you asked them. The reply was, "We once worked upon it "as on other days." "How did you "find that succeed?" "Not at all," was the reply—"very badly: we "found at the end of the month that "we had not turned out more work, "and that it was best to rest on Sun- "day." And on hearing this you said to a Protestant clergyman who was with you, "I had rather have "that testimony from these men than "whole tons of pamphlets by Sabbath "Alliances; those might be written "with an unconscious bias, but with

"these men it is not so." And to your fellow-presbyters you added—"You all know that infidel Frann, "after having banished the day of "rest, restored it as a necessity" (page 82).

Your opinions as to the *necessity* of a day of rest both for man's spiritual and for his physical nature, are held by many who, with you, still doubt the primeval institution of a day of rest. The Rev. Fred. Robinson, in a letter dated Oct. 19, 1849, says, "I am convinced there is a deep "truth in the strict view which "many take of the observance of "Sunday. I am *certain* that their "arguments are wrong—that the "Sabbath is not a perpetual obli-"gation; that it was Jewish, and "that it passed away with Chris-"tianity [sic], which made all days "and places holy. Nevertheless, I "am more and more sure by expe-"rience that the reason for the ob-"servance of the Sabbath lies deep "in the everlasting necessities of hu-"man nature, and that as long as "man is man the blessedness of "keeping it not as a day of rest only, "but as a day of spiritual rest, will "never be annulled." In the very spirit of these words you dwell on the physical, social, intellectual, and spiritual advantages of a day of rest. You, too, seem to think that the reason for such a day "lies deep in "the everlasting necessities of human "nature."

Now I have to ask when was this discovery first made? By whom and in what age was this "necessity" first recognised? That a Sabbath law was given to the Jews on Mount Sinai is admitted. But what of mankind during the nearly three thousand years which preceded the law on Mount Sinai? The "nec which you admit inheres in o nature—it is an "everlasti "cessity" as Mr. Robertson c a necessity not contingent on r characteristics, on peculiar c stances, on varying dispensatio an "everlasting necessity." the Jews the first people to fi necessity, or the first for "everlasting necessities" the Lawgiver made any provision? there anything in their circums when about to settle in the pr land, to render the mercifu visions of a Sabbath law mo perative than in the circumsta the early fathers of the race ages before the Flood? It se me that this idea of a neces Sabbatic rest and worship, or thing akin to it, lying deep nature, is either a fiction, or unmistakeably to the existenc Sabbatic institution from the ning of man's life on the earth.

Your idea of "the necessi "man's spiritual nature" I fully as "no fiction;" but it utte stroys some of the reasonings in you indulge with almost boastfi fidence. "What if the fact of "disaic paradise were proved ask. Your co-presbyters, yo "Insist on establishing nothir "than this—that a law, suppo "be given to Adam while in "fallen state and under the co "of works, without sin or s "without bodily or mental wea "or fatigue of any kind, withou "ness or death, not even while e "his bread by the sweat of his "that a law given to such an "such circumstances, being gi

as man's representative, was
rpetual obligation upon the
human race, Jew and Gentile,
rian and Scythian, bond and
upon men degraded, sinful, and
ct to every infirmity; on men,
if heathen, never heard of it,
who, if Christian, were under
ovenant of grace." "Of such
nents and conclusions," you
a "will not trust yourself to
hat you think, should they be
dred times stronger than they

I confess to no small amaze-
in reading these words.
hout your speech there is a
t vacillating between the idea
ancient Sabbath was a privi-
l that it was a burden. This
inty colours your language
out and not unfrequently
your argument. In the
I have just quoted, the para-
Sabbath, if it existed at all,
regarded as a burden, some-
hich the shoulders of unfallen
night bear, but which would
en utterly oppressive to his
nd scattered posterity; at
volving obligations which the
forefather might discharge in
, but which the sinful chil-
ould not discharge in the
wide wilderness. What, we
ght be these obligations? To
every seventh day from other
rest from ordinary work on
, and to appropriate it to holy
Is this a burden too heavy to
e by "men, degraded, sinful,
subject to every infirmity?"
f the heathen having never
f the Sabbath! They have
eard of the only living and
d. Shall we therefore doubt
stence, or their obligation to
serve Him? As to Christians being under the covenant of grace, I may have something to say at another time. At present I only remark that if Christians are renewed after the image of God, they are thereby made morally like Adam before his fall. What then becomes of the marvellous absurdity which you seem to see in the idea that a law given to Adam before his fall should be a law for them as well? Partakers of his holiness by their second birth, why should they not be subject to the same law?

But besides, in this argument of yours, what, dear sir, becomes of your own idea of "the necessities of man's "spiritual nature," which, you admit, render a primeval Sabbath "highly "probable"? Were these less after the fall than before? If the fact of a paradisaic Sabbath be proved, and if that Sabbath had any relation to the necessities of man's spiritual nature, does it not follow *a fortiori* that there must have been a Sabbath for fallen man outside the gates of paradise—unless, indeed, God withdrew the boon in judgment? Our first parents went forth from their primeval home under the frown of their offended God, but still under the sunshine of a promise of mercy. And there is no reason to suppose that the precious gift of a weekly rest was withdrawn. Certain it is that it was now a thousand times more needful than ever.

Nothing in all the seventy-four pages of your pamphlet surprises me so much as your "not trusting yourself "to say what you think" of this argument. It does not need to be made "a hundred times stronger" than it is to justify an expression of

opinion upon it. Were it a hundred times weaker than it is, its soundness could be justified *on your own premises.* If the "necessities" to which you appeal in support of a "Lord's-"day," be the necessities of our nature simply considered as a created and dependent nature, they were greatly increased by the fall, and in proportion to that increase was the probability that a Sabbath law, if already existing, should be perpetuated. If the "necessities," of which you make so much, be the peculiar necessities of our fallen estate, they were never more urgent than when our fallen parents went forth from paradise, and during the ages which followed it. You believe in "the goodness of "God in ever revealing what man "required to know for his present "and eternal well-being." Why, then, need arguments strengthened a hundredfold to induce you even to entertain the idea that the "proved" existence of a Sabbath in paradise draws after it, as a logical conclusion, the existence of a Sabbath when paradise was lost?

To bring this matter to a point. You introduce your direct argument for a Lord's-day drawn from the example of the Apostles and early Church, by an appeal to the physical, social, intellectual, and spiritual advantages of such a day. You thus, and by your acknowledgment of the necessities of our nature, create a presumption in favour of the existence of a Lord's-day—a presumption without which I shall have occasion to show, your *direct* argument for a Lord's-day would not bear all that you build upon it. Now those who entertain a belief in the existence of a primeval Sabbath are entitled to avail themselves of the full : this presumption. The neces our nature are not modern, the advantages which you des well. And we may appeal to support of the antecedent bility of a "Sabbath for man.

We now come to the or torical record of early times possess. And to this record ture to say, that both you a fessor Plumptre do great i The Professor contents hims saying, "There is no trace o "law in the paradise state of "and iii. The one comman "constitutes the trial of Adar "which forbids him to eat "fruit of the 'tree of know "good and evil.' It is har "ceivable, if such a comm "been given, that it should "mained without a record. "not enter into the histor "fall. There is nothing "even that the Divine Sabl "revealed to the new-create Does Mr. Plumptre mean to because no "command" "corded" but that which fo eating of the fruit of one tre fore no other command was Adam, directly or indirectly that in all other respects he state of absolute liberty government? There is no " of a command to Adam to l or to love his wife. Shall clude that he was under n obligation to love either? there being "nothing to s "the Divine Sabbath was re "the new-created man," w is "nothing to show" tha "revealed" to him that he self God's creature, or that t

ı trod was God's workman-
hall we therefore conclude
ras ignorant of both? The
ıg that *is* "recorded," with
ı to the subject now in dis-
he historical fact of the sepa-
f the seventh day from other
r holy uses—and this is

treatment of this part of the
dear sir, is not more satis-
than Professor Plumptre's.
he admits more force in the
t drawn from the traces of a
dal division of time, to be
ı the book of Genesis, than
in them; and he confesses
that the narrative of the
ɜ of the manna in Exod. xvi.,
'that the seventh day was
y in some sort observed,"
"it was binding as a posi-
ıw upon the Israelites *then*,"
ɔefore the giving of the law on
acts of which no satisfactory
ion can be given but by the
n of a Sabbath law "from
ginning."
statement of the case is as
—"It is admitted that God
to *Moses* the facts connected
ıe creation of the world 2,700
after its creation; and among
facts this one, of His working
ys, and resting on the seventh.
ɜ it as certain that this fact
ɔvealed *to Adam?* I can see
ɔof of this. Then again it is
means so very certain, as it
umed by many to be, that the
se of sanctifying the seventh
grounded on the rest after
on, was actually *carried into*
rom the beginning of time . . .
have therefore to suppose
ɜ, as the inspired historian,
"revealing, *for the first time*, the fact
"of the six days' work of God, and
"of the seventh day rest, and
"adding, '*Wherefore*, God blessed
"the seventh day and sanctified it.'
"But blessed it when? In paradise,
"2,700 years before, or now in the
"wilderness, at this moment in the
"history of His Church?" You
"agree with Paley" in accepting
the latter supposition, that it was in
the wilderness, not in paradise, that
God for the first time blessed and
sanctified the seventh day.

To this I reply, first of all, that the express words of Moses are against you. Language could not be more explicit than the historical statement which you have not quoted—"On the "seventh day God ended his work "which he had made; and he rested "on the seventh day from all his "work which he had made. And "God blessed the seventh day, and "sanctified it; because that on it "he had rested from all his work "which God created and made." Gen. ii. 2, 3. The "ending" "resting," "blessing," and "sancti-"fying," are all in the same past; and unless the narrative is utterly deceptive, they are simultaneous. The most skilled master of language may be challenged to frame a sentence which should more clearly and unmistakeably describe the "resting" on the seventh day, and the "bless-"ing" and "sanctifying" it, as taking place at one and the same time, than do the words of Moses. Let there have been ten thousand years instead of three between the fact and the recording of the fact, it makes no difference. The record is that God rested on the Sabbath-day, *and blessed* and *sanctified* it because

that on that day He had rested. The words of the fourth commandment are equally explicit as to the historical fact—"In six days the Lord made "heaven and earth, the sea, and all "that in them is, and rested the "seventh day; wherefore the Lord "blessed the Sabbath-day, and hal- "lowed it." On your supposition that although the resting took place 2,700 years before the blessing and sanctifying took place now in the wilderness, the words of the law should have been—"Wherefore the Lord "*blesseth* the Sabbath-day, and *hal-* "*loweth* it."

But further, if "the purpose of "sanctifying the seventh day, "grounded on the rest after crea- "tion," was not "actually carried "into effect," as you suppose, till the law was given on Sinai, what follows? That the Creator sanctified the day on which He rested from His work, in order that 2,700 years after the small Jewish nation should be placed under a Sabbatic law! You labour hard to limit the fourth commandment to the Jews; you find in it the first institution of a Sabbath, an institution which you hold to have died with the Mosaic dispensation. And with a view to this national and temporary institution, you think the Creator rested from the work of creation and sanctified the day of rest! I have heard a Christian minister maintain in a public assembly that the world now exists for the Jew. Your argument very nearly approaches to the idea that the world was made for the Jew.

As to God's resting on the seventh day having been, or having not been, "revealed to Adam," I have already said enough. If not revealed to Adam, then not to Enoch, or l or Abraham—the first revelati it having been to Moses. we are to suppose that the h men of nearly three thousand y who "walked with God," wer in ignorance of God's resting o seventh day, and were not invit enter into His rest by Sabbatic munion and the commemorati His great work of creative wi and love. And now that Judai no more, as a Divine ordinanc are to suppose, moreover, tha nations of the earth in all ages the coming of Christ to the e the world have no interest, eve Enoch and Noah had none, ir Divine rest on the seventh day. purpose of that rest was "ca "into effect" in the Sinaitic law the Sinaitic law was for the Jew is law no more!

One word more and I have for the present, and on this part o subject. It is not easy, you say "account for the marked silen "2,700 years as to this pri "institution; nor for its ne "necessarily, by the slaves of "in Egypt, for centuries, with "word said as to its suspens I deny a "marked silence" as t primeval Sabbath. I find a di record of its institution, and tra the division of time which was fou on it. The record is so very and succinct that I expect no Look at the ages which foll Moses, and in which the existen the Sabbath is unquestioned. is no mention of it in Joshua, altl the people were then fresh fro wilderness in which they receive law. There is no mention of the book of Judges, although

the history of 300 years. Nor find it named or referred to in books of Samuel, which comd a period of 150 years, with the life of Samuel, Saul, and David. the history of Elijah you find st mention of the Sabbath (with ception) out of the Pentateuch. rly worthless is the argument ilence. As to "the slaves of d in Egypt," the impossibility r keeping the Sabbath is no argument against the existence of a primeval Sabbatic institution, any more than is the impossibility of the Christian slaves of Roman heathen masters keeping the Lord's-day an argument against the existence of the Lord's-day in the primitive Church. And if there is no reference in the Old Testament to the former, neither is there any reference in the New Testament to the latter.

(TO BE CONTINUED IN OUR NEXT.)

THE SUNLESS DELL.

part of Germany I once visited, e Rhine, I was taken by some to one of their social afternoon rinkings. This is a universal in that country, when the and children go to enjoy—by in the open air—their beautiful rs, taking their knitting or em-, and thus usefully employing urs of recreation. The spot on this occasion was of singular n. It might have been the art of a burnt-out volcano, the eing circular and lofty which d the small space of 100 feet, ing from a point in the centre. was an entrance on one side, ad either been produced by the f time wearing away the stone, tificial means. In the course of es the attrition of the rocks, and dual decomposition of vegetable had formed a soil in which poplars, ashes, and firs had their lofty heads, and grounded eep roots. Coming out of the sunshine of an afternoon in t was a delightfully cool and place for those who were and healthy, and feared no ill- But to me it appeared damp and chill, and to possess an air of gloom that quite oppressed me. The fact was, that, excepting when the sun was vertical, and that in the height of summer, it never thoroughly shone down upon the soil of this deep hollow, and there being no second outlet, there was consequently no draught to carry a current of air through the deep dell. It looked the homestall of all noxious reptiles and unwholesome vapours.

I could not help thinking what a miserable place it must be, during the other nine or ten months when gradually the sun made shorter and shorter visits, and at length never shone on it at all; and then my thoughts turned, as they are wont to do, to seek an analogy with it in the spiritual world.

Have we not seen, and that, alas, too often, a heart so enclosed with the adamantine rocks of pride, covetousness, and love of ease and self-indulgence, as effectually to shut out the rays emanating from the sun of righteousness, as the mountains of which we have spoken? The bright beams cannot reach to the foundation of the heart to display the noxious weeds and reptiles, and unwholesome vapours that exhale from the untrodden and un-

cheered sod. True, that on the Sabbath-days, when, as it were, the sun is at its zenith, the heavenly light may gleam down upon the soul; but at such long intervals, and from so transient a visit, little can be expected. No, the bulwarks raised by Satan must be levelled with the ground. Pride must be humbled, self-forgotten in the contemplation of Christ's dying love and all the blessings He has thus purchased for us; and then, when these difficulties are removed, together with that covetousness which is idolatry, then may we, without fear, say, "Abba, Father," and, enjoy the benefits and cheering influences of heavenly light and heat, together with those healthful, invigorating breezes that come forth from the Holy Spirit of God.

"Yes, it may be so," says a sorrowing sinner, "but how can these massive rocks be removed? I have tried so many times to conquer these difficulties and obstacles, but they are irresistible." "Yes, in your own strength the task would be impossible; yet, remember the walls of Jericho fell not by any efforts of the Israelites, but by obedience to the command of the Great Jehovah. He did the work, while the people followed His prescribed orders, and followed them in faith." We can do the same now. "Whatsoever ye ask in my name," says Jesus, "that will I do," (John xiv. 13).

What a simple power, and yet how gigantic in its result—"Ask, and ye shall receive." Receive what? Power to remove mountains, mountains of sins, infirmities, and temptations. Not by the trouble of walking seven times around the great city, but in answer to simple, earnest, faithful prayer, Satan will be removed, and pride, covetousness, and self-love shall fall at the feet of Jesus! He will forgive, comfort, cherish, and confirm you in every good work, while peace and love shall steal in upon your heart, filling it with joy unspeakable, just as the bright sun and cheering breeze of heaven fills the natural body health, vigour, and cheerfulness.

These thoughts were suggested visit I was lately called on to the home of a reduced gentlewom contain part of the advice gi her. It was a bright summer's I set off along a beautiful ave trees to see this sister in affictio nature looked gay and peacefu bounteous heaven, bounteous in of fruits, and birds, and flowers my heart with gratitude and pea entered the small house, and ask the lady lodger. It was a dep place for one accustomed to, and this world's gifts. I passed into of scullery, and ascended an ope little more than a ladder, and k at the door. The sight which m eyes, as I followed the request t in, appalled me. A woman o make, reduced almost to a sk and surrounded by every appear abject poverty, was sitting up i She was suffering great bodily pa the want of those comforts an prieties which are essential in room. I came prepared, by the lil of others, to administer to the sources of trial. But what was tress to hear from her lips no w resignation, no acknowledgement loving hand of God in these her

"That I should ever come t I am the most afflicted of women Almighty is chastising me, and bear it!"

Such were her words spoken in ness of spirit. Then she sp "wanting all the delicacies s been accustomed to. She was liarly constituted; she could n common food, and badly cooked people about her neglected her, s had changed into six houses months. They had lost or sto beautiful clothes, and what was come of her?"

It was in vain to speak to he under such violent excitement,

ıg her present necessities as well as uld, I took my leave. I prayed estly for guidance how to act, for the Spirit of God can minister to irit so diseased. Pride, covetous-, and self-love, had grown into the nantine walls which shut out the OF RIGHTEOUSNESS! I prayed ı her subsequently, read with her, candidly spoke the truth as to her e, which none had had the courage lo before. Christ heard our prayers; walls fell down at a word spoken by n; and now repentance, humility, forgetfulness, and love, are flowing ough that hitherto arid soil, and fer-ing the poor barren heart; while the ms of heaven are shining full upon spirit, and cheering and invigorat-every effort; so that the fruits of the irit, love, joy, peace, long-suffering, ntleness, and goodness, are gradually developing themselves in the daily, hourly conduct of the repentant humble follower of the Lord Jesus.

No longer is this Martha troubled about many (earthly) things, looking backward on the past luxuries or vanities of her early life, but content that her heavenly Father supplies her daily food and comforts. The blest spirit is looking forward to the joys of a better land, and hungering and thirsting after its holiness. Our prayer is, that her days on earth may be prolonged, that she may glorify the Lord who bought her and saved her from the powers of evil, by doing His work on earth in faith and love; until it may be said to her on being gathered into the heavenly garner, "well done, thou good and faithful servant, enter thou into the joy of thy Lord."

ZETA.

THE NEW BIRTH.

THERE'S a weight upon my spirits and a pressure on my brow,
A something lying deep, but I cannot speak it now;
Is it sin upon the conscience, hiding me from God?
Or rebellion's haughty spirit, that will not kiss the rod?
Is it earthly sorrow weeping o'er some fleeting thing of earth?
Or the strivings of God's spirit which precede a second birth?
Oh! whatsoe'er it be, and whencesoe'er it come,
"Lord, go not far from me," then "let Thy will be done;"
Oh, let me know Thee near, by faith which may not see,
And believing, let me hope for ever Thine to be.
There hangs a chain from heaven, its links of purest gold,
No sinner's fall so deep, but him it would enfold.
And Mercy holds that chain, still smiling from above,
And the feeblest effort aids, that seeks a Saviour's love.
But despair—it hovers o'er me, I hear its fearful wing,
And my broken spirit droopeth, to those links I dare not cling;
My friends, they are all distant, and I weep from day to day,
There's no one near to cheer me, and e'en hope has flown away.

* * * * *

A whisper, it breathes o'er me, "Lift up thine eyes and see!
Dost thou not know Me near thee, I shed My blood for thee?"
One timid glance raised upward, then droops the glistening eye,
And sheds heart's softening tear-drops, as rain from summer sky,
And the dark cloud lately looming, Christ has bidden it depart,
And heaven's own light is shining on the chasten'd happy heart.

ZETA.

HEROES OF THE PLAGUE: A STORY OF 1665 IN DERBYSH

From "The Book of Golden Deeds."

EYAM is a lovely place between Buxton and Chatsworth, perched high on a hill-side, and shut in by another higher mountain—extremely beautiful, but exactly one of those that, for want of free air, always become the especial prey of infection. In 1665, lead works were in operation in the mountains, and the village was thickly inhabited. Great was the dismay of the villagers when the family of a tailor, who had received some patterns of cloth from London, showed symptoms of the plague in its most virulent form, sickening and dying in one day.

The rector of the parish, the Rev. William Mompesson, was still a young man, and had been married only a few years. His wife, a beautiful young woman, only twenty-seven years old, was exceedingly terrified at the tidings from the village, and wept bitterly as she implored her husband to take her, and her little George and Elizabeth, who were three and four years old, away to some place of safety. But Mr. Mompesson gravely showed her that it was his duty not to forsake his flock in their hour of need, and began at once to make arrangements for sending her and the children away. She saw he was right in remaining, and ceased to urge him to forsake his charge: but she insisted that, if he ought not to desert his flock, his wife ought not to leave him; and she wept and entreated so earnestly, that he at length consented that she should be with him, and that only the two little ones should be removed while yet there was time.

Their father and mother parted with the little ones as treasures that they might never see again. At the same time Mr. Mompesson wrote to London for the most approved medicines and prescriptions; and he likewise sent a letter to the Earl of Devonshire, at Chatsworth, to engage that his p ioners should exclude themselves the whole neighbourhood, and thu fine the contagion within thei boundaries, provided the Earl undertake that food, medicines other necessaries, should be plac certain appointed spots, at regular upon the hills around, where the I ites might come, leave payme them, and take them up, without ing any communication with bringers, except by letters, which be placed on a stone, and then gated, or passed through vinegar, they were touched with the hand this the Earl consented, and for whole months the engagement kept.

Mr. Mompesson represented t people that, with the plague once s them, it would be so unlikely tha should not carry infection about them, that it would be selfish cru other places to try to escape an them, and thus spread the danger rocky and wild was the ground a them, that, had they striven to e a regiment of soldiers could not prevented them. But of their ow will they attended to their Recto monstrance, and it was not know one parishioner of Eyam passe boundary all that time, nor was t single case of plague in any o villages around.

The assembling of large congreg in churches had been thought t crease the infection in London, an Mompesson, therefore, thought i to hold his services out-of-door the middle of the village is a dell denly making a cleft in the mou side, only five yards wide at the b which is the pebbly bed of a winte rent, but is dry in the summer the side towards the village, the

s was of soft green turf, scat- with hazel, rowan, and alder and full of singing birds. On ıer side, the ascent was nearly licular, and composed of sharp partly adorned with bushes and d here and there rising up in ic peaks and archways, through he sky could be seen from below. : these rocks was hollow, and e entered from above—a natural , leading to an archway opening e precipice; and this Mr. Mom- chose for his reading-desk and

The dell was so narrow, that e could clearly be heard across his congregation arranged them- ıpon the green slope opposite, or kneeling upon the grass. Wednesdays, Fridays, and Sun- ose the earnest voice of prayer at rocky glen, the people's re- meeting the pastor's voice: and ı Sundays he preached to them ds of life and hope. It was a summer; fain would they have under and rain to drive away ıemy; and seldom did weather ı on the regularity of these ser- But there was another service e rector had daily to perform; is churchyard—that would have ated the infection—but on a hill above the village. There read of "the Resurrection and ," and week by week the com- ı the grassy slope grew fewer ıntier. His congregation were from the dell to the heathy

and night the rector and his wife ıong the sick, nursing, feeding, ding them with all that care and ıld do; but, in spite of all their ours, only a fifth part of the f the inhabitants lived to spend Sunday in Cucklet Church, as l is still called. Mrs. Mom- had persuaded her husband to wound made in his leg, fancying s would lessen the danger of in- fection, and he yielded in order to satisfy her. His health endured perfectly, but she began to waste under her constant exertions, and her husband feared that he saw symptoms of consumption; but she was full of delight at some appear- ances in his wound that made her imagine that it had carried off the dis- ease, and that his danger was over.

A few days after, she sickened with symptoms of the plague, and her frame was so weakened that she sank very quickly. She was often delirious: but when she was too much exhausted to en- dure the exertion of taking cordials, her husband entreated her to try for their children's sake, she lifted herself up and made the endeavour. She lay peacefully, saying "she was but looking for the good hour to come," and calmly died, making the responses to her hus- band's prayers even to the last. Her he buried in the churchyard, and fenced the grave in afterwards with iron rails. There are two beautiful letters from him written on her death—one to his little children, to be kept and read when they would be old enough to understand it; the other to his patron, Sir George Saville, afterwards Lord Halifax. "My drooping spirits," he says, "are much refreshed with her joys, which I assure myself are unutterable." He wrote both these letters in the belief that he should soon follow her, speaking of him- self to Sir George as "his dying chap- lain;" commending to him his "dis- tressed orphans," and begging that a "humble pious man" might be chosen to succeed him in his parsonage. "Sir, I thank God that I am willing to shake hands in peace with all the world; and I have comfortable assurances that He will accept me for the sake of His Son; and I find God more good than ever I imagined, and wish that His goodness were not so much abused and con- temned," writes the widowed pastor, left alone among his dying flock. And he concludes, "and with tears I entreat that when you are praying for fatherless

and motherless infants, you would then remember my two pretty babes."

These two letters were written on the last day of August and first of September, 1666; but on the 20th of November, Mr. Mompesson was writing to his uncle, in the lull after the storm. "The condition of this place hath been so dreadful, that I persuade myself it exceedeth all history and example. I may truly say our town has become a Golgotha, a place of skulls; and had there not been a small remnant of us left, we had been as Sodom, and like unto Gomorrah. My ears never heard such doleful lamentations, my nose never smelt such noisome smells, and my eyes never beheld such ghastly spectacles. Here have been seventy-six families visited within my parish, out of which died 259 persons."

However, since the 11th of October there had been no fresh cases, and he was now burning all woollen clothes, lest the infection should linger in them. He himself had never been touched by the complaint, nor had his maid-servant; his man had had it but slightly. Mr. Mompesson lived many more years, was offered the Deanery of Lincoln, but did not accept it, and died in 1708. So virulent was the contagion that, ninety-one years after, in 1757, when five labouring men, who were digging up land near the plague-graves for a potato-garden, came upon what appeared to be some linen, though they buried it again directly; they all sickened with typhus fever, three of them died, and it was so infectious that no less than seventy persons in the parish were carried off.

The last of these remarkable visitations of the plague, properly so called, was at Marseilles, in 1721. [After relating the circumstances of this visitation in the days of Louis XIV., the terror created, and the crimes committed, our author concludes as follows:] In the midst of the misery there were bright lights "running to and fro among the stubble." The Provost and his five remaining officers, and a ger called Le Chevalier Rose, di utmost in the bravest and m selfish way to help the sufferers bute food, provide shelter, restr horrors perpetrated by the sick i ravings, and provide for the bu the dead. And the clergy were voted to the task of mercy. Th only one convent, that of St. where the gates were closed agai comers in the hope of shutting fection. Every other monastic lishment freely devoted itself. a time when party spirit ran hig Bishop, Henri François Xavier zunce, a nephew of the Duke d zun, was a strong and rigid Jes had joined so hotly in the pers of the Jansenists that he had fo the brotherhood called Oratorian to hear confessions, because h pected them of a leaning to Ja opinions: but he and they bot worked earnestly in the one c mercy. They were content to o prejudiced edict, since he was in authority, and threw the heartily into the lower and mo dained services to the sick, as and tenders of the body alone, the soul; and in this work thei community, Superior and all, pe almost without exception. P these men, thus laying aside hu ing and sense of injustice, we greatest conquerors of all whose deeds we have described.

Bishop Belzunce himself, hc stands as the prominent figure memory of those dreadful five n He was a man of commanding s towering above all around him, a fervent sermons, aided by his e of severe and strict piety, and hi charities, had greatly impress people. He now went about am plague-stricken, attending to their both spiritual and temporal, and mortgaged all his property to ob lief for them, and he actually we

self in the tumbrils of corpses to give them the rites of Christian burial. . . . How Belzunce's clergy seconded him may be gathered from the numbers who died of the disease. Besides the Oratorians, there died eighteen Jesuits, twenty-six of the order called Recollets, and forty-three Capuchins, all of whom had freely given their lives in the endeavour to alleviate the general suffering. In the four chief towns of Provence 80,000 died, and about 8,000 in the lesser places. The winter finally checked the destroyer, and then, sad to say, it appeared how little effect the warning had had on the survivors. Inheritances had fallen together into the hands of persons who found themselves rich beyond their expectations, and in the glee of having escaped the danger, forgot to be thankful, and spent their wealth in revelry. Never had the cities of Provence been so full of wild, questionable mirth as during the ensuing winter, and it was remarked that the places which had suffered most severely were the most given up to thoughtless gaiety, and even licentiousness.

Good Bishop Belzunce did his best to protest against the wickedness around him, and refused to leave his flock at Marseilles, when four years after, a far more distinguished see was offered to him. He died in 1755, in time to escape the sight of the retribution that was soon worked out on the folly and vice of the unhappy country.

REPLY TO LONGFELLOW'S "PSALM OF LIFE."*

By the Rev. James Mackay, B.D., East Indian Chaplain.

'Tis a theme for mournful numbers:
Life must be a fatal dream,
If the soul in darkness slumbers,
Christ omitted from our scheme.

Though thy work-day life be earnest,
If some phantom be the goal,
When thou to the dust returnest,
Second death awaits thy soul.

Though thou act, that each to-morrow
Finds thee farther than to-day,
Yet it may be, man, that sorrow
Is thy destined end and way.

Tedious art and moments fleeting
Sadden not the truly brave;
Christians, at their glorious meeting,
Live and learn beyond the grave.

Rather be dumb driven cattle,
Than ignore our higher life,
Rushing godless into battle,
Single-handed in the strife.

Lives of good men all remind us
God can make our lives sublime:
Otherwise, we leave behind us
Wrecks upon the sands of time.

Wrecks—not trophies—mark, my brother—
Waifs too often seen in vain—
Burning beacons, which to smother
Is to earn the curse of Cain.

Men may work and wait for ever,
Toiling early, toiling late,
May be earnest, patient, clever,
And, like stoics, dare their fate:

But if here we have our portion,
If *our* glory we pursue,
Every scheme is an abortion,
Dry-rot lurks in all we do.

* From a Volume entitled, "Via Dolorosa, and Hymns to Christ as God; with other Pieces." London: Nisbet & Co.

OUR QUARTERLY OBITUARY.

THE Congregational Year Book for 1866—which we most earnestly commend to the acceptance of the Churches, if a book so indispensable can need commendation—contains biographical notices of fifty-nine deceased ministers.

Among the elders of these are Dr. Burder, Mr. John Clayton, and Mr. Craig, of Bocking.

Among the younger men whose obituary is found in the "Year Book" is the REV. RICHARD BRINDLEY. Mr. Brindley was born in Worcester, in 1825, and at the age of fourteen he was articled to a law stationer in Cheltenham. Here he enjoyed the ministry of the Rev. Samuel Martin, now of Westminster, by whom he was received into the fellowship of the Church. After study at Highbury college, Mr. Brindley became pastor of the Church at King's Lynn, where he laboured successfully for two years. For ten years it was his happiness to minister with usefulness and honour in Percy Chapel, Bath; and on the retirement of the Rev. Clifford Hooper from Markham-square Congregational Church, Chelsea, Mr. Brindley was invited to London. The large debt on the new edifice to which he was thus called, rendered his London work difficult and discouraging. But he girded himself manfully to grapple with its difficulties, and he had the prospect of speedy success, when he was suddenly struck down by disease, in the autumn of last year. The few sentences which he was able to utter, during his brief illness, indicated a calm trust in that Saviour whom it was the purpose of his life to serve. He entered into rest on the 19th of October, 1865.

The "Year Book" contains brief records of the decease of three young foreign missionaries. JAMES HENDERSON, M.D., Medical Missionary in Shanghai, in connection with the London Missionary Society, died on the 31st of July, 1865, at the early age of thirty-five. WILLIAM WELLS, M.D., a young man of high attainments, was appointed by the directors of the London Missionary Society, to Hankow, in China, and sailed for China, on the 13th of July, 1864. He was taken suddenly ill on the voyage, and died peacefully and calmly in his cabin, while sailing through the Straits of Sunda, on the 15th of October. The REV. P. GOOLD BIRD was born in the village of Blantyre, near Glasgow, January 20, 1838, and in early youth became a member of the United Presbyterian Church. He was educated for missionary service under the Revs. John Jukes and William Alliot, at Bedford, and left England for the South Seas, in the "John Williams," on her last voyage. But in the fourth year of his missionary enterprise and labour in Samoa he was called to enter into rest—his beloved wife having preceded him to the tomb only a few months. Mr. Bird was a man of the most enthusiastic devotion to his work; and those who knew him, as we did, anticipated from him a course of labour which would fill our churches with thankfulness and joy. Now the question is, who will be baptised for the dead? Young men in our colleges, young men entering on the Christian ministry, WHO?

THE REV. D. J. DRAPER, WESLEYAN MINISTER.

The name of Daniel James Draper will long be remembered in connexion with the melancholy wreck of the "London," on the 11th of January, 1866. He was born at Wickham, near Fareham, in Hampshire, August 28, 1810, and received the best education his native village could afford. His early years were spent in the pursuit of his father's craft—that of a carpenter and builder. A new direction, however, was given to his life by his coming in contact with some devoted

Wesleyans who resided in his neighbourhood. The youth became a decided Christian, and before he was twenty years of age was well known as an earnest and acceptable preacher. He was still very young when he was received into the Wesleyan ministry; and in 1834 he was appointed to the Chatteris Circuit in Cambridgeshire. From thence he removed to Australia, which became henceforth the scene of his labours for nearly thirty years. He arrived at Sydney in 1836, and subsequently his life became subject to the changes incident to missionary life amongst ministers of the Wesleyan community. In 1865 he was appointed by the Australian Methodist Conference to be their representative at the British Conference, and he arrived in England in the spring of the year. His good sense, sound judgment, kindliness, and devotion, excited the respect and admiration of all who came in contact with him. Having accomplished his purpose in coming to England, Mr. Draper and his wife (the daughter of the Rev. —— Shalley, one of the first missionaries to Tahiti, who sailed by the ship "Duff" at the end of the last century), took their passage in the "London." Mr. Draper's fortitude and self-possession amidst the terrors of the storm and the wreck are beyond all praise; and his fervent ministrations were, it may be hoped, largely blessed to many of the sinking passengers. His voice was heard in prayer and exhortation by the last man who escaped from the doomed vessel, and this was only about five minutes before the "London" went down. Among his last words were: "Well, my friends, our captain tells us there is no hope; but the great Captain above tells us there is hope, and that we may all get safe to heaven." In a few minutes after, his spirit was safely harboured in the presence of the Lord whom he served.

REV. F. W. FISHER, LATE OF HOXTON ACADEMY CHAPEL.

Frederick William Fisher was born at Cheltenham, January 8th, 1827. To parental prayer and instruction he owed, he believed, his spiritual life, and, to a great extent, his ministerial usefulness. In the providence of God, he became a missionary in London, in connection with Dr. Cumming's Church. Here he laboured incessantly and earnestly for a season. In the year 1851, the Church in Mendlesham, in Suffolk, invited him to become their pastor; and after four years of successful labour, he accepted a unanimous invitation to become the pastor of the Church at Hales Owen, near Birmingham, where for five years he was blessed with unbroken prosperity. Thence, in 1859, he removed to a still larger sphere of labour at Boston, in Lincolnshire. The Church, at the time, was in a low state, but under the new pastor's earnest and devoted efforts, it rapidly increased in numbers, influence, and activity. Much beloved and respected not only by the church and congregation over which he presided, but by the ministerial brethren and people of the town and neighbourhood, his loss was much deplored when, in 1864, he removed to Hoxton Academy chapel. Here by his kind, genial, loving, forbearing spirit, he gained, as before, the affections of his people, was much blessed in his work, and never were his hopes brighter, or his usefulness more manifest, than when in the mysterious providence of God he was by death called away from his labours. At the close of last year he took cold, which issued in gastric fever; and, on January 16th, 1866, in death. Of his dying experience little can be said. The malady that laid him low, rendered him unable fully to express his thoughts. Delirium was always more or less upon him. When, however, he was more composed than usual, he expressed his entire submission to the will of God; and on the last visit paid him by a ministerial brother, pressing his hand, he said to enquiries respecting his state of mind, "All is well." The overwhelming

prostration of his physical powers by disease, rendered him incapable of much speaking, but what he did utter, testified that he acquiesced in the providence of God, and had full confidence in the atonement of Christ and the certainty of heaven. His removal has produced a deep impression over a large circle of ministerial and other friends, and elicited much sympathy on behalf of his bereaved widow and fatherless children.

THE REV. WILLIAM SWAN, FORMERLY OF THE SIBERIAN MISSION.

William Swan was born on the 21st of June, 1791, near Leven, in Fifeshire. He received a good education in the parish school, and attended the university of Edinburgh for two sessions. But not having at that time a heart for the Christian ministry, which his parents wished him to enter, he preferred to be apprenticed to an accountant in Kirkaldy, in his native county. The instructions of the parish minister of Kirkaldy were blessed to him, and he became a new creature in Christ Jesus. From the first he was distinguished for his decision of character, and, adopting Congregational views, he joined the Congregational Church in Kirkaldy. In 1816 he went to Glasgow to attend the university and to prepare for the ministry, under the care of Mr. Ewing and Dr. Wardlaw. In 1818 he was ordained in London as a missionary to the Buriats of Siberia. Along with his fellow-labourer, Mr. Stallybrass, who survives him, he prosecuted his work among the tents in this wilderness with great zeal, and ultimately with encouraging success. But in 1841 he was driven from the field by the resistless fiat of Russian authority. During the twenty-four years which he has spent since then in his native land, his life and energies have been devoted to manifold labours in the service of God. His character was so transparently pure and Christlike, that he drew to himself the confidence and affection of a large circle of friends. On the 18th of January, 1866, he was removed to his heavenly rest, in the seventy-fifth year of his age.

MR. THOMAS RUSSELL, OF EDINBURGH.

Mr. Russell was born at Peebles, in 1797, and there received the elements of a sound and liberal commercial education. At the age of fourteen he was apprenticed to an Ironmonger in Edinburgh, and in 1822 began business on his own account. Previously to this he had been brought under the power of divine truth, and had connected himself with the church in Albany-street, then under the pastoral care of the late Dr. Payne. During a lengthened period he served this church as a deacon, and as treasurer of its funds. Later in life he connected himself with the church under Dr. Alexander. His earliest labours were in connection with a Sabbath-school, and many of his old pupils still speak in terms of the most grateful affection of the interest which he took in their welfare. Possessed of great natural shrewdness, energy, and capacity for business, he was soon led to take a prominent part in public affairs. He was well known as a zealous voluntary, and an uncompromising opponent of the annuity tax for the support of the Edinburgh clergy. This tax was never paid by him, though he paid dearly for his resistance to it. His goods were repeatedly seized, and his bank account arrested; and in 1837 he was for nearly two months imprisoned in the Calton jail. His release was procured by the necessary amount being raised by public subscription, without his knowledge. Four times he was elected a member of the City Council, and in 1857 a magistrate. He took a great interest in the charities of the city, in its public schools, in its prison discipline and management, and especially in its criminal population. He was the founder of the Wellington

tory for juvenile criminals, and one of the most active managers of the ıfirmary. His aid was al..ays cheerfully given to every holy cause. In ife, Mr. Russell was one of the most genial of men. By his brethren in fellowship, he was always regarded as a sincere and guileless Christian; ıgh what is considered extreme in his ecclesiastical and political views, he ade an enemy. His fellow-citizens of all classes mourned him in his hich took place on the 31st of January, 1866.

NOTICES OF NEW BOOKS.

'aries on Obadiah and Habbakuk DWARD MARBURY. Edinburgh: Nichol.

N in doctrine, Marbury was a in sentiment and allegiance: s is to be classed with Thomas ınd Anthony Farindon, Nehemiah and Edward Sparke, Richard ınd—most loveable of all—Thomas ınd other worthies who suffered fine loyalty to what they deemed t." Beyond this, and that Edward was an M.A. of Cambridge, and was Rector of St. James, Garlick-London, even Mr. Grosart can nothing about our author. For ong period the two commentaries, ıblished in Mr. Nichol's series, rare occurrence have fetched ex-ınt prices. In their new and dress they can be had for six s.

ıristian in Complete Armour: A ise of the Saints' War against the . By WILLIAM GURNALL, M.A., a Biographical Introduction by the J. C. Ryle, B.A., Vicar of Stradıe. 2 Vols. London and Glasgow: die and Son.

e omitted a part of the title. This eatise "wherein a discovery is f that great enemy of God and ople, in his policies, power, seat empire, wickedness, and chief de-hath against the saints. A MAGA-ENED, from whence the Christian ished with spiritual arms for the helped on with his armour, and the issue of his weapon, together ıe happy issue of the whole war." o goodly royal octavos before us eprinted from the author's own ." They are in large type, fit for s as well as young, and are neces-nuch more costly than Mr. Nichol's

haps there is no writer," Mr. Ryle thinks, "who has left a name so familiar to all readers of Puritan theology, but of whose personal history so little is known. Except the three facts, that he was a Puritan divine of the seventeenth century—that he was minister of Lavenham—and that he wrote a well-known book of practical divinity, most persons know nothing of William Gurnall." This Mr. Ryle ascribes very much to the fact that "when Baxter, Manton, Owen, Goodwin, and a host of other giants in theology, seceded from the Church of England, Gurnall stood fast and refused to move. He did not act with the party with which he had hitherto acted, and was left behind." "He was just the man to be disliked and slighted by both sides," Conforming and Nonconforming. Mr. Ryle does his best now in a memoir of some thirty pages, to repair the wrong to which he thinks Mr. Gurnall's ecclesiastical position subjected him, and deserves the thanks of Nonconformists as well as the members of his own communion for the loving zeal with which he has executed his task. Gurnall's great work is worthy of all the pains and expense bestowed on it in this beautiful edition.

Christ the Light of the World. By C. J. VAUGHAN, D.D. London: Alexander Strahan.

THESE sermons, reprinted from "Good Words," will sustain the reputation which ths vicar of Doncaster has gained as a popular, forcible, and thoughtful writer.

The Angels' Song. By T. GUTHRIE, D.D. London: Alexander Strahan.

MANY will be glad to possess in this beautifully got up form the papers which appeared from Dr. Guthrie's pen in "The Sunday Magazine." The felicity of his illustrations is the delight of his readers, who will hardly allow the critic to remark on their too great profusion.

The Anti-Nicene Christian Library. To be Edited by the Rev. ALEXANDER ROBERTS, D.D., author of "Discussions on the Gospels," &c., and JAMES DONALDSON, LL.D., author of "A Critical History of Christian Literature and Doctrine, from the Death of the Apostles to the Nicene Council. Edinburgh: T. and T. Clark.

THE prospectus of this great undertaking is before us, and deserves to be introduced to the notice of all friends of a comprehensive literature. We have not space to enumerate all the works that are to be introduced into the "Library." But the names of both publishers and Editors are sufficient guarantee that nothing in the way of skill and learning will be wanting to secure thoroughness and impartiality. It is intended to include in the series (extending to sixteen or eighteen volumes, at one guinea for four volumes annually), every Christian writing and document produced before the Nicene Council, whether in Greek, Latin, Syriac, Arabic, Ethiopic, or in any other language. These writings are already in the hands of competent translators, and the publication once commenced, will proceed very rapidly, so that those who choose may complete their sets long before the end of the four years over which the annual issues will extend.

Christian Fruitfulness; or, Practical Development of Spiritual Life. By JOSIAH VINEY. London: John Snow.

THERE is no subject to which the Christian pastor should more frequently and urgently invite the prayerful consideration of his flock than that of this volume. If the very limited and partial fruitfulness, which as yet obtains within the Christian Church, has changed the face of many a spot amidst the moral wastes of nominal Christianity, what would be the result if, in every direction, the branches of "the true vine" were covered with the rich and luxuriant clusters of which their mystic union warrants the expectation?

The need of union with Christ—the consecration of the first fruits—the fruits of the spirit in their beauty, lowliness, appropriateness—the advantages of pruning—the example of Christ—the fruits of immortality—the dangers of blight—and the doom of unfruitfulness, are so treated in this volume that the earnest Christian cannot fail to derive much stimulus and strength from its perusal. Happy indeed is the pastor who can preach on such a subject, in such a strain, to the people of his charge. Mr. Viney's example will be useful and suggestive to many, and his volume deserves the earnest study ministers and people. It is a book if thought over and prayed over, the means of a true revival to heart.

The Sepulchre in the Garden; Buried and Risen Saviour. By LANDELS. London: Nisbet and

THIS volume is a sequel to "The Christ." In that the author tra steps of our Lord through the scen last agony; in this he contempl buried and risen Saviour, noti various interviews with His during the forty days which elaps vious to His ascension, and edu applies the lessons with which Hi and resurrection are fraught—a which inevitably suggests compari Dr. Hanna's volume. But whi Landels' sermons do not posse freshness and suggestiveness Hanna's essays, they are well wo a place in the library of devout lo God's word. We need scarcely s from our stand-point Mr. Landels' tion of the commission to teach a tise all nations is more summa satisfactory.

The Heavenward Road. By S. S. London: F. Pitman.

SIMPLE, earnest, and affectionate i but too diffuse in style.

The Peasant Preacher; Memorials Charles Richardson, a Wesleyan gelist, commonly known as th colnshire Thrasher." By JOHN H SON. London: Hamilton, Adam Co.

A LIFE worthy of a permanent me full of incident and instruction. T to give our readers a sketch of present, therefore, we need only on the literary execution of the bio It might have been better. It has excellencies, but there is too much cation of Methodism, and the point narrative are too frequently "*appl* the reader in an amplified sermonic The occasional cant, and now and t questionable grammar—detract fr merits of a book, the theme of w however, so full of interest that we and hope it will be widely read, productive of much lasting benefit

The Mother's Friend. Jackson an ford.

THIS yearly volume of a well-know is quite equal to its predecessors. tains many papers which may be and suggestive for home read mothers' meetings.

Pictures and Tales. By Mrs. D GATTY. Bell and Daldy.

ıot strictly or exclusively a chil- ɔok. It is characterized by the .thfulness, tenderness, and humour ıark Mrs. Gatty's former books, sure to be a favourite both with ıd old.

heer for Home Sorrow. Edited by ev. CHARLES BULLOCK.

ıes of Scripture. By the Rev. J. B. , M.A., incumbent of St. Jude's, ɜa. W. Mackintosh, Paternoster-

t of these little books consists of ıs in prose and poetry, well suited e the aching heart. The second ı interesting and practical remarks domestic scenes mentioned in the , and is suited for the heads of

ı Part of the Holy Bible. With rations by GUSTAVE DORÉ. Lon- Cassell, Petter, and Galpin.

ı by the four specimens before new Bible will excel all its rivals ty and wealth of illustration. It that the Bible should receive the of the highest genius that can be to its honour, and we are happy ve that the publishers of Gustave llustrations have lost none of their se by the removal of the good ıo seemed to be their inspiring

ɔo *New Year's Days, and other* ıes. By G. E. SARGENT. London: ious Tract Society.

ɔk consists of papers already pub- n the "Tract Magazine," and is for libraries connected with meetings or Sunday-schools.

rter; a Tale for Boys going to Ser- By the author of "Come to the ır."

ables of Jesus.

The Friends of Jesus. London: Shaw and Co.

THE first of these books is well adapted for its object. The other two are continuations of a series by the same authoress. They consist of dialogue between a mother and her little ones, are well written, and prettily illustrated.

City Life: a Sermon preached in Carlisle Congregational Chapel, Kennington. By the Rev. THOMAS STEPHENSON. London: John King and Co.

AN admirable sermon. While Mr. Stephenson takes exception to the poet's "God made the country and man made the town," as only partially true, he finds in city life a common tendency to weaken a man's sense of personal responsibility, to develop a practical materialism, to produce a hard selfishness, and to create an unhealthy craving after excitement, and on these evils he discourses earnestly and eloquently. His example should be stimulating and suggestive.

The Torbay Storm: Its Facts and Lessons. A Lecture delivered at Torquay. By the Rev. FREDERICK FOX THOMAS, author of "Vital Questions." London: Jackson, Walford, and Hodder.

"WEDNESDAY night and Thursday, January 10th and 11th, 1866, will be memorable in the history of Torbay. I walked along the coast on Friday," says Mr. Thomas, "from Paignton to Brixham. How terrible the story told by those miles of wreck-strewn rocks and beaches! I conversed with old inhabitants of Brixham, who were out during the whole of Wednesday night, rendering help to shipwrecked and perishing crews, and who told me that never had they witnessed such a storm; and so said the sailors, some of whom were saved by ropes flung to them from the pier, and from high precipitous rocks, overhanging the waves, and who have navigated many seas and breasted fearful tempests." Mr. Thomas has done well in not only preaching but publishing this "Lecture," which is full of striking points and faithful appeals.

CONGREGATIONAL REGISTER.

January—February.

ASSOCIATION MEETING.

18. — Congregational Union of ınd, at Brisbane. President, Rev. t.

CHAPELS OPENED.

Jan. 16.—Feltham, Middlesex. Preachers, Revs. S. Martin and Dr. Halley.

Jan. 14, 15, and 16.—Carmel Chapel,

Beaufort, Monmouthshire, by Revs. Dr. Rees, J. Davies, and other ministers.

CHAPELS RE-OPENED.

Jan. 28.—Oulton, by Rev. R. Key.

SCHOOL AND MISSION ROOMS OPENED.

Jan. 28.—School Chapel at Broadheath, near Bowdon. Sermons by the evangelist, Mr. Taylor, and the Rev. H. Griffith.

Jan. 29.—The Old Surrey Tabernacle, opened as the Southwark Mission Hall, by the Rev. Newman Hall, LL.B., and Mr. G. M. Murphy.

Jan. 31.—Belvoir Street School-room, Leicester.

CHAPEL DEBTS CLEARED.

Jan. 30. — Saxmundham, Rev. G. Firth.

Feb. 8.—Chesterfield, Rev. R. W. Selbie, B.A.

NEW CHURCHES FORMED.

Jan. 23.—Dudley. The Revs. C. Beadle, T. G. Horton, J. G. Jukes, J. Marsden, B.A.; J. Ross, &c., were present at its formation. The new Church elected the Rev. T. W. Tozer as its pastor.

Feb. 4.—The Churches meeting in Well Street and Wardour Chapels have united at the latter place, under the pastorate of the Rev. H. B. Ingram.

CALLS ACCEPTED.

J. Stevenson, of Carmarthen College, to Tetsworth.

J. Wood, of King's College, to King's Lynn.

W. Booth, of Lancashire College, to Longridge.

P. Gammon, LL.B., of New College, to Hanover Chapel, Glasgow.

W. Cotton, to Corsham, Wilts.

O. Copeland, of Cheshunt College, to Besses o' the Barn, Manchester.

RECOGNITIONS.

Jan. 14.—J. T. Gray, Olney. Sermons by the Rev. E. Price.

Jan. 29.—R. Tuck, B.A., Lister Hills, Bradford. Introductory discourse by Rev. J. R. Campbell, D.D. Prayer by Rev. J. G. Miall. Charge by Rev. W. Kingsland. Sermon by Rev. H. Simon.

Jan. 30.—T. E. Sweeting, Ilminster. Revs. W. Densham, F. J. Perry, W. Lang, G. Taylor, and W. Cooper took parts in the services.

Jan. 31.—H. Lee, at Beulah Road, Thornton Heath, Croydon. Revs. J. Pillans, A. Mackennal, B.A., H. Smith, F. Stephens, and S. Parkinson, took part in the service.

Jan. 31—F. Barnes, B.A., Oxto Birkenhead. Rev. J. Shillito Barker, LL.B., J. H. Morgan, an took part in the service.

Feb. 12.—E. T. Bromfield, S ters Road, Hornsey. Revs. J. R. Ashton, Dr. Raleigh, H. All Wilson, and J. M. Wilks officiate occasion.

REMOVALS.

J. McAuslane, Cumnock, Ay Stretford.

R. W. McAll, Leicester to G Street, Manchester.

R. Hall, Cockermouth to Small

J. Hiles Hitchens, Peckham Luton.

G. White, Horton to Burwell.

H. B. Ingram, Well Street to Chapel, Soho.

RESIGNATIONS.

C. E. G. Smith, Easingwold.

S. Coombs, Gornal.

J. Perkins, Duxford, on Baptist.

J. Mountford, Wardour Chape

T. Vine, Poleworth.

W. Roberts, Halifax.

DEATHS OF MINISTERS.

Jan. 18.—Rev. W. Swan, E aged 75. Ministry, 48 years.

Jan. 19.—Rev. C. Hickman, aged 66. Ministry, 38 years.

Feb. 4.—W. Smithurst, studen Hill College.

DEATHS OF MINISTERS' WIV WIDOWS.

Aug. 28, 1865.—Mrs. Scott, Rev. G. F. Scott, B.A., at Tutu Seas.

Feb. 8, 1866.—Mrs. Bakewe of the late Rev. John Bakewel ting Hill, aged 67.

TESTIMONIALS.

To Rev. S. Fisher, Boxfor Church. Books.

To Rev. W. Colville, on lea wick. A Purse.

To Rev. J. Fletcher, Christc attaining his 50th year. Tea Service.

To Rev. R. W. McAll, o Leicester. Davenport and Pur

To Rev. S. Coombs, Gorn piece and Desk.

THE MERCHANTS' LECTU will be delivered (D.V.), on Tu 6th of March, at the Poultr by the Rev. James Spence, D.D precisely.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

APRIL, 1866.

EASTER ESSAYS.

I. How many Persons saw the Risen Christ?

A few years since I took my seat in a railway-carriage on the North-Western line to proceed towards Liverpool. I soon discovered that a very animated discussion was going on between two gentlemen, on the truth of the Bible. One was about sixty-five years of age, with a fine, noble, and benevolent countenance, who seemed "set for the defence of the Gospel." He was not very fluent, however, in his speech. He seemed to *feel* far more than he could express. His opponent was a sceptic, of about thirty years of age, polite in manners, intelligent, and very loquacious. I ventured a remark. This led the Christian Father to enquire, "Are you a believer?" I replied that I was. "Pray will you take my place, then, for this gentleman is too much for me." I agreed; and turning to the sceptic, I said, "If you are sincere in your rejection of the Bible I shall be most happy to talk with you." "I am sincere, Sir." "And have you read the Scriptures with all that attention and reverence which the importance of the subject demands, before you have cast them aside as a 'cunningly devised fable?'" "I think I have." "Then you are the *first* infidel I have ever met with who has ever done so. I have great experience among them, and yet I can honestly say (and have often said), that I have yet to meet the rejecter of the Word of God, who has thoroughly 'searched the Scriptures.'" "Then you have met with one now." "I trust I have, but without giving you offence, I must say, that I should like first of all to have some proof of it. You have said that the Bible is nothing better than a tissue of falsehoods?" "Yes, and I

believe what I say." "Well now, as a test of your competency to make such a daring assertion, allow me to examine you on the point of your acquaintance with that Book, which I believe to be the Word of the Living God." "Certainly you may." "What subject then will you assail—either History, Doctrine, or Fact, by which I may test your scriptural knowledge?" "I'll take the Resurrection of Christ, and I say most candidly that I do not believe in it." "Very well. You have selected a fine subject, *for* Christianity stands or falls on the fact of the Resurrection. 'If Christ be not raised, your faith is vain, ye are yet in your sins.' Why do you *not* believe in the Resurrection of Christ?" "Because there are so few witnesses, and they are interested parties."

"Now," said I, "you remember we are testing whether you have really examined the Book you so strongly condemn. How many witnesses were there?" "Twelve." "Who were they?" "The twelve apostles." "But Judas was dead." "Ah, well then, *eleven*—but as they were called 'the twelve,' you will let that pass." "Just so; but are there no other witnesses of the resurrection mentioned?" "No, not one." "Are you sure?" "Yes; and I defy you to find another *real* witness mentioned in the Testament." I took my Bible, and turning to 1 Cor. xv. I read, "After that he was seen of above five hundred brethren at once." He looked a little confused. I said, "Now, can you have dealt honestly with your Bible?" "Oh, go on." I read again, "After that he was seen of above five hundred brethren at once,"—"Of whom the greater part are *dead*," I said, and paused. He burst into a derisive laughter, and, appealing to a gentleman who sat near him, said, "Pretty witnesses they would be, indeed." "Why, if I were to tell you that I once leaped over St. Paul's, and appealed to five hundred witnesses who were dead, would you believe me?" "No, indeed I would not." "And yet you expect me to believe the Resurrection of Christ on the authority of five hundred dead witnesses?" "No, I expect you to believe that which has the best of evidence, and 'infallible proof,' and I expect, and have a right to expect, of every man who assails the truth of Christianity that he should have read the Scriptures, and read them attentively and well. The passage is, 'He was seen of above five hundred brethren at once; of whom *the greater part remain to this present*, but some are fallen asleep.' And this was nearly five and twenty years after Christ rose. My point is gained. You are an infidel through ignorance. Your opinions are not formed from investigation of the Bible, but adopted from others. Until you have read the Bible, discussion is useless. You cannot really be in earnest." He admitted that he was fully convicted, and wondered how the quoted passage could have escaped his notice, &c. I then spoke to him about the fact of the resurrection being received, held, and preached, by men who were subjected to every penalty and privation on account of their faith—how they went to prison and to the stake firmly, holding to the precious doctrines of "Jesus and the Resurrection." He listened to me with marked attention. I was drawing near to my destination, but before we stopped at S—— Station I said to him, "Will you try to solve these lines of Dryden,—

"'Whence but from Heaven could men unskilled in arts,
In different nations born, in different parts,
Weave such agreeing truths, or how? or why?
Should all conspire to cheat us with a lie?
Unasked their pains—unaided their advice—
Starving their gains, and martyrdom their prize?'"

I shook hands with him, and said, "We may never meet again, but remember my words, and examine them by that Book of books which you have been led by Satan to cast from you. May the Lord give you light to see light and to find the 'Life and Immortality' of the Gospel." He thanked me, and remarked, "If you had been going all the way to Liverpool I think I should have ended my day's journey a thorough Christian." Thus closed my adventure in a railway-carriage. If the gentleman should see this, I am sure (as no names are given) he will pardon me, and, I trust, be able to rejoice my heart, by informing me of the fact, that since our meeting he has learned that the words of that blessed Book are words of truth and of life.

Puckeridge, Herts. W. M.

II. Westcott on the Direct Evidence for the Resurrection.

'If we consider the direct evidence for the Resurrection, we shall find in it several elements of singular force. These are the more deserving of attention, because the narrative of the event itself in the Gospels, is in no wise distinguished from the narrative of any other ordinary fact which they record. The Evangelists treat the Resurrection as simply, unaffectedly, inartificially, as everything else which they touch. The miracle to them seems to form a natural part of the Lord's history. They show no consciousness that it needs greater or fuller authentication than the other events of His life. Their position and office indeed excluded such a thought. They wrote not to create belief but to inform those already believing. A knowledge of the chief events in the Lord's ministry, including the Resurrection, and a general conviction of their reality and significance, is everywhere assumed in the apostolic writings. The existence of a Christian society is the first and (if rightly viewed) the final proof of the historic truth of the miracle on which it was founded. It may indeed be said that the Church was founded upon the belief in the Resurrection, and not upon the Resurrection itself: and that the testimony must therefore be limited to the attestation of the belief, and cannot reach to the attestation of the fact. But belief expressed in action is for the most part the strongest evidence which we can have of any historic event. Unless therefore it can be shown that the origin of the Apostolic belief in the Resurrection, with due regard to the fulness of its characteristic form, and the breadth and rapidity of its propagation, can be satisfactorily explained on other grounds, the belief itself is a sufficient proof of the fact. We shall be in a position to consider whether such an explanation is possible when we have examined the form in which the outward record of the belief has come down to us.

The letters of St. Paul are amongst the earliest, if not actually the

earliest writings in the New Testament. Of these one important group has been recognized as certainly genuine even by the most sceptical critics. No one doubts that the Epistles to the Corinthians, Galatians, and Romans were composed by St. Paul, and addressed to the Churches whose name they bear. Nor is there much uncertainty as to the date at which they were written. The most extreme opinions fix them between A.D. 52—59, that is under no circumstances more than thirty years after the Lord's death (A.D. 30—33.) There can then be no doubt as to the authority of their evidence as expressing the received opinion of Christians at this date, and there can be no doubt as to the opinion itself. In each of the Epistles the literal fact of the Resurrection is the implied or acknowledged groundwork of the Apostle's teaching. The very designation of God is "He who raised up the Lord from the dead." In this miracle lay the sum of the new revelation, the sign of Christ's Sonship. To believe this fact and confess it was the pledge of salvation. On many points there was a diversity of judgment among the Apostles, and a wider discrepancy of belief among their professed followers, but on this there is no trace of disagreement. Some, indeed, questioned the reality of our own resurrection, but they were met by arguments based on the Resurrection of Christ which they acknowledged. Whatever else was doubted this one event was beyond dispute.

Moreover, the fact itself was treated historically and not ideally. It was not regarded as the embodiment of a great hope, or as a consequence of some pre-conceived notion of the Person of Christ. On the contrary, the hope was expressly rested on the fact; and the apostolic view of the nature of Christ is deduced from His rising again. In one place St. Paul has given an outline of "the Gospel" by which men "were saved" (1 Cor. xv.), "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures: and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the Apostles. And last of all he was seen of me also, as of one born out of due time. . . . Therefore whether I or they, so we preach, and so ye believed." Nothing can be more simply historic. What we call the miraculous facts are placed beside the others without any difference. The Resurrection of the Lord, and His appearances after the Resurrection, are taught as events of the same kind essentially, and to be received in the same way as His death and burial. Together they formed "the Gospel;" and in this respect, whether it was "the Three," or St. Paul who preached, the substance of their preaching was the same.

Of "the five hundred" to whom Christ appeared many were still alive when St. Paul wrote. So too were most of the Apostles, who were their fellow-witnesses, as well as St. Paul himself. Thus we stand, as it were, in the direct presence of the immediate witnesses of the fact. But it has been said that the very circumstance that St. Paul reckons the appearance revealed

to himself in the same list with the other appearances, shows that he did not insist on their objective reality: they may have been merely subjective visions, as this is assumed to be. The exact converse is, however, the true explanation of the fact. St. Paul believed, and always acted as if he believed, that the Lord did appear in His human nature as really to him as to the other witnesses of the Resurrection. He asserts that all the appearances were equally actual, that is, external manifestations of the Lord, but not that they were all like in circumstances. There was an objective reality in the revelation of Christ made to him no less than in the revelations to others; but this objective reality was not limited to one outward shape. It was apprehended (as it appears) variously by various minds. Thus we find that the forms of the Lord's manifestation were, according to the Evangelists, most varied. A marvellous change had passed over Him. He was the same and yet different. He was known only when He revealed Himself. He conformed to the laws of our present life, and yet He was not subject to them. These seeming contradictions were necessarily involved in the moral scope of the Resurrection. Christ sought (if we may so speak) to impress on His disciples two great lessons, that He had raised man's body from the grave, and that He had glorified it. Nor can we conceive any way in which these truths could have been conveyed but by appearances at one time predominantly spiritual, at another predominantly material, though both were alike real. For the same reason we may suppose that the Lord took up into His glorified Body the material elements of that human body which was laid in the grave, though, as we shall see, true personality lies in the individual law which rules the organization in each case, and not in the actual but ever changing organization, which may exist at any moment. The resumption of the Crucified Body conveyed to ordinary minds a conception which could not otherwise easily be gained, while at the same time it brought the fact of the Resurrection within the reach (as far as could be) of continuous observation. For us the appearance to St. Paul would certainly in itself fail to satisfy in some respects the conditions of historic reality—it might have been an internal revelation—but for him it was essentially objective and outward; and when taken in connexion with his life and the other appearances which he records, it lays open something more of the Divine fulness of the exalted Manhood of the risen Saviour.

It is unnecessary to dwell longer on St. Paul's direct testimony to the Resurrection, which is thus carried up to the time of his conversion, that is to a date not more, at most, than ten years after the Lord's death. No one probably will deny that the Resurrection was announced as a fact immediately after the Passion. Nothing else will explain the origin of the Christian Church. We may go even further, and take for granted that the apostles who announced it, believed in its reality. The life of St. Paul may be considered conclusive on this point; and even if his life were explicable on any other theory than that of a faith which he claimed to share with the other apostles, it is long since a critic has been found to maintain that the miraculous narrative was an intentional fiction of those by whom it was pro-

mulgated. It remains then, if the Resurrection be unhistoric, that they were deceived, and if so, that they were predisposed to a credulous and ill-grounded belief, either by their own character, or by the popular expectations of the time.

Before examining whether this was so we may observe how incredible it is from the nature of the testimony alleged that the Apostles could have been deceived. The sepulchre in which the Lord had been laid was found empty. This fact seems to be beyond all doubt, and is one where misconception was impossible. On the other hand, the manifestations of the Risen Saviour were widely extended both as to persons and to time. St. Paul, and in this his record is in exact accordance with that of the Evangelists, mentions His appearances not only to single witnesses, but to many together, to "the twelve" and to "five hundred brethren at once." One person might be so led away by enthusiasm as to give an imaginary shape to his hopes, but it is impossible to understand how a number of men could be simultaneously affected in the same manner. The difficulty of course is further increased if we take account of the variety as well as of the number of the persons who were appealed to as witnesses of the fact during their lifetime; and of the length of time during which the appearances of the Lord were continued. It is stated in the Acts that the necessary qualification of an Apostle was that he should be a personal witness of the Resurrection; and St. Paul admits the qualification, and shows that it was fulfilled in his case. Every avenue of delusion seems to be closed up. For forty days Christ was with the disciples talking with them of the things pertaining to the kingdom of God. If we cannot believe that the Apostles deceived others, it seems (if possible) still more unlikely that they were the victims of deception.

For there was no popular belief at the time which could have inspired them with a faith in an imaginary Resurrection. There was, it is true, a popular belief that Elijah, or some other of the old prophets, should be sent from heaven, whither they had been specially withdrawn; but this belief had no real connexion either in its ground or in its scope with the Resurrection of Christ, as preached by the Apostles. It centred in a direct mission from God and not in a rising from the grave to a new life: it culminates in the accomplishment of a work among men, and not in the elevation of humanity to heaven. After the death of John the Baptist, again, some said "that he was risen from the dead" when they heard of the works of Christ, but this was simply the interpretation of a report in connexion with the opinion that John was indeed Elias. Nothing was based upon the conjecture. Others, again, in the course of the Lord's ministry were, according to the Evangelists, restored to life, but this restoration was to a mortal and not to an immortal life. Such a resurrection, so far from being a parallel to the Resurrection of Christ, is the very opposite to it. The belief in the resuscitation of the dead to the vicissitudes of ordinary life would indispose for the belief in a rising to a life wholly new in kind and issue. And such is the life of the Risen Lord which is portrayed in the Gospels. Thus while we admit all the records of resuscitation contained

the Scriptures, there is absolutely not the slightest anticipation in all ulier history of such a Resurrection as that of Christ. The conception as pressed by the Evangelists and Apostles has itself the characteristics of a levelation.*

III. Saurin on the Strength of the Evidence.

The Apostles sealed the truth of their testimony to the Resurrection of Christ with miracles. Imagine these venerable men addressing their adversaries on the day of the Christian Pentecost in this language,—"You refuse to believe us on our deposition; five hundred of us you think are enthusiasts —all infected with the same malady, who have carried our absurdity so far as to imagine that we have seen a man whom we have not seen,—eaten with a man with whom we have not eaten,—conversed with a man with whom we have not conversed; or perhaps you think us impostors, or take us for madmen, who intend to suffer ourselves to be imprisoned, and tortured, and crucified, for the sake of enjoying the pleasure of deceiving mankind by prevailing upon them to believe a fanciful Resurrection. You think we are so stupid as to act a part so extravagant. But bring out your sick, present your demoniacs, fetch hither your dead, confront us with Medes, Parthians, and Elamites; let Cappadocia, Pontus, Asia, Egypt, Phrygia, Pamphylia,—let all nations and people send us some of their inhabitants. We will restore hearing to the deaf, and sight to the blind. We will make the lame walk; we will cast out devils and raise the dead. We,—we publicans,—we illiterate men,—we tent-makers,—we fishermen; we will discourse with all the people of the world in their own languages. We will explain prophecy; elucidate the most obscure predictions; develop the most sublime mysteries; teach you notions of God, precepts for the conduct of life, plans of morality and religion, more extensive, more sublime, and more advantageous, than those of your priests and philosophers,—yea, than those of Moses himself. We will do more still. We will communicate these gifts to you."

All these things the Apostles professed. All these proofs they gave of the Resurrection of Jesus Christ. "This Jesus hath God raised up, and He hath shed forth this, which ye now see and hear." This consideration furnishes us with an answer to the greatest objection that was ever made to the Resurrection of Jesus Christ, and in general to His whole economy. "How is it," say unbelievers sometimes, "that your Jesus exposed all the circumstances of his abasement to the public eye, and concealed those of His elevation? If He was transfigured on the Mount, it was only before Peter, James, and John. If He ascended to heaven, none but His disciples saw His ascent. If He rose again from the dead, and appeared, He appeared only to those who were interested in His fame. Why did He not show Himself to the synagogue? Why did He not appear to Pilate? Why did He not show Himself alive in the streets and public assemblies of Jerusalem? Had He done so, infidelity would have been eradicated, and every one would

* From "The Gospel of the Resurrection," by B. F. Westcott, B.D.

have believed his own eyes. But the secrecy of all these events exposes them to very just suspicion, and gives plausible pretexts to errors, if errors they be." We omit many solid answers to this objection, and content ourselves with observing that the Apostles who attested the Resurrection of Jesus Christ, wrought miracles in the presence of all those before whom you say Jesus ought to have produced Himself after His Resurrection. The Apostles wrought miracles;—behold Jesus! see His Spirit! behold His Resurrection! "God hath raised up Jesus Christ, and He hath shed forth what ye now see and hear." This way of proving the Resurrection of Christ was as convincing as the showing of Himself to each of His enemies would have been,—as the exposure of His wounds before them, or the permitting of them to thrust their hands into His side, would have been. Yea, this was a more convincing way than that would have been for which you plead. Had Jesus shown Himself, they might have thought Him a phantom, or counterfeit. They might have supposed that a resemblance of features had occasioned an illusion. But what could an unbeliever oppose against the healing of the sick, the raising of the dead, the expulsion of devils, the alteration and subversion of all nature!

It may be said, perhaps, all these proofs, if indeed they ever existed, were conclusive to them who it is pretended saw the miracles of the Apostles; but they can have no weight with us. We reply, the miracles of the Apostles cannot be doubted, without giving in to a universal scepticism; without establishing this unwarrantable principle, that we ought to believe nothing but what we see; and without taxing with extravagance the operators of these miracles, the enemies of Christianity, and the whole multitude of Christians who embraced the Gospel.

[On the evidence for the Resurrection of Christ, Dr. Arnold said, in one of his Sermons to the Rugby School:—"The evidence of our Lord's life and death and resurrection may be, and often has been, shown to be satisfactory; it is good according to the common rules for distinguishing good evidence from bad. Thousands and tens of thousands of persons have gone through it piece by piece as carefully as ever judge summed up on a most important cause. I have myself done it many times over, not to persuade others, but to satisfy myself. I have been used for many years to study the history of other times, and to examine and weigh the evidence of those who have written about them, and *I know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort, to the understanding of a fair inquirer, than the great sign which God hath given us that Christ died and rose again from the dead.*"]

Ten thousand harps attune the mystic song,
Ten thousand thousand saints the strain prolong;
"Worthy the Lamb, omnipotent to save,
Who died, who lives, triumphant o'er the grave!"

HEBER.

GELLERT, LYTE, AND ROBINSON—HYMNISTS.

By the Rev. Josiah Miller, M.A., Long Sutton.

IRISTIAN FÜRCHTEGOTT GEL- 1715—1769. Kübler, in his ical Notes to the Lyra Ger- ' says that Gellert "may be he head of a new school of hymn-writers, during the nd latter half of the last cen- whose hymns the didactic prevails, since they mostly en- sons of Christian duty and in- eligious doctrines."

t was born at Haynichen, in- where his father was minister years. To his pious mother very much. He valued her more than the praise of pos- nd congratulated himself on eceived his life from her. His as a poet, and young Gellert owed his poetical tastes by a poem on his father's birth- His first studies were pursued sen, but in 1734 he entered iversity of Leipsic, where he philosophy and theology. He s powers by sometimes speak- a his father's pulpit, but his e modesty and timidity pre- him from undertaking the work acher.

four years at Leipsic, the ex- of the university proved too r his father's narrow means, lert was recalled to his home. me he occupied himself advan- y in that which was to form rtant part of his life-work,— ing others. But in 1741 he ent to Leipsic, taking with him hew. This second period of as turned to good account by irement of French and Eng- lish, by an extended study of the classics, and by the formation of a style of writing. His verses and pieces, contributed to periodicals, soon attracted attention by their simplicity and beauty; and he formed the acquaintance of J. E. Schlegel and other men of genius, by associating with whom his aspiring genius was encouraged and helped.

But his aim was not merely literary. For a long time his piety had been of a high order. He wished to live to some good purpose, and longed to occupy some position of public usefulness. With a view to this he took degree in the faculty of belles lettres, sustained theses according to custom, and acquired the right of giving public lessons in the year 1745-6. His lectures on poetry and eloquence were very popular with the students, and Goethe was at one time among his pupils. He also lectured on philosophy, of which he became Professor at Leipsic.

As an author he published his "Tales and Fables," which were very popular in Germany, and were translated into French. He also composed comedies, "The Devotee," and "The Lottery Ticket." And having suffered much from melancholy and from a bad state of health, he wrote a book entitled "Consolations for Valetudinarians." This was published in 1747, and met with success. He subsequently wrote more "Fables;" published his "Moral Poems," and his "Letters," which were literary productions for which he chose an epistolary form. And in 1754 he

sent forth his "didactic poems." Year by year he continued writing, teaching, and lecturing, with only such intermission as his attacks of melancholy rendered necessary.

In the year 1757 the calamities of war led him to wish to leave Leipsic, and he retired for a time to Bonan and afterwards to Eisenberg. At length his services were publicly recognized by the bestowment on him of a pension, which served to recruit his resources so often reduced by his benefactions. In the year of his death, 1769, he occupied himself with revising his moral lessons, which are entitled "Thoughts on Religion," but it was left to others to publish them. After much affliction he at length died in prayer, an appropriate ending of his holy life. His biographer says, "Perhaps no grave has ever been watered with so many and such sincere tears."

His "Sacred Odes and Hymns" bear date 1757. Of these his biographer says, "These sacred songs bear the faithful impression of Gellert's character: they shew how deeply his mind was penetrated with the precepts of religion, how readily he acquiesced in its mysteries, how much he desired to be as good as this heavenly guide invites us to become; they shew his unfeigned humility, the moderation of his wishes, his love for his fellow-creatures, his efforts to promote their happiness, and to subdue them to the benevolent empire of virtue and true piety. He frequently uses the language of Scripture. He prefers to metaphorical expressions, those which address themselves directly to the heart. The same choice appears in his hymns, which contain more reasoning than warmth, and are more intended to instruct, than to display sentiment."

Gellert's hymns were not literary performances. He pr their composition by prayer and heart-preparation. And, if he fe his heart was not in tune, he ref from composition. He says o occasion, "I will for a time lay this work, perhaps God of His will inspire my mind with new and improve my present disposit Gellert lived near to God. He great Bible-reader, and a firm b in Providence. In a pamphle titled "The Adventures of a H published in London, 1862, the graphic description of the way in Providence put it into the he those already favourably dispos wards Gellert, to assist him in hi of need, and how faith justified u itself in new songs. The hyn Gellert do not equal in grande simple strength those of earlier w such as Luther, Ringwaldt, and hard. Gellert felt this and sai he would give up all his own l for one of theirs. But Gellert's l are heart utterances and reac heart. With the simplicity o author they convey the strength convictions, and the clear teachi the truths he firmly believed. sole contribution to the New Co gational Hymn Book (388) illus this view:—

"Jesus lives, no longer now."
"Jesus lebt, mit Ihm auch ich."

II. Henry Francis Lyte, 1793—1847. This hymn-writ our own time was born at Kelso, the 1st, 1793. After receiving schooling at Protoro, he en Trinity College, Dublin, in 1 There he was successful on thr casions in competing for the E

m; and as his means were
ıe found the money thus ob-
seful in assisting him to
is studies.

l at first intended to follow
cal profession, but altering
ose, he entered the Church.
piscopally ordained in 1815,
red upon a curacy in the
hood of Wexford. In 1817
ed to Marazion. Although
ın minister, Lyte was up to
worldly in his manner of life,
nger to vital religion. But in
1818 he was sent for by a
ring clergyman, who felt that
ring, and who felt also, to his
ress, that he was unpardoned
pared. Together they pored
Scriptures, and especially the
of Paul, and together they
the knowledge of Christian
and to the possession of
peace. "He died," says
ıappy under the belief, that
e had deeply erred, there
whose death and sufferings
ne for his delinquencies, and
ed for all that he had in-
And he adds, "I was greatly
by the whole matter, and
o look at life and its issue
erent eye than before; and I
study my Bible, and preach
r manner than I had pre-
ne." Having taken charge
ily of his departed friend,
ased anxieties proved too
his feeble constitution, and
it necessary to commence
els, in search of health, which
ards often to be repeated.

) he removed to Lymington,
During his stay there he
many "Tales on the Lord's
ut these were not published
till the year 1826. In the year 1823 he entered upon the perpetual curacy of Lower Brixham, Devon, which he held till his death, labouring faithfully for nearly a quarter of a century, amongst its rough seafaring population. He was zealous in his parochial duties, and took special pains to train a band of seventy or eighty voluntary teachers, who taught several hundred children in the Sunday-school. Nor were his labours in vain, the rough material was wrought upon, and many of the hardy children of the deep became his sons in the faith.

In 1833 he published his "Poems chiefly religious," and in 1834 a metrical version of the Psalms, entitled "The Spirit of the Psalms." And in 1846 he published the "Poems of Henry Vaughan: with a Memoir." Increasing weakness of constitution having rendered rest and change necessary, he travelled for some time on the Continent; recreating himself by the production of some poems on his way. It was while thus travelling that he was overtaken by death, at Nice, in 1847. He is buried in the English cemetery there. His end was that of the happy Christian poet,—singing while strength lasted, and then waiting quiescently till, rising from the sleep of death, he should with renewed energies join in the hallelujahs of heaven.

His sole cause of regret was, that weakness and early death prevented him from accomplishing more for Christ. To this he thus pensively refers, in a piece entitled "Declining Days:—"

"Might verse of mine inspire
One virtuous aim, one high resolve impart;
Light in one drooping soul a hallowed fire,
Or bind one broken heart,

"Death would be sweeter then,
More calm my slumber 'neath the silent sod;
Might I thus live to bless my fellow-men,
Or glorify my God.
* * * * * *
"O Thou! whose touch can lend
Life to the dead, Thy quickening grace supply;
And grant me, swanlike, my last breath to spend
In song that may not die!"*

In his "Spirit of the Psalms," 1834, he says "he endeavoured to give the *spirit* of each psalm in such a compass as the public taste would tolerate, and to furnish sometimes, when the length of the original would admit of it, an almost literal translation, sometimes a kind of spiritual paraphrase, at others even a brief commentary on the whole psalm."

In illustration of this we may point to "My trust is in the Lord" (No. 10, "New Congregational Hymn Book,"), his version of Psalm 11. In it he keeps close to the original, and at the same time gives its spirit.

"Whom should we love like Thee" (No. 15), his version of the long 18th Psalm, gives effectively in the compass of a few verses the spirit of that Psalm. And "Praise, Lord, for Thee in Zion waits" (No. 89) is a "spiritual paraphrase" of Psalm 65, and a song of praise very suitable for public worship.

Lyte's Hymns are free from harshness, correct in their versification, and always full of scriptural thought and spiritual meaning. Some of them are of a high order. There were eleven of his hymns in the old "Congregational Hymn B there are twenty in the new. "ye saints, awake!" (No. 75 serves notice as very good. "blest the congregation!" (No. 7 a general favourite; and " with me, fast falls the eventide" 944) has at once taken its plac universal favourite. We find an impassioned earnestness, familiarity with the Master, yet free from presumption, remind us of the best productic St. Bernard and Gerhard. I written when the author was app ing his end. It is the true utt of a heart deeply feeling the n Christ's presence, and strong confidence that it will not be de

III. Robert Robinson, 1 1790. It may excite surprise the eccentric and talented Rol of Cambridge among the writers, because he is so little as a poet, but it will be found t wrote at least two hymns that marks of his genius and powe that have become favourites.

He was born at Swaffham, i folk, but in his eighth yea parents removed to Scarning, same county. A few years Robinson's mother was left a to struggle with poverty. Robinson was very promising boy, and there was an intent training him for the Estab Church, but the requisite could not be obtained. At the fourteen, he was apprenticed hair-dresser in London, who oft to find fault with him for giving attention to books than to his ness.

At the age of seventeen he

* For several of the above particulars we are indebted to an interesting narrative by A. M. M. H., published in 1850, whence we also learn that the poet was united to Anne, only daughter of Rev. W. Maxwell, D.D., of Bath.

occasion on Sunday with some
ions to spend the day as a
. Their first sport was to
a fortune-telling old woman
ited, that they might amuse
ives with her predictions.
n this state she predicted that
m would see his children and
ildren. This prospect struck
ve mind, and he determined to
is memory with what might
; his family in future years.
te a beginning he determined
the celebrated George Whit-
at night. In a letter written
tfield six years after he says,
fess, it was to spy the *naked*-
the land I came—to pity the
the preacher, the infatuation
hearers, and to abhor the doc-
He adds, "I went pitying
or deluded Methodists, but
way envying their happiness."
ld was preaching on Matt. iii.
. his solemn words on "the
o come," produced a profound
ting impression on the mind of
Robinson. For two years and
months he remained in a state
lexity and fear, but at length in
e found, he believed, "full and
giveness through the precious
f Jesus Christ." His own ac-
f this momentous change in his
interesting. It is as follows,
s written on a blank leaf of one
books:—"Robertus, Michælis
ue Robinson Filius. Natus
mi, comitatu Norfolciæ,
i die Sep. 27, 1735. Renatus
i die Maii 24, 1752, per predi-
m potentem Georgii Whitfield.
statis doloribus Renovationis
mos mensesque septem, abso-
n plenam gratuitamque, per
iem pretiosum Jesu Christi,
inveni (Tuesday, Dec. 10, 1755), cui
sit honor et gloria in secula seculorum.
Amen." He remained in London a
few years longer, often hearing Wesley,
Whitfield, and others, associating
with Christian men and gaining religious
experience.

His Christian friends in London
soon perceived in him the qualifications
for a preacher, and urged him
to develop and exercise his gifts. At
length, in the beginning of 1758, he
removed to Mildenhall, where he occasionally
preached, and thence to Norwich
to be a pastor there. But owing
to his dissatisfaction with the character
of some of the members of this
church, he seceded with others to
found another Christian church. In
the following year he married, and
began supplying a church at Cambridge,
the scene of his future labours.
This was a Baptist church, Robinson
having then recently joined that
denomination. The church there
urged him, again and again, to
the acceptance of the full pastoral
office, but it was not till the year
1761, and when they had conceded
the point of open communion, upon
which he insisted, that he consented.
At first his means were very small,
and his church and congregation were
few in number. But at the end of
three years a good chapel was erected,
and the congregation increased, often
including in its number members of
the university, some of whom, however,
came to find sport and give
annoyance.

It was while at Cambridge that
Robinson added to his other pursuits
that of farmer. From 1782 to 1785
he was in possession of a considerable
extent of land, which he had under
his own care, and he had previously

farmed a little, his object being probably to supplement his means in order to supply the wants of his numerous children. It was there too that he wrote his able works. In 1770 he commenced as an author by publishing a translation of one of Saurin's sermons. He afterwards published others of Saurin's sermons, and in 1778-79, "Claude's Essay on the Composition of a Sermon," in two vols. This was a translation with many notes, full of lively anecdotes and valuable suggestions, added by the translator. In 1774 Mr. Robinson took his place as a powerful writer by writing a masterly work, entitled "Arcana; or, the Principles of the late Petitioners to Parliament for Relief in the Matter of Subscription." The work was written when there was great excitement on the subject, and both Churchmen and Nonconformists were petitioning.

In 1781 he was invited by the Baptists of London to undertake to write a new "History of the Baptists." For this purpose he was to visit London, and preach in some of the principal chapels, while detained in London to pursue his historical researches. This plan proved too laborious, and he had to continue his researches at home, availing himself of the rich treasures of the University library. He spared no pains to master the different languages, in which various works on the subject were written, and with ceaseless industry traversed the whole of the wide field. But the toil was too severe, and the writer did not live to complete all that he had purposed. The result appeared in "The History of Baptism," quarto, published in 1790, and followed by another work—"Ecclesiastic searches" in 1792, published a death.

Robinson was also the aut "A Plea for the Divinity of ou Jesus Christ," of which sever tions were published; and of History and the Mystery of Friday," 1777; and of a "P Lectures on the Principles of N formity," of which also severa tions were sold; and of seven mons and pamphlets.

During his life Robinso passed through many changes gious association. At first h under parents without piety, w signed him for the Church; afte he was connected in turn, it lieved, with the Wesleyans, In dents, and Baptists. And times he was a man of great mence of character, and of an in almost morbid, love of liberty. considerations may perhaps ac in some degree, for the sad ch of doctrine that marked his later About the year 1780 he beg separate from his former rel associates, and to take pleas the society of such men as I and Dr. Priestley. His biogr the Rev. William Robinson, review of the evidence, conclud "he was one of the most d Unitarians of the age, but n mere humanitarian." It was visit to Dr. Priestley at Birmin to preach for him, in 1790, Robinson was found dead in hi He had continued to preside ov church at Cambridge till the ti his death, but not without dissa tion, on the part of some, on ac of his change of doctrine.

In a catalogue of his works

Robinson thus describes his ntributions to Christian verse. le R. was among the Metho- the Rev. George Whitfield ıed eleven hymns composed by a fast day (1757)." In an adver- nt on the title-page of the work d to, Mr. Whitfield speaks of ıymns as from "an unknown and says that he prints them he use of the Tabernacle con- ion, as they breathe a spirit of n and loyalty." These hymns ot marked by the excellencies ıaracterize the author's latest tions. His own next note r. Wheatley, of Norwich, pub- a hymn, beginning, 'Come, ant of ev'ry blessing!' since ed in the hymn-books of . Madan, Wesley, Gifford, &c.,

This is the well-known No. 666) in the New Congre- l Hymn Book. He also men- hat he "reprinted Barton's , and wrote part of the pre- 1768." He thus refers to her celebrated hymn, "A ıas Hymn, set to music by ndall, and, with the notes, en- on a copper-plate half-sheet. ns, 'Mighty God, while angels hee,' &c. 1774." This is the hymn in the New Congrega- Hymn Book.

his well-known hymns express ration of Christ, as he felt it his doctrinal difficulties had ed the brightness of his view. ere is "a very current tradition, ı one occasion when he was ng from home, his two well- hymns were sung, and that he rds expressed very strongly h that he could feel as he did e wrote them."

A long controversy has recently been carried on with respect to the first-mentioned hymn, "Come, thou fount of every blessing." Mr. Daniel Sedgwick, the well-known hymn-book collector, claims it for the Countess of Huntingdon, because of the evidence afforded by a manuscript in his possession—which the writer of this sketch has examined—in which it is attributed to her by her friend Diana Vandeleur, afterwards Diana Binden, and because the writing is thought to be of an earlier date than that at which Robinson wrote his hymn. Over against this we have the definite claim made to it by Robinson, in the church book as given above. It has been sought to invalidate this claim by producing a hymn of the same length and metre attributed to Robinson, and beginning, "Hail! thou source of every blessing." But the evidence is so nicely balanced, that it is exceedingly difficult to determine with certainty, to which author the hymn belongs. Some doubt having been cast upon the entry in the church book, the writer of this sketch has corresponded with the Rev. William Robinson, Robert Robinson's biographer, who has the book in his possession, and is assured by him that this entry is in the same handwriting as that of the whole book, down very nearly to the end of Robinson's life, and that it is absolutely certain that it is his handwriting.

The late Dr. Joseph Belcher, in his work, "Historical Sketches of Hymns," relates the following anecdotes about Robinson's celebrated hymns. The first with reference to the hymn, "Come, thou fount of every blessing," was told Dr. Belcher by a descendant of one of the

parties referred to in the narrative. It is as follows:—"In the latter part of his life, when Mr. Robinson seemed to have lost much of his devotional feeling, and when he indulged in habits of levity, he was travelling in a stage-coach with a lady, who soon perceived that he was well acquainted with religion. She had just before been reading the hymn of which we are writing, and asked his opinion of it,—as she might properly do, since neither of them knew who the other was. He waived the subject, and turned her attention to some other topic; but after a short period she contrived to return to it, and described the benefits she had often derived from the hymn, and her strong admiration of its sentiments. She observed that the gentleman was strongly agitated, but as he was dressed in coloured clothes, did not suspect the cause. This garb Robinson was compelled to assume in travelling, as wherever he was known he was pressed to stay to preach. At length entirely overcome by the power of his feelings, he burst into tears, and said, 'Madam, I am the poor unhappy man who composed that hymn many years ago; and I would give a thousand worlds, if I had them, to enjoy the feelings I then had.'"

"The other hymn," says Dr. Belcher, 'Mighty God, while angels bless Thee,' the second line of which was written by Mr. Robinson, 'May *an infant lisp* Thy name,' was composed for the use of the late excellent Benjamin Williams, Esq., for many years senior deacon of the first Baptist church at Reading, a man of great influence and usefulness. When a little boy, Benjamin sat on Robinson's knee while he wrote this hymn, who after having read it to him, placed it in his hand. Well do we remember the deep feeling, with which the venerable man described to us the scene, as we sat with him at his own fireside."

[The author of this paper is preparing a volume on Hymns and Hymn-writers, which is intended as a biographical companion to the new Congregational Hymn Book.—Ed.]

MINISTERIAL FAITH.

THE NEW YEAR'S ADDRESS FOR 1866, DELIVERED IN THE CONGREGATIONAL LIBRARY, BEFORE THE BOARD OF MINISTERS,

By the Rev. J. Spencer Pearsall, Deputy Chairman.

[CONCLUDED.]

WE have viewed Ministerial Faith in its relation to Divine Revelation; and also to Prayer, more especially Public Prayer. Let us now ask

III.

Have we faith in the life force of Truth, and in its relation to our ministry? Whilst many are constantly speaking of the power of religious error, may we not speak of the power of religious Truth? Shall we concede that the Christian ministry has lost its power? It may be possible to point to this or that minister who has

power, if indeed he ever pos-
ıny—who has been tempted to
:he Word of God deceitfully—
t to the "enticing words of
visdom"—to employ a bastard
,—so that the cross of Christ
ın made of "none effect."
, however, if the Gospel, when
d with fidelity and simplicity,
till "the power of God unto
n."

the Spirit of the Lord strait-
' Some professors openly
hat we are not to expect con-
ı in these last days, and that
ıister's vocation is simply to
ness. Let such a conviction
rally felt, and conversions will,
be very rare. Experience testi-
ıt the Spirit has generally
the ministry of men who
pected conversions. In the
day possibly there may be
nversions directly traceable to
ching, or to any one sermon;
s home and the Sunday-school
the sacred spots where the
us seed" is sown and ger-
; the type of conversion
less that of the Jailor and
hat of Lydia or Timothy.
ıen we see the large masses
ıd our churches unconverted
ənly irreligious, may we not
he preaching to be followed by
; of heart, and the cry, "men
hren, what shall we do?" Why
ve not expect the sudden con-
or the sudden manifestation

mportant question presents
Have we firm intelligent faith
illingness of God to bless the
? Are we never surprised at
ıgs of our own success—star-
he results of our "bow drawn

at a venture?" Many in our congregations have long heard the Truth but without giving signs of spiritual life, and the bones seem "very dry;" our faith is sorely tried. What answer do we give to the question, "Can these bones live?"

Are we prepared, though it may be called "the foolishness of preaching," to "prophesy upon the bones" in the valley, and "say unto them O ye dry bones, hear the word of the Lord?" As God's ambassadors it is ours to deliver the king's message, without interpolation, and with a "Thus saith the Lord," as the royal seal of our authority. The Testator has left us a precious legacy of peace, and it is not for us to alter our Elder Brother's will, but to interpret it, and to show who have an interest in its contents. An extract from the diary of the late Rev. John Griffin, of Portsea, will illustrate and confirm these sentiments. Alluding to some persons of his congregation under serious impressions, he writes, "Among some others a young man of the name of Wilson, who was deistical in his sentiments, appeared to be concerned for his immortal soul, owing to a sermon preached from Rom. viii. 29. "Whom He did foreknow, he also did predestinate." This discourse, as he afterwards told me, made impressions on his mind which he could not obliterate. In this instance I cannot but admire the truth of this passage—"Your thoughts are not my thoughts," for having been in his company, and conversed freely with him I knew he was a deist; and therefore I felt much concerned when I saw him come in, for I thought it was *a pity I had such a subject to treat of that morning, as being unsuited to*

him; but God knew what would suit, and when He applies the Truth it is efficacious." This young man afterwards consented to take the command of the Missionary ship "Duff." Thankful must the young preacher have felt that in his momentary fear and embarrassment, he "kept back nothing that was profitable," and that he had "not shunned to declare all the counsel of God."

IV.

Do we sufficiently value the belief that we were called to the ministry? Have we faith in our vocation?—A praying man will be divinely guided in the loftiest and humblest affairs of life. Paul was "called to be an apostle," and also to be a tent-maker. How precious is the privilege of believing that we have not mistaken our right ministries! We declared on the day of our ordination that we were moved by the Holy Ghost to become preachers of righteousness. Do we still adhere to that belief? Let us then not cast away our "confidence which hath great recompense of reward."

In the hours of depression is it nothing to feel assured that we did not enter into our office that we might "eat a piece of bread?"—that we did not commence our ministrations without first asking for a commission—"Here am I, Lord, *send* me?" If in any part of our ministerial history clouds gather and darken, and we tremblingly cry, "If the Lord be with us why then is all this befallen us?" how re-assuring is the divine communication, "go in this thy might; have not *I sent thee?*"

Are we not further comforted by the confidence that if the Lord Jesus has made us ministers and witnesses, He will tell us *where* and how we are to work? "The Chief Shepherd" will tell us not only to "feed the flock of God," but which of the "lambs," or which of the "sheep" we are to superintend; which is the mountain or valley where we are to watch the flock. "The Lord of the harvest" will not only hire the labourers, and give each his sickle, but mark out those parts of the harvest-field each man is to reap. Dropping the figure, the choice of a pastorate is not a matter of chance, but under the direction of Him who appoints the bounds of our habitation. The first preachers regulated their labours by this precious truth. After Paul "had seen the vision, immediately we endeavoured," says his fellow labourer Luke, "to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto *them*." The duration also of his ministry in different cities, and his departure for other districts were determined by his conscientious observance of the Divine will. He is directed to Corinth, where Christ says to him in a vision, "I have much people in this city;" "And he continued there a year and six months, teaching the Word of God among them;" and then, "having no more place in these parts,"—Christ having no more work for him, in the great capital and its outlying districts—he departs to another field of labour.

In ministerial "settlements" or "removals" the mind may for a season be perplexed in ascertaining the path of duty—the judgment and inclination may both be wrong whilst the motive may be right. Even Paul and his companions "assayed to go

thynia; but the Spirit suffered
ot." Why the doors of certain
es may have been closed against
rs could not be told at the time,
after visit of some "men of
nia," saying, "come over and
" has disclosed the reason. How
ing would it be when the wish
h the Word of God in a certain
not realized, to feel that there
rerruling Providence, and that
ie gracious purpose we "are
en of the *Holy Ghost* to preach
rd" *there*. How refreshing
think of Him that hath the
David, "that openeth and
shutteth," who says to the
servant "I know thy works;
I have set before thee an open
d no man can shut it."

see, leaning against the gate of
an old weather-beaten shepherd
s crook. He has long since
feeble in the farmer's service,
no longer keep watch over
k by night, nor go after the
hat is lost. Still is he valued,
y because of past fidelity, but
matured judgment which long
ace only could give; and the
pherd is often consulted. Are
nisters, owing to affliction or the
ies of age, about to retire from
torate?—let them be cheered
ing they do so by the per-
of Him that called them to
r shepherds, and that in His
s Providence He will still find
ork of usefulness for them,—
ng either to do or to suffer.

raphy shews that our most
ministers have had great trials
, that they have known much
ght of faith. "My life," says
d, "is a constant mixture of
consolations and conflicts, and will be so till I arrive at the world of spirits." Says Halyburton, "Ministers for the most part are more shaken about the truths of religion and the foundations than about their state; people more about their state than about the truths of religion." "It seems to me," writes Payson, "that those who die young, like Brainerd and Martyn, know almost nothing of the difficulty of persevering in the Christian race. My trials increase every year. All the atheistical, deistical, and heretical objections which I meet with in books are childish babblings compared with those which Satan suggests, and which he urges upon the mind with a force which seems irresistible, yet I am obliged to write sermons and to preach when these objections beat upon me like a whirlwind and almost distract me." It has been said that "nothing is ever really believed until it is doubted." Still, honest doubters will not make a boast of doubts, nor willingly nurse them as bosom friends.

How can we best strengthen our faith and preserve the mind from doubting? Our reply is, Cultivate that devotional spirit which, owing to our unwatchfulness, may be deadened, not only by intercourse with the world, but by our very familiarity with sacred things, and by official routine. The critical reading of God's Word, in the absence of this devout temper, will often raise up more doubts than it will allay. The intellect, without the heart, will never prove an interpreter of "the things of the Spirit." But how shall the devotional spirit be secured? It is the world-spirit, including pride and vainglory, that will ever make faith difficult. "How can ye believe which receive honour one

of another?" The faith that removes mountains can only be sustained by prayer, and by abstinence from every thing that would unfit the mind for close communion with God. "This kind goeth not out but by prayer and fasting." Well would it be if all pastors could imitate a late honoured father* in the ministry, who having finished his pulpit preparations early, employed the Saturday evening in devotional reading and prayer. By thus learning to feel out the truth he better thought it out, and far better spoke it out from the pulpit. Thus he tuned the strings of that harp which on the returning Sabbath sent forth such melodious sounds.

There is, however, a hindrance to belief in an opposite direction. We have to beware of a religion which is all feeling—or that makes the inward life the sole interpreter of truth—the ultimate authority—the foundation of comfort—a religion that relies more on a revelation within the soul than a revelation written in the Word of God—a religion which is without a fixed standard of faith, or an immovable foundation. "Faith cometh by hearing, and hearing by the Word of God," and this faith must rest entirely upon that Word, and be invigorated by the study of it. "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The following extract from a letter addressed by a late gifted clergyman to one who had received "a life shock," will illustrate our meaning. "Then the man whose faith rested on outward authority and not on inward life, will find it give way; the authority of the Church, or merely the authority of a document proved by miracles, and backed by prophecy: the soul—conscious life hereafter—God—will be an awful desolate perhaps. Well! in such moments you doubt all—whether Christianity be true, whether Christ was man or God, or a beautiful fable. You ask bitterly, like Pontius Pilate, 'What is Truth!' In such an hour what remains? I reply, obedience." The entire passage reveals too much onesidedness to secure restoration to belief, and would farther "unfix the soul from all its old moorings, and leave it drifting." We affirm that faith must rest on "the outward authority of a document proved by miracles and backed by prophecy," rather than "on inward life."

The Apostle Paul, alluding to David, says with delight, "We having the same spirit of faith." We enter into the Apostle's feelings, and rejoice that we have the same "shield of faith" which was handled by prophets and apostles, martyrs and confessors, and by our Nonconformist forefathers, whose works shall be the imperishable glory of our "Memorial Hall,"—a hall which shall stand as another monumental pillar to commemorate the triumphs of Christian faith.

With subdued feelings we turn to those pages of our "Year Book" which contain the memorials of pastors who rest from their labours. We care not so much to read the epitaphs which friends' hands may have engraven, as to listen to the last whispers of men who, when reviewing their lives, bid us "hear the conclusion of the whole matter." The public record of such dying sayings requires, it must be confessed, much prudence;

* The Rev. John Angell James.

nger ought to lift the latch
er, unbidden, the door of the
an's chamber; much less to
n outside, sayings which were
in secret and intended only
family. Yet there are weighty
ces that were designed to be the
timonies to the truth—legacies
Church at large. Ought we
these priceless revelations and
s of saints standing on an
ce *we* have not reached—an
ce whence "both worlds at
ey view?" Let us refresh
h by calling to remembrance
f these dying thoughts.—John
's, when reminded of his use-
, "I look within at motives
find that all is defective—all
he cleansing blood of Christ."
Hamilton is asked, "Do you
ll your great principles clear
n to the last?" and he replies
ghted-up eye, "Oh yes, my
les; if those principles fail
thing fails. I have always
n principle." Pye Smith says,
ı nothing but Christ is all."
a Jay—"Oh for a grateful
I have made some little stir in
ıt now I am nothing. God
to be saying, 'I can do without
Ingram Cobbin—"I have not
:." William Rooker, reviewing
stry of nearly sixty years,—
ıs, "How I wish our young
ers knew at the outset of life
lemn and awful a thing it is to
minister of Christ, a steward
hrist. Ministers little know,
ın have no idea, until they stand
threshold of eternity with their
ssion in their hand just ready
it up, what that gospel is or
rful is their trust." Benjamin
s tells a friend, "My head is
reposing very sweetly on three pillows
—Infinite Power, Infinite Love, and
Infinite Wisdom." Spedding Curwen
says, "I have been realizing death. I
thought I drew so near to the veil that
it was lifted up; but when I saw the
Saviour's glory I felt my own unlike-
ness to it, and I covered my face with
my hands and fell back. I come not
as a minister but as a sinner saved by
grace." John Angell James—"Now
it (depression) is all gone. I am
perfectly peaceful, nay happy, and I am
sure that other prayers beside my own
are being answered for me." Joseph
Sortain—"I never felt the fellowship
of my Saviour's sufferings as since
these last afflictions, and especially my
loss of sight; and I feel constrained
to give my people this my experience
in deep affliction." James Sherman
—"It is very dark. I have no light."
At another time—"It is all right. All
is bright. There are no clouds."
Josiah Redford—"I have great anti-
cipations. I want to see and know.
I shall die no more." Henry Townley
—"I am full of happiness to the
brim." John Leifchild—"Not one
wavering feeling have I ever known as
to that firm foundation, the Cross and
sacrifice of Christ. How I shall
shout His praises to the assembled
hosts."—"These all died in faith."
Surely

> "Heaven waits not the last moment; owns her friends
> On this side death, and points them out to view."

In this address neither soundness
of doctrine nor genuineness of faith
has been questioned. Thank God, we
can speak of the great Foundation
Truths "as those things which are
most surely believed among us." Yet
would we more "know the certainty

of those things wherein we have been instructed," and seek that our faith may grow "exceedingly." The measure of our faith is the measure of our usefulness. "According to your faith be it unto you," Jesus says to every one of us. Let us not then charge any want of success upon our Master, for, in answer to our question, "Why could not we cast him out?" Jesus will give the rebuke, "because of your unbelief." Let then the new year's motto be the apostolic prayer—"Lord, INCREASE our faith."

THOMAS GOODWIN AND HIS SPIRITUAL LIFE.

From a Memoir by R. Vallay, D.D.*

THOMAS GOODWIN was born at Rollesby, a village in the eastern part of Norfolk, within a few miles of Yarmouth, on the 5th of October, 1600. He was piously educated, and, after the manner of the Puritans of that age, he was dedicated by his parents in early boyhood to the work of the ministry. From the time he was six years old he "began to have some slighter workings of the Spirit of God." He speaks of his "weeping for sin," and having "flashes of joy upon thoughts of the things of God." The religious feelings of his childhood were to him a subject of great interest in later life, as is evident from the manner in which he described them. He believed at the time that he was truly converted, though subsequent reflection, and the experience of a still greater change, induced him to form a low estimate of his early impressions. But whatever may have been the nature of his early convictions of sin and strivings of heart, there can be no doubt that by them God was preparing him for great usefulness throughout his subsequent life.

Before he had completed his thirteenth year Thomas Goodwin entered at Christ's College, Cambridge, as a Junior Sophister, "a year before the usual time." At that time the Puritan cause had so many adherents both in the University and the town, that Cambridge was said to be a "nest of Puritans." But the religious privileges of the place, did not at first produce so favourable an impression, as might have been expected, on the mind of the young scholar. His early fears and anxieties respecting his salvation seem to have subsided as he devoted himself thoroughly to his collegiate studies. The Puritan theology became distasteful to him. Though preserved from gross immorality, he was living to himself, laying up stores of information for his own glory, labouring in youth that he might obtain high preferment in coming years, and especially ambitious of becoming an eloquent and popular, rather than an evangelical and useful preacher.

* The Memoir from which we take this deeply interesting and instructive account of the conversion of Dr. Thomas Goodwin, is contained in the 2nd vol. of Goodwin's works, as published in Nichols's Series of Puritan Divines.

ıg his six years' residence at lge the love of applause was aster-lust" of Thomas Good- ıt intervals the religious anxie- . feelings of his boyhood were ; and, especially on the re- e of sacramental occasions, he thoughtful, devout, and sin- lesirous, though in his own ı, to make himself a more worthy ıicant. But throughout, the ıt desire of his heart was to be ıished as a popular, learned, ıuent preacher.

year 1620, in which Goodwin ıcted a Fellow of Catherine ss to him the most memorable life.* Soon after his appoint- assing St. Edmund's Church, , 1620,) on his way to join a ; his old college, while the bell ing for a funeral, he was per- by his companion to stay and ı sermon. Unwilling to remain, ashamed to withdraw, as he ken his seat among several ı. According to his own ac- ıe "was never in his life so ı hear a sermon." He how- reed to stay on hearing that eacher was Dr. Bainbrigge, ıd the reputation of being a ın. The sermon, which Good- l heard before, was founded on ix. 41, 42, "And when he was ear, he beheld the city, and ver it, saying, If thou hadst even thou, at least in this thy e things which belong unto ce! but now they are hid from yes." The first words of the r attracted his attention. With lier part of his discourse he was affected in the same way as he had often been on hearing evangelical sermons. As the preacher earnestly enforced the importance of immediately turning to God in this the day of grace, before these things should be for ever hidden and lost, he was more deeply impressed than he had ever been before, and on retiring from the church he told his companion, "he hoped he should be the better for the sermon as long as he lived."

Instead of going, as he had intended, with his companion to the merry party at Christ's College, he returned to his own rooms in Catherine Hall, refusing to spend the evening with his friends, who sent a messenger to remind him of his engagement. There, alone, he felt as struck down by a mighty power. The hand of God took hold of him and would not let him go. His sins were brought to his remembrance. He was led by a way he had not known, or, as he says, "he was rather passive all the while than active, and his thoughts held under, while that work went on." His own illustration of the manner of his conversion is very appropriate. Appointed to preach some two years afterwards in Ely Cathedral, where Dr. Hills, the Master of his College, held a prebendal stall, he told the audience of a man who was converted (meaning himself) and led through unknown and intricate paths to God in a manner as wonderful "as if a man were to go to the top of that lantern (alluding to the beautiful lantern-tower of the cathedral) to bring him into all the passages of the minster, within doors and without, and knew not a jot of the way, and were in every step in danger to tread awry and fall down." He often refers to

at follows is taken unabridged Halley's Memoir. The preceding ıhs are abridged.—Ed. C. W.

his conversion as a change in which he was entirely passive, strangely guided in the dark, and "acted upon all along by the Spirit of God."

His convictions of sin were very deep, his resolutions very strong, his prayers very fervent, and his searchings of heart and of Scripture very careful and prolonged; but the work of the Holy Spirit, though so thorough and mighty, proceeded but slowly, more slowly than might have been expected, from his sincerity, earnestness, and religious education. He was long in being led through the dark and intricate passages of the tower before he was brought into the light of the cathedral. He tells us he "was nearly seven years ere he was taken off" from searching in himself for signs of grace, to look simply to the grace of God, and to live by faith in Christ. The long experience he had in seeking after God in darkness and doubt was the method of God to lead him eventually to clearer views of evangelical doctrine, and to greater skill in helping others in trouble of soul to accept the peace of God which passeth all understanding.

The instrument by which God led him to the full enjoyment of peace and assurance of faith in Christ was Mr. Price, a godly Puritan minister of King's Lynn, whither his parents had removed from Rollesby, after he had commenced his college course. Previously to his conversion he had known Mr. Price, who from open profligacy and vice had been brought to the acknowledgment of the truth as it is in Jesus. His extraordinary conversion, together with his fervent preaching and exemplary life, had rendered him an object of great interest in the University. No other man in Cambridge was so greatly revered by Goodwin, who occasionally went to his religious services, and was so affected with his prayers as to continue under their solemn impression in his own private devotions for several days together. As these feelings subsided, he often resolved not to yield to them, lest they should impede his success in that vain-glorious style of preaching, which he had proposed as the great end of his studies and life.

In the sorrow of his soul he had recourse to the friendship of Mr. Price, who had then removed to Lynn. The letters of the good Puritan led him to cease from man, even from himself, and to look simply and directly to Christ his only Saviour, who had died for his sins, risen for his justification, and ever lived to make intercession for him. Deeply interesting extracts from these letters may be found in the Life of Goodwin. The young scholar who had so often resisted the appeals of Mr. Price, and had determined to preach against his doctrine when he found an opportunity to do so at Lynn, was thus led by that humble and holy man to count all things but loss, even his learning and eloquence, for the excellency of the knowledge of Christ Jesus his Lord.

The conversion of Goodwin suggests three important lessons:—

1. We may observe how completely the strongest passion of his soul was subdued by the grace of God. Referring to a maxim of Dr Preston, he says, "Of all others, my master-lust was mortified." By his master-lust he meant no immoral propensity as men regard immorality, but his desire

n distinction and honour by
preaching. This desire,
y many would be regarded as
, or even as laudable, appear-
n inconsistent with unreserved
ıtion to the service of God.
onger sought his own things,
things of the Lord Jesus.
that time, he studied, and
d, and lived as not his own,
ıght with a price, even with
ious blood of Christ. Self-
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orm in which it had been his
besetting sin, was abhorrent
renewed heart. Surrender-
love of literary distinction and
applause, he also renounced
ctation of preferment in the
or in the University. His
ıg assumed a new form. It
the simple, earnest, faithful
ng of salvation by grace through
our Lord Jesus Christ. When,
ears afterwards, he was ap-
President of Magdalen Col-
xford, he was unwilling to ac-
appointment, and was induced
only by the remembrance of
ıy instances in which his early
had been made effectual in
nversion of the scholars of
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s.

he experience of his conversion
siderable influence in forming
fying his theological system.
ligious opinions of good men
ıuently moulded by their ex-
of the work of the Spirit
eir hearts. If they have felt
pirit coming over them in
to their prayers, and co-
ıg with their own efforts,—if
they have been brought to renounce sin, and to accept Christ by a process so gradual that every movement of the Spirit seems to act simultaneously with their own endeavours, they are naturally induced to look favourably upon Arminian views of Christian doctrine. So it was with John Wesley, with Fletcher of Madeley, and with many other evangelical Arminians. But if, on the contrary, they have been unexpectedly stricken with a sense of guilt they know not how, and have been brought to feel the power of God working upon them without being conscious of having previously sought His grace, so that they have been impelled to renounce their sins, and made, as by a miracle, to rejoice in Christ, they frequently regard the work of the Spirit as subduing their wills, not strengthening them, mastering their souls, not co-operating with them. In this manner the experience of Augustine, of Martin Luther, and of many others, has appeared in the decided character of their theology. Good men, on both sides, interpret Scripture by the teaching of their own hearts quite as frequently as by the appliances of logical reasoning or critical learning.

The experience of Goodwin, as he relates it himself, may illustrate both parts of this statement. It had two sides, one favourable to Arminianism, the other to Calvinism; the former belonging to his early strivings, the latter to his decided conversion. His earlier religious feelings, closely associated with his own desires and endeavours to become a true Christian, and excited on occasions of special devotion, as when he was preparing for the sacrament, led him to regard favourably the Arminian doctrine,

which was then exciting a great deal of controversy in the University. His son "often heard him say that, in reading the Acts of the Synod of Dort, and taking a review of the first workings of grace in himself, he found them consonant with the Arminian opinions; but comparing his own experience" (that is, in what he regarded his conversion) "with the doctrines of the orthodox divines, he found the one perfectly to agree with the other. It was this inward sense of things, out of which a man will not suffer himself to be disputed, that established him in the truths of the gospel." Whether it be right or wrong to submit religious doctrines to this subjective test, few truly religious men can refrain from doing so. To this origin we may trace his decided, but not extravagant or bigoted Calvinism.

3. On his being brought through deep and sorrowful convictions of sin to the full enjoyment of faith in Christ, his preaching became exceedingly useful in the conversion of sinners and the guidance of inquirers. He began to speak from the fulness of his heart. He preached earnestly, for he preached a full and free salvation which had been the life and joy of his own soul. He preached experimentally, for he preached as he had felt, and tasted, and handled of the good word of life. His great desire was to convert sinners to Christ; he thought no more of the applause, reputation, or honour, which had been so precious to him: he desired to know nothing among men, save Jesus Christ and Him crucified. God gave testimony to the word of his grace. The scholars of the University crowded to hear him, and many were brought by his preaching to the acknowledgment of the truth, of whom not a few became eminent preachers of the gospel. He soon openly united himself with the Puritan party in the University, and zealously promoted its interest.

ANGLICAN PROPOSALS FOR CHURCH UNION.

By the Rev. J. G. Rogers, B.A.

"I BELIEVE in the Communion of Saints, the Holy Catholic Church," are words which, though often uttered thoughtlessly, though frequently narrowed and debased in their significance, and though, alas! apparently contradicted by the facts of the case, do nevertheless express a great and precious spiritual truth—a truth not to be confounded with the ideas of those who are at present labouring towards the reunion of what is arrogantly called Catholic Christendom. The conference between certain members of the English and the Greek Churches, which, though it appears ultimately to have come to grief, was a very marked indication of the spirit prevailing in some quarters, and finding its representatives even on the Episcopal bench. Dr. Pusey's Eirenicon, and even more significant, the formation of the A. P. U. C., that is, the Association for the Promotion of

y of Christendom, still more eveal the growth of an ear- ire for the healing of the old s between the Eastern and stern, and the Roman and the n Churches, as well as the hat the time has come when ı attempt may be made with easible prospect of success. P. U. C. is a phenomenon of es, with which most of our are doubtless unacquainted. not indulge in great demon- s, and has done very little to public attention. It works ecretly and subtly, but mani- with considerable results. ı it is only eight years old, it ed at the beginning of last 99 members, of whom nearly are members, many of them of the Church of England. ld fain hope that in another re- has something of the character l by some to the cattle plague, t having reached its highest ı 1862, during which year 1,393 embers joined it, it has since lose something of its contagious

At all events, in 1863 there nly 1,202 additions, in 1864 9; our satisfaction, however, last statements being qualified fact that in it, as in some re- ports of the physical epidemic, urns are said to be not quite te. But why, it may be asked, this matter of congratulation? t eminently desirable that the an Churches of all lands should gathered into one? Is there mon meeting-place for those ofess to have one Lord, one ne baptism? Have not con- s and schisms lasted quite long , and may we not reasonably desire that some more excellent way should be found, and commend the men who, under great discouragements, and despite many obstacles, are seeking to find it? Our readers shall judge for themselves when we have put before them some of the facts of the case.

This association was formed under the presidency of a Scotch bishop—no prelate of the Anglican Church, we may suppose, being inclined to commit himself to the movement in its preliminary stages. The resolution as to the bond of fellowship was moved by a Roman Catholic layman, and found supporters among members both of the Greek and Anglican Churches. The declaration which is signed by every member is as follows:—"I willingly join the Association for the Promotion of the Unity of Christendom, and undertake to offer the holy sacrifice once in three months (this clause being signed of course only by priests), and to recite daily the above prayer for the extension of the same." The real character of the movement is therefore not concealed. Anglicans, indeed, appear to be the principal promoters, but we are told "the Holy Father gave his blessing to the scheme when first started," and "the ex-patriarch of Constantinople and other eastern prelates have approved of the association." Well they might, for it is sufficiently manifest that they have everything to gain, and nothing to lose, by an effort which proposes to hand England back, so far as these gentlemen can do it, bound hand and foot to the superstitions of mediævalism, and the authority of the Papacy. It is a sufficiently significant fact that 6,000 English gentlemen, including among them

clergymen and laymen of high position, should have deliberately lent themselves to such a scheme, and that though the time is not yet thought to have come for any members of the Episcopal bench to take an active part in the movement, it is quite understood that many of them lend it their sympathy and support. We do not desire at all to over-rate the danger, but it is one of our national tendencies to indulge too much in a spirit of self-complacence, and to fancy that we, at least, cannot be disturbed in the enjoyment of those blessings which have been continued to us so long, and which seem to rest on so firm a basis, that we laugh at the idea of our tenure being seriously threatened. That the English Church or nation should ever again bow its neck to Rome, that we should retrace the steps which our fathers trod, and abandon the ground which they won at such a cost of toil and sufferings, would certainly, at first sight, appear to be among the impossibilities. Nor are we disposed at all to indulge in rash predictions as to the accomplishment of such a result. But it is at least well to note the current which has set in that direction, and not by our inadvertence to suffer it to gain a force which it will be difficult to resist. Such peril as this is, will undoubtedly be increased by any supineness on the part of those who love Protestant truth and English liberty. That the gentlemen whose names figure in the rolls of the Association, many of whom are entitled to high respect for their conscientiousness, their ability, and their zeal, express the opinions of a very large number even in the Anglican Church, we do not believe. But they are continually working, they are extremely specious in their professions and reasonings, they find very much in the constitution and formularies of their Church which they can adduce in their support, and they appeal to some very strong tendencies in the human heart. The crowds which frequent the churches in which their ritualistic practices are most pronounced in their character, may be partly drawn by curiosity; but it is impossible to deny that they indicate a far greater amount of sympathy than some are prepared to confess, or than it is pleasant for any of us who have faith in human progress to believe. We repeat that we have no desire to create an alarm which we do not ourselves feel, but we are convinced that nothing could be more unwise than contemptuously to ignore what is thus passing around us, or to neglect any of the means necessary to guard against tendencies manifestly so subtle and powerful.

We have before us* a volume of sermons by members of this Association, most of them by those in connection with the Anglican Church; and prepared as we were to find in them a good deal of a retrograde and Popish character, we must confess they have surprised us by their outspokenness, their repudiation of Protestant sympathies, their unblushing avowals relative to some of the doctrines of the Romish Church, their abject submission to the claims of the "Holy Father." They are extraordinarily homogeneous, to such an extent, indeed, that the ideas of all run in the same narrow circle. They

* *Sermons on the Re-union of Christendom.* By Members of the Roman Catholic, Oriental, and Anglical Communities. London: Joseph Masters & Son.

e same arguments, which, vary little from those em- r Roman Catholic disputants ontroversies with Protestant es. They indulge in the well- entations over the rents in mless garment" of Christ, ie frequent enumeration and e denunciation of the evils from the divisions of Chris- they write as though Chris- ad been in the world for so nturies almost in vain; they again and again of the sin id by the Church in forget- last prayer and the "death- ion" of the Lord; and they n glowing colours the glorious of having the Church once ught back to her lost unity. ind of unity for which these en are so intensely solicitous lainly defined. It is dynamic han spiritual, dependent on tion more than on living y, and, what ought to weigh se who so earnestly deprecate s—restricted not universal. otesting against the idea that tivation in Christians, even belonging to different sects, of unity of the spirit" is Chris- ty, one of the writers adds— octrine of Holy Scripture and hurch is this—that all the l, *i. e.*, all Christians, are o belong to one outward and Church; locally and geogra- separated, of course; speak- t different tongues, and it may t different rites, ceremonies, ges; but all confessing the eeds—the œcumenical creeds Catholic Church—without ad- hereto, or subtraction there- ll using substantially the same worship; all celebrating the same sacraments; all under the ministrations of the Priesthood through the Apostolical succession, which is of the essence of the Church, and without which it ceases to be." Ecclesiastical writers of this school are too thoroughly satisfied with their own position, too autocratic in their interpretation of Scripture, too indifferent both to common sense and logic, to enter into any discussion of their foundation-principles. There is a visible Church of the baptized; there is a priesthood in the Church; there is a divinely-ordained and miraculously preserved Apostolical succession; there is a "Holy Church" invested with authority over the faith and conscience of men. These things are as certain as the axioms of Euclid, and, of course, if they once be accepted, the other parts of their system are easily demonstrable. That many who have started with these assumptions have gone to Romanism, and even to Ultramontanism in its extreme form, is not surprising; the only wonderful thing is that there are any who stop short. In insisting, therefore, on the importance of this restored unity, they are consistent with their own principles. It would have been more satisfactory, however, to those who are not yet convinced of the truth of these premises, had there been some attempt to show where and in what way Holy Scripture sanctions the extraordinary series of propositions contained in the paragraph quoted above. In favour of the doctrine of the Priesthood and Apostolical successions, the author does, indeed, quote one text, and if there be nothing stronger that he can adduce, we do not wonder that he followed the advice of the old

judge to a young friend—that he should give clear and decided judgments, but beware of an attempt to support them by reasons. The text on which the grand superstructure is made to rest, is the Lord's gracious commission—"As my Father hath sent me, even so send I you; go ye therefore." If the dogma of Apostolical succession, with all its monstrous consequences, is to be found here, we know not what notions it may not be possible to find in the teachings of Holy Scripture. As to the "œcumenical creeds," the uniformity of worship, and the other signs of Catholicity, these, we presume, are part of the doctrine of Holy Church, but "Holy Church" must vindicate her own right to promulge doctrines before we can regard her utterances as of any importance.

Meanwhile, we note that this scheme of unity is itself a separation. The zeal for unity would be very beautiful if it sought to embrace within its range all who are true followers of the Lord, but here a large class are left outside, not because they are disloyal to the Head of the Church, but because they do not possess some of these supposed marks of Catholicity. Presbyterians, Wesleyans, Independents, and a host of others, are to be excluded, for no better reason than their disbelief in the figment of Apostolical succession. They may possess true spiritual life, they may love the Master and faithfully follow Him, they may be doing a great deal of real service to Christian truth, but they do not acknowledge the authority of bishops, and therefore no place can be found for them in this Christian confederation. The votaries of superstition, whether in the east or in the west, are to be heartily welcon rather, earnestly intreated to into their fellowship those who to have been aliens; but all whc tain the right of private judgme rebel against priestly usurpati to be left outside, and this is done in the name of unity! Al magniloquent professions about tian charity, and desire for unit end in an attempt to fix anothe ma upon all who are guilty o these writers evidently so much —the sin of Protestantism. It short, a league of all who des vindicate the claims of ecclesi authority and sacerdotal prete against those who would mainta rights of conscience and the lil of Christian believers.

This, however, need not st us, when we find Dr. Pusey tell that "rejection of Catholicism in the long run in Rationalism that it is an inclined plane on generations cannot stand," and "one cannot but think that the of faith surviving among them senters) here is very much owi the mercy of God, to the E Church, which enfolds the around, even while they are l to it." How, with the facts o last few years before him, any can write thus, we are at a lc understand. The good doctor, ever, may to some extent be pard for he frankly confesses his own rance. Had he known Dissenters intimately, he would hardly hav tured upon the extraordinary ass that while the books of Dr. C and the Essayists and Reviewe peared strange and anomalous Davidson's "more systematic argumentative work excited n

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who know them only by repu-
tation feel themselves justified in depreciating their spiritual life and earnestness, and holding them up as examples of the evils resulting from a want of Catholicity. It would, however, appear as though a zeal for unity did not necessarily imply the presence of Christian charity in the heart, for one of these writers does not hesitate to say " priests and bishops tremble at the very idea of a reunion of churches, for fear they should be mulcted of their revenues; for fear others should be admitted to a share of them. Is not this the thought that is uppermost in their minds when projects for union are brought forward?" Perhaps those who are intending to re-unite the Christian world, had better commence by the cultivation of more Christian feelings towards those who differ from them.

But there is nothing in the proceedings of these unionists to which we take such serious exception as their attitude towards Rome. It is apologetic, submissive, self-humiliating to the last degree. The sermon bearing the title, " Shall not the Church of England be heard?" is an argument *ad misericordiam* throughout. It is quietly assumed that the Reformation was a great mistake, but it is gently insinuated that in that, as in most other quarrels, the fault was not all on one side; and then the " Holy Father" and his friends are reminded that the Anglical Church has not wandered very far. True, her members are at present separated from the Catholic body, and it may even have been that they " were entirely in fault at the Reformation," but " how do matters stand now? Is there not a yearning on the part of English Catholics for the unity which our

forefathers lost?" Unfortunately, the articles of the Church have a "Calvinistic bias," but then, they are "a concordat rather than a code of necessary truth;"—and on the opposite side, she has the three creeds, and they are the groundwork of her faith; and her liturgy, "especially the Eucharistic office," at least, furnishes a basis of "unity with the Western Church in sacramentals. Is not the consecration scriptural as well as canonical? *Is not the language throughout such as teaches the Real Presence?*" Nay, has she not recently resumed "Eucharistic vestments?" "Look, too, at the altars themselves, as you now see them in so many of the churches throughout England; do they not set forth all that is Catholic and lovely in type and symbol? Is the cross any longer ignored? Are the jewelled chalice, and altar lights, and perfume of incense, forbidden in the sanctuary? Is not the Church of England again resuming her bridal ornaments one by one, which in her mourning and affliction she had laid aside for a time, or rather, of which the profane hand of the world had for a time well nigh despoiled her? Are not our bishops once more seen amongst us, duly habited according to their sacred order with mitre and crozier, as though the Church heard the voice of the Bridegroom in these latter days, and was making herself ready?"

Truly Pope Pius must have heart if he can turn a deaf ear suppliants as these. Let hin ever, not be deceived into the that these men express the se the English nation. The assu of authority with which they s simply ludicrous to those w acquainted with the real cur public sentiment amongst us. ecclesiastics in their studie dream of such grand schemes here shadowed forth, but thos know the real mind of the E people, know how complete m the revolution of opinion befor ideas can be realized. It is indeed, to mark the movements party, and to supply the most ef check that can be interposed t advance—in the more living un all who love the truth; but the E people have not been so utterly ch as to look favourably on such p as these. They may look on time half-curious and half-amu the proceedings of Father Ignati the Ritualists, but let it once b that there is any danger of subm to the supremacy of Rome, and would speedily rise a storm of p indignation which would soon dis the illusions of these dreamers. is truth in the words of a satire of the day, which tell u their triumph will be possible

When England's Commons, begging but to live,
Shall yield to Tyrants their Prerogative,
And with the Lords shall in a body go,
To ask the Pope to let them kiss his Toe;
When Queens like Mary blast again the Land
Now swayed by good Victoria's mother-hand;
When Learning, Art, Free Thought, and Song Sublime,
Shall with the Printing Press be judged a crime,
And the last Thinker finds 'mid blood and tears,
Society set back a thousand years;—

Then, and not till then, will the A. P. U. C. see the consummat *its hopes.*

CONGREGATIONALISM IN LIVERPOOL.

By J. Oliver Jones, Esq.

ɪpool is but a town of yesterday. id progress is almost without a in Great Britain, and is scarcely d even in America. Its own es described it in Queen Eliza- ime as, "Her Majesty's poor, town of Liverpool." In Queen 's time it is the greatest port in ire, its tonnage exceeding that etropolis itself. When Charles his ship money, Bristol paid and Liverpool £15. In 1650 n contained only three streets, population was less than 1,000. we are told "there was but one an's carriage in the town, and s kept by a lady;" and such state of the roads that no could come nearer the town Warrington even in summer. an a hundred years ago, slaves ered for sale by public auction own. Its population was then n 30,000. The population of ol and the surrounding districts more than 550,000, and is increasing. Let us see what n has been made by the Inde- s for the public worship of God arge town.

TOXTETH PARK CHAPEL.

oldest Dissenting chapel near ol is the ancient chapel of Tox- rk, and its history is, in fact, ory of Nonconformity in Liver- ost of the Dissenting Churches town having sprung from this

th Park was a royal park about es in circuit, formed by King nd attached to the castle of ol. Bounded on one side by er Mersey, this park, with its ndulations and wooded dingles, ve been one of the most beauti- s in England. The park was ted in Queen Elizabeth's time (1596), and in 1604 we find that there was not a single deer left in it, and that it had been divided into farms and allotted to various tenants. For their use, in 1618, the chapel was erected, but by whom is uncertain. The settlers in the park were Puritans, and tradition speaks of them as pre-eminent for peaceable conduct and respectability. So marked was their piety that Toxteth Park was called "the holy land."

RICHARD MATHER.

The first pastor of the chapel was Richard Mather, the father of Samuel Mather (mentioned before, page 91) and of Increase Mather, President of Harvard College, and the grandfather of Dr. Cotton Mather. Richard Mather was born in the parish of Winwick, in Lancashire, in 1596, and educated at Winwick school. In Clark's "Lives" it is related how the pious settlers in Toxteth Park having resolved to erect a school for the education of their children, God put it into their minds to send to the schoolmaster at Winwick to inquire whether he had any of his scholars whom he would recommend; and how the schoolmaster recommended young Mather, who removed to Toxteth in 1611 to teach school, being then fifteen years of age. Here he lodged with a pious man, and through the influence of his example the youth became a decided Christian.

Subsequently, Mr. Mather went to Brasenose College, Oxford. Whilst pursuing his studies there, the people at Toxteth invited him to return to them to instruct them in the things of God. This call he accepted, and preached his first sermon November 13th, 1618—(probably on the opening of the chapel). There was a great concourse of people to hear him, the Word of God being precious at that time in those parts. Such was the

strength of his memory that what he had prepared for one sermon and intended to deliver at that time, contained no less than six long discourses. He was ordained, with many others, by Dr. Morton, the Bishop of Chester, who, after the ordination was over, singled out Mr. Mather from the rest, saying, "I have something to say to you betwixt you and me alone." Mr. Mather was hereupon afraid some information had been given in against him to the Bishop for his nonconformity and puritanism. But it turned out far otherwise, for when the Bishop had him alone, he said to him, "I have an earnest request unto you, Sir, and you must not deny me. It is that you will pray for me, for I know the prayers of men that fear God will avail much, and such a one I believe you to be."

Mr. Mather preached twice at Toxteth every Lord's-day, and once a fortnight he lectured on Tuesday at Prescot. This lecture at last attracted the notice of the adversaries of the truth, and complaints being made against him for his nonconformity, he was suspended in August, 1633; but, by the intercession of friends, after six months he was restored. After his restoration he studied more closely than he had done before the points of Church discipline, and after careful study he adopted the Congregational way, as most in accordance with the Scriptures. Next summer the Archbishop of York sent his visitors into Lancashire, and they held their court at Wigan, and again suspended this good man upon information that he had not worn the surplice for fifteen years. After this, no intercession could obtain liberty for him to resume his ministry, and so, after many prayers, he resolved upon the transportation of himself and family to New England. His parting with his people and friends in Lancashire was, it is said, like Paul taking his leave of Ephesus, many tears being shed by those that expected to see his face no more in this world. He left Toxteth in April, 1635, travelled to Bristol in disguise, to avoid the officers who were endeavouring to apprehend him, had a wonderful deliverance from shipwreck on the coast of New England, and at last settled at Dorchester in New England, where he continued to his dying day, "the Lord making him an eminent blessing, not only to Dorchester, but to all the Churches and plantations round about him for almost thirty-four years." Here he was of great service in explaining and maintaining the questions of Church government then debated, and when the platform of Church discipline was agreed to, in 1647, by a Synod of the New England Churches, Mr. Mather's model was that out of which it was chiefly taken, and he is the author of the "Plea for the Churches of New England." Four of his sons became ministers of the Gospel. He died in 1669, aged 73, greatly revered for his piety and wisdom. It would be difficult to over-estimate the influence which the first minister of Toxteth Park had in moulding the character and polity of the New England Churches.

MATHER'S SUCCESSORS.

In a parliamentary survey taken in 1650, Mr. Mather's successor is thus mentioned: "We find that there is in Toxteth Park a Chappell called Toxteth Chappell, and that Mr. Huggon is minister there, and is an approved minister, and hath for his salary the Tithes of the Town or Hamlet, which we conceive to be clearly worth £45 per annum, and an additional sum of £10 from the Rector of Walton, and that the said Chappell of Toxteth Park is far from any other Church or Chappell, and therefore we think it very fit to be made a parish."

Subsequently (as stated before, page 93) another Congregational minister, the Rev. Michael Briscoe, removed from Egerton, near Bolton, to Toxteth Park, and became co-pastor with the Rev. Thomas Crompton, M.A. Calamy

that Crompton was bred at ıster School and at Oxon; that as a man of excellent ready nd of good elocution." After of conformity he continued to ıe liberty of public worship in pel, "being some way privi- Mr. Briscoe, who lived in the urhood, and he joined to supply pel, one preaching one Lord's- d the other the next. After iscoe's death, in 1685, Mr. ın had as his associate in the the Rev. Christopher Richard- ejected minister from Kirk

rto, from policy and necessity, senters of Liverpool appear to ısorted to Toxteth Park for worship, and even this was l with difficulty, from the per- spirit of the times. After the ın of 1688 the Dissenters took and met for worship in Liver- ıd Mr. Richardson was the of the first Presbyterian con- n in the town. He preached aly one Lord's-day at the ıd one in Liverpool. He died er, 1698, aged 80. After several rs, Mr. Hugh Anderson was l as minister of Toxteth Chapel

His appointment is remark- ıaving, on account of his Arian ıts, given occasion to the erec- he first Independent chapel in ol. He lived till about 1830, is green old age is described as ect, and having a very respect- ık." Old Toxteth Chapel is ıssed among the Unitarian of the town. In an old Will 753) it is referred to as belonging Presbyterian or Independent ation."

NEWINGTON CHAPEL.

edifice, the first Independent n Liverpool, was erected, in that portion of the congrega- oxteth Park Chapel who were ed with the Arian doctrines of Mr. Anderson, the recently appointed minister. Among the numerous MSS. of the late Dr. Raffles was the original "Petition of the Protestant Dissenting Church and Congregation meeting in Cropper Street, Liverpool," requesting aid for building this chapel.

This petition—

"Humbly sheweth, That in the year 1776 the Rev. Mr. Harding, of Toxteth Park, near Liverpool, our minister, was removed by death; another minister was introduced in his room, of different sentiments both to our late minister and to us: so that we could no longer attend at that place either with satisfaction or edification; and as we could not hear the Gospel at Liverpool (except among the Baptists) we were, therefore, obliged to seek the food of our souls from another quarter. Accordingly, we invited the Rev. Mr. Bruce (who was educated under the care of the Rev. Mr. Scott), who was so kind as to come amongst us, though our numbers then were very small, and the prospect at that time very discouraging.

"We first met together in a small place which had been occupied by the Jews, and afterwards by the Sandemanians, but our numbers increasing, the place became too strait for us; and therefore, after repeatedly seeking the divine direction and blessing, we purchased a piece of ground which cost us £107, on which we erected a plain, substantial building, which was opened and in which our minister was settled, the 3rd of September, 1777. The whole expense is £730 and upwards, towards which we have collected amongst ourselves three hundred and two pounds, eight shillings.

"We beg leave to add that we would gladly have contributed the whole expense ourselves, could we have done it without greatly injuring our families; but as the interest is weak at present, having but about ten or twelve families who are able to do anything considerable, though our number of hearers is nearly 350, and the number of our members 46; we are therefore necessitated to solicit the charitable benefactions of our fellow Christians to this great and good work, whose favours

will be thankfully received and gratefully acknowledged by their respectful friends and humble petitioners, David Bruce, pastor, James Tyrer, Robert Cotter, James Cross, Jonathan Mercer, Thomas Mercer, James Balmer."

This petition is now among the records of Great George Street Chapel, and it is interesting as showing the humble circumstances attending the rise of Independency in Liverpool.

When the land for this chapel was purchased by Mr. Jonathan Mercer, several of the congregation at first objected to it, as the site was then out of the town, and had to be approached by a stile. It is now in the very centre of Liverpool. At first the front of the chapel was to Cropper-street, a small back street, and it was not until 1820 that the present front to Renshaw-street was erected.

Mr. Bruce, the first minister, died in 1808. His successor was Thomas Spencer. Here, in 1810, Mr. Spencer commenced his labours, and some still survive who remember the great crowds who flocked to hear him, who yet speak of the wondrous charm of his youthful eloquence and the influence of his fervent piety, and who have not forgotten the sensation produced by his sudden and much lamented death in August, 1811, while bathing in the River Mersey. In this chapel Dr. Raffles also commenced his stated labours in Liverpool, whilst the new chapel in Great George Street (the foundation-stone of which had been laid by Spencer about two months before his death) was still in course of erection. Here also laboured, among others, Robert Philip of Maberly, Dr. Alexander of Edinburgh, William Bevan of London, and Robert Spence, M.A., of Dundee.

THIRTY YEARS OF PROGRESS.

We now proceed to notice the chapels erected during the first thirty years of the present century.

GREAT GEORGE STREET CHAPEL, the largest of these chapels, has already been mentioned as having sprung from Newington Chapel. It was opened for divine worship in May, 1812. Here Dr. Raffles laboured for nearly fifty years. Crowded congregations were attracted by his eloquence when he first came to Liverpool, and his popularity continued unabated almost to the close of his long and honourable career.

The Church, now presided over by his successor, the Rev. Enoch Mellor, M.A., in a previous article (page 94), was traced back to the labours of Mr. Briscoe, and by the present statement its history is carried still further back, and connected with the labours of Richard Mather.

THE CRESCENT CHAPEL.—In the year 1800, eighteen persons withdrew from the Established Church (being dissatisfied with the ministry of their clergyman) and formed themselves into a Church of Christ of the Independent order. Soon afterwards they erected Bethesda Chapel, which was opened in 1803. The Rev. Peter Samuel Charrier, the son of a French refugee, and for twenty years pastor of the Independent Church in Lancaster, ministered here for sixteen years. For many years he was one of the annual supplies at the Tabernacle and Tottenham Court Road Chapel, where his visits were very acceptable. He was greatly esteemed for the polished suavity of his manners and his undeviating rectitude. When his Church proposed to him an increase of salary, he replied, "I shall feel much greater satisfaction in the addition of one hundred hearers to my ministerial charge than of £100 to my annual income." He died in 1826, after a few days' illness, and the multitude, who for several miles accompanied his remains, when removed for interment at Lancaster, testified the high respect in which he was generally held. Mr. Charrier's successor is the Rev. John Kelly, who commenced his ministry in September, 1829. Bethesda Chapel has since been sold to the New Con-

Methodists, and in 1837 the removed to their present place ıip, the Crescent Chapel.

next Independent chapel in ol· was a chapel in Russell originally belonging to the s of Huntingdon's Connection, ı congregation adopted Inde- principles, and were formally :ed as Independents. This ation subsequently removed to l in Gloucester Street, but after ars the Church was dissolved.

30 and 1831 three other chapels ded to those already mentioned, anover Chapel, erected for the odation of a Church gathered Rev. George Smith, now of Kirkdale Chapel, purchased ı builder; and Toxteth Chapel, mainly by the liberality of the lliam Kaye, Esq.

us appears that the Indepen- n Liverpool commenced the century with one chapel, and during the first thirty years six chapels. In 1801, when the on of the town and suburbs ut 84,000, they had one chapel; 1831, when the population was 35,000, they had seven chapels.

TY YEARS WITHOUT PROGRESS.

ıg the next thirty years the on of the town and its suburbs, ı sides the Mersey, increased out 235,000 in 1831, to upwards)00 in 1861. In this period, e, more than 300,000 inhabi- ıd been added to the town and , but no addition whatever had ade to the Independent chapels own. Their number remained ne, or rather, by the sale of ter Street Chapel, their number ne time actually reduced to six. ıld, however, be stated that his period the Crescent Chapel y Schools were erected; Great Street Chapel was burnt down uilt; Hanover Chapel was also and Berkeley Street Chapel erected in its place. Old chapel debts were paid off or greatly reduced, and five new chapels were erected in the outskirts of Liverpool (at Wavertree and at Huyton), and on the Cheshire side of the Mersey (at Birkenhead, Liscard, and Oxton), and the money thus expended during these thirty years could not have been less than £50,000. But so far as the town of Liverpool and the vast multitudes of its inhabitants were concerned, no increase whatever in the number of chapels was made for thirty years. There were seven chapels in 1831, and seven chapels only in 1861.

Great evils resulted from this want of progress. The Liverpool Churches became discouraged, and many were disposed to look upon chapel extension as a doubtful if not hopeless experiment, instead of regarding it as the paramount duty devolved upon the Churches by the rapid increase of the town.

One lesson at least should be learned from this review, that if our Churches wish to prosper they must be aggressive. During the latter portion of these thirty years there was a greater evil to be lamented than the absence of chapel extension. The Churches themselves were making little progress; some were making no progress; and others were absolutely declining. Those Churches which made the least effort to extend the kingdom of Christ suffered the most. "They sowed sparingly," and "they reaped also sparingly."

In 1855 the entire seat room provided by the Independents in Liverpool, including the Welsh chapels (of which we have not yet spoken), was 8,450, and the total number in attendance on Sunday morning, April 8th, 1855, as counted, was only 3,406. Deducting the Welsh congregations, the entire number of worshippers in the English Independent chapels in Liverpool, including children, was only 2,407.

Various causes may, indeed, be assigned to account for this want of pro-

gress, such as the very feeble condition of most of the Churches, and the existence of heavy debts on all the chapels. These chapel debts were not only a burden on the Churches, but served as a reason against all aggressive action. Moreover, by thus remaining stationary, the Churches were not trained to liberality, and although there were and are many noble exceptions, yet it must be admitted that the past scale of giving in Liverpool has been far below the requirements of the town.

THE WELSH INDEPENDENT CHURCHES.

The above remarks have been confined to the English Independent Churches, but this paper would not be complete without some account of the Welsh Churches of the town. About 1800 there came to Liverpool a small band of Christians, from the neighbourhood of Llanbrynmair, with the intention of emigrating to America. They commenced their voyage, but after a few days it was discovered that the ship was leaky, and with much peril they returned to Liverpool.

The intended emigrants then resolved to settle in this town, and though "a few men in number, yea very few, and strangers" in Liverpool, they assembled together on Sabbath-days for prayer and Christian fellowship, and for these purposes rented a small house in Cavendish Street. Here a Church was formed consisting of fifteen members, and this Church ultimately erected the Tabernacle, which was opened in 1817. In this chapel the eloquent and heavenly-minded Williams, of Wern, ministered from 1836 to 1839, and during his ministry large additions were the Church.

From this Church three Churches proceeded during t sixty years of this century, and worshipping in Bethel Chapel, in 1837, Salem in 1840, a Chapel, in Birkenhead, in 184 congregations have always c almost exclusively of laboure chanics, and tradesmen. Yet, in the jubilee record of their p they state as a matter of won and thankfulness, that these c tively small and poor congre had raised nearly £25,000 for t of religion at home and abroad the last fifty years, and this w although not one of the wealt belonged to these congregations

The pastors of the Welsh C preach in their own chapels Lord's-day in the evening only the morning they preach altern the other chapels in the town. unity has existed among these Cl and several of them are about to of their present humble places ship, and to erect better chapels room.

RECENT PROGRESS.

Since 1861, we can again s progress. Since that date, N Chapel, Stanley Chapel, and V Chapel have been erected and o connection with the bicentenar Waterloo Chapel is now being in connection with the same mo A Welsh chapel has been op Great Mersey Street, and a smal has been commenced at Kirkdal cost of these six erections will £20,000. Including the Welsh and the two chapels now b there are now twenty-two Inde chapels in Liverpool and its s With the exception of Ne Chapel, all these chapels hav erected during the present cent total cost, including schools, cannot be much less than £

* The extent to which this last evil existed is shown by one fact: Bethel Chapel (Welsh) cost £2,593 2s. 8d., and the interest paid by the Church on the chapel *debt was £1,230* 8s. 2d.

of these chapels are in the
or town, five are in the out-
nd four are in the Cheshire
of Liverpool, viz.: at Birken-
ton, and Liscard.

cord of the past has been to
ent so sad that perhaps it is
, and even necessary, to state
Churches are now doing.

lsewhere, the Independent
of the town have always
d are still taking their share
fforts made for the general
ation of the town, by means of
pool Town Mission and other

urch at Great George Street,
een honourably distinguished,
nterest it has manifested in
s of the port, in connection
Liverpool Seaman's Friend
Since the death of Dr. Raffles
rch and congregation have
s a memorial of their late
The Raffles Memorial Mission
" at a cost of upwards of
This substantial building con-
preaching-room calculated to
persons, and ample accom-
for branch Sunday-schools,
hools, mothers' meetings, and
rge classes held by the female
y, for a workman's club, and
day evening entertainments.
bers in attendance at the
hool have often exceeded 400.
sion building is an inestimable
alike to the destitute neigh-
in which it is placed, and to
ch whose energies have here
pe for exercise. In Berkeley
apel, from various causes, the
ion had become very small,
Church is now united to the
eorge Street Church, under
stering care the congregation
increasing. In the Church at
orge Street Chapel (including
bers at Berkeley Street) there
about 600 members, and the
ons at Great George Street
for the support of public wor-
ship and for the cause of Christ gene-
rally, amounted to about £3,600.

The Crescent Church has taken great
interest in the cause of education.
Their day-schools cost more than
£6,000, and between 500 and 600
children are in these schools receiving
a good sound Scriptural education.
For many years large sums were con-
tributed by the Church to carry on
these Schools, but lately the school fees
and the standard of education have
been raised, and the teachers are now
paid by the school fees.

Early in 1862, a few members of this
Church commenced the building of
Norwood Chapel. During its erection,
the question was mooted whether our
modern Independency did not isolate
our congregations to an extent unknown
in apostolic times, and whether there is
not an absence of that union which
existed among the early Christians, and
Mr. Kelly was requested to state his
views on this question to the Church.
In an admirable address on Church
principles, which has since been printed
for private circulation, attention was
called to the following facts:—That in
the New Testament the believers in
each city constituted one Church; that
some of these Churches, if not all, con-
sisted of large numbers, and yet each,
however numerous, is found meeting as
one body for Church purposes; and,
that all these Churches possessed a
plurality of bishops or elders; and it
was urged that the adoption of this
system would impart greater unity of
feeling and purpose, and thus give the
Church augmented strength and effi-
ciency for aggressive action. After
much deliberation, protracted discussion,
and earnest prayer, the Church, in
April, 1863, resolved by a large majority,
notwithstanding the erection of Norwood
Chapel and the contemplated separation
of some of the members for worship in
that chapel, to continue united, and
though meeting separately for worship,
still to meet as one body for com union
and the management of its affairs, and

to have one common treasury. Thus, although there are two places of worship there is only one Church. The Lord's Supper is observed in each chapel once a month, except that once a quarter there is a united communion of the whole Church. The Church meetings are held by rotation at the two chapels, the rotation being regulated by the number of members worshipping at each chapel. The two pastors are on terms of perfect equality in the Church, and preside alternately at the Church meetings, Mr. Kelly taking the pastoral charge of the Crescent congregation, and his co-pastor, Mr. Shillito, the pastoral charge of the Norwood congregation. On the evening of the first Sunday and the morning of the third Sunday in each month, the pastors interchange pulpits, and this stated interchange is found to be not only a considerable relief to the pastors, but very acceptable and profitable to both sections of the Church. Financially, the union has been of great service, and the united Church has already with ease accomplished results which otherwise could not have been hoped for in the same time. In both chapels fixed seat-rents are not charged, but the worshippers are asked to fix the amount of their quarterly contributions according to their ability. The amount contributed by the Church last year, for all purposes, was about £3,350. In the Sunday-schools of this Church there are more than 100 teachers, and an average weekly attendance of more than 1,000 scholars.

The progress lately made by this Church is remarkable. Ten years ago it numbered 382 members, some of whom resided at Huyton, and there formed a branch of the Church. In 1856 these members, thirteen in number, united with brethren from other Churches in the formation of a new Church, now numbering sixty members. In Burlington Street Chapel (purchased by this Church in 1859 as a preaching-station) a separate Church has also been formed, and in November sixty members were transferre the Crescent Church and forme separate Church, now numberi members. In 1863, Norwood was erected, and already 143 m are gathered there, and the m worshipping at the Crescent Cha more numerous now than befor wood Chapel was opened. In the Huyton and Burlington Churches, the number of Churc bers has very nearly doubled the last ten years; and durin period, in the liquidation of cha school debts, and in the payment on behalf of Burlington Street and Norwood Chapel, more £10,000 have been expended, a sum has been chiefly contribu this Church. It is due to Mr. I state that, under God, it is m his unselfish and large-hearted c and example that these results a

Thank God! the days of fee and depression have passed aw the Churches as a whole were stronger or more happily settl now. Yet the work to be almost overwhelming. The inc the population of the town and from 1851 to 1861 was nearly In a few years the population 600,000, and if it continues to as at present, it will exceed one before the present century expi

At Edge Hill a large town h in the last fifteen years, and chapel has long been spoken of place, but at present the Indep have only a small, inconvenient ing-room in this populous Between Liverpool and Waterl is a large district, five miles in many parts of which are thickl lated already, and new erecti rising up continually in the pa unbuilt upon, and yet in all this tant district, the Independent not even a preaching-room. districts might be mentioned which have pressing claims.

e white unto the harvest." needed here as elsewhere is preciation of the greatness of to be done, a true consecra- e energies of our Churches to h this work, and united coun- tion that these energies may and well employed. What proposed for Manchester, to new chapel every year, is e least that should be at- r Liverpool.

urches of Liverpool have now whether the progress of the last few years shall be a mere spasmodic effort, to be succeeded by a long period marked by the want of progress and by the decline of spiritual life and power; or whether it shall be only the commencement of steady and ever advancing progress. May the Great Head of the Church guide His Churches in this vast town to the right resolve, pour down upon them the needed spirit of consecration, and honour them to do a great work for their Master!

ELIGIOUS INSTRUCTION IN LONDON REFUGES.

By a Visitor.

winter some thousands of n London are compelled to er in Refuges for the homeless ve to the starving and very efuge is about as unattractive as can well be imagined. It xuries for the depraved, and necessaries for the deserving. dainly wherever it may be, I am a makeshift; if you ywhere else, don't come here. tuate in a low neighbour- I am surrounded by haunts and crime. My architecture humblest, and I am not more ithin than I am without. If to enter, pull that bell, and a inside will ask your name, ns of living, and where you night. If he is satisfied with he is not generally over-par- e will tell you to pass on into oom, where you must have a , and then you will ascend to mitory, on the floor of which ber of berths very much like two of egg-boxes all joined You will take one of these i it a waterproof mattress and oft leather for a counterpane. then sit at the head or the foot of the box, and presently you will have given you half-a-pound of bread and perhaps a little coffee. You may then go to sleep, and next morning you may be off as soon as you like, but under no circumstances shall you remain after nine o'clock. To help you on through the day, you shall have another half-pound of bread."

Thus speaks the Refuge in every part of London, but there are thousands who hear no hardness in its speech, and most thankfully receive what it has to offer. It is a great mistake to suppose, however, that those who seek its aid are only the idle, the vicious, and abandoned of both sexes. In the female wards you may see any night you please decent widows with their poor little children, servants out of place, charwomen, gardenwomen, and needlewomen literally by the hundred. Among the men seeking admission you may see mechanics and labourers, clerks and schoolmasters, lawyers and tradesmen, soldiers and sailors, together with a host of nondescripts who hold themselves in readiness to do anything for anybody by which a sixpence may be earned. To all such, whether men or women, old or young, the Refuge opens

its doors, and will go on receiving until the berths are all full. Night after night the writer of this article has watched the admissions into various Refuges, and has gone through ward after ward, but he has never heard a word of unkindness to any of the poor creatures, and he has never seen anything on the part of the officials but what was most sympathetic, kind, and good.

It should be borne in mind that in addition to the food and shelter which the inmates of our various Refuges receive, their spiritual interests are not lost sight of. In some, it is our pleasing duty to record, the efforts made to do good to the inmates are of the most positive and earnest kind, but in all the Refuges we have visited, religious instruction is not wanting. The largest Refuge in London is in Playhouse-yard, Whitecross-street. It has now been in existence forty years, but unlike some others, it is only open for three months in the year—namely, the winter season. Playhouse-yard can accommodate more than 600 inmates, and in cold weather it is full. Those who enter on Saturday night have the privilege of remaining in the Refuge over the Sunday, and on that day, in addition to breakfast and supper, a dinner of bread and cheese is provided. In common fairness, however, it should be stated that in all cases of debility and inanition from exhaustion or fatigue, appropriate restoratives, both in food and medicine, are applied under medical superintendence to the relief of the sufferers, many of whom have thus been rescued from the grasp of death. On Sunday there are, in Church of England parlance, two full services; it is an established rule of the society that Divine service shall be performed by a clergyman of the Established Church, a d no other minister is permitted to address the inmates. A Scripture-reader has been recently appointed, and he has been uniformly zealous in his attendance on the inmates of the different wards. The Scriptures and prayers are read night and morning by the superi ent, and the night we were pre City Missionary had dropped speak to the people. The behav the inmates and their attention exhortations given, were all that be desired.

Among Refuges for the hoi Field Lane, by name at leas doubtless be familiar to most readers. It is situate in West Holborn-hill, and its admirable ar ments may be freely inspecte morning or evening of the week. ing the past year, Field-lane has shelter and food to 3,408 men an and to 2,647 females, many of who girls from fifteen to twenty years This Refuge is open all the year and alas! it is never without in Bread and coffee are supplied nig morning, and on Sunday a littl is provided for dinner. In the s months both coffee and soup a pensed with, and only bread an given to the inmates.

The religious duties of the inst have been most carefully provi The Refuge master reads the Scr night and morning, and affecti commends the destitute ones care and grace of God, urging t to do what is right in His sight, look to Him to bless their eff obtain employment. In this h poverty it is very pleasing to kn some have become partakers unsearchable riches of Christ, ar for the first time bent their k penitence before the throne heavenly grace. Every Friday there is a Bible-school, which is opened by singing and pray which is not only attended children of the ragged-school, b by the inmates, male and There are about thirty classes m every teacher having from twenty in a class; there are t of eighty teachers voluntarily in this good work. This Bibl

eld thrice on the Lord's-day, levoted teachers have not been roofs that permanent good has from their labours. While to the instructions imparted, have for a while forgot their nd their sorrow, and caught d happy glimpses of the all- land on high. One of the endeavoured during the past plain to the class around him, generally of adults, the pre- rine of the Cross of Christ, and n his privilege to witness the itence rolling down the cheeks ged and miserable listeners. s called the ragged church is rgely attended; during the nths of last year the average he lowest being 360, and the 0. Concerning the attention st manifested by this congre- the poor the preachers speak hest terms of commendation. cher reports, "Many of the le seem to enjoy the Sunday services very much. Their ces and fixed eyes indicate ssed work going on within reasts. I have visited the sick; ad been in constant attend- n able, told me he had been his soul here, and led to the ration by Christ. In addition eans of religious instruction a secular evening school for and boys who sleep in the d for them only. This school vice a week, and about 9,000 ferent times received instruc- is way. Of course the age, and intelligence of those who school are most diversified; t was found that 10 per cent. read, about the same number d imperfectly, the majority l and write very well, while e men of education and intel- any of whom very cheerfully good service in teaching the igent; reading, writing, and

From these facts it will be seen that the spiritual wants of the poor and homeless are never lost sight of by the committee of Field-lane. We can also equally commend the South London Refuge, in the Southwark-bridge-road, for its care in this respect. This is one of the youngest Refuges in London, but with the exception of Playhouse-yard, it is the largest. It was established by Mr. Carter, whose efforts among the depraved and abandoned of South London have been as successful as they have been laborious. The Refuge is placed in the midst of half-a-million of inhabitants, nearly all of whom belong to the industrial class; from the day of its opening, in January, 1864, it has, therefore, never wanted inmates: 250 men and women can be received every night, and half-a-pound of bread and a pint of coffee is given to each inmate night and morning. Religious addresses of the most stirring and practical character are given in every ward by reformed thieves and drunkards, as well as by good Mr. Carter himself. At six o'clock in the morning the call-bell is rung, when all rise and wash, and breakfast; the superintendent reads a portion of Scripture, commends them to God in prayer, and dismisses them to their day's gloomy search after that employment which some of them never seem able to obtain.

Space will not allow of further detail, or we could tell of other homes for the destitute, in which the same interest is displayed in the religious wants of their inmates. Meanwhile, it should gladden the hearts of those who subscribe to such charities to remember that their funds are so usefully employed, and that poor wretched creatures by hundreds are thus cared for in body and soul, night after night. There is not a Refuge in London that would not know how to spend a guinea most profitably, and as far as we know, there is not one where the poor are not taught to bless the Giver of every good and perfect gift.

DR. NORMAN MACLEOD AND PROFESSOR PLUMPTRE (THE SABBATH AND THE LORD'S DAY.

A Second Letter to Dr. Macleod by the Editor.

REV. SIR,—Before I proceed to consider your views of the Fourth Commandment, let me remind you and my readers, that I have already considered your objection to the position that the Sabbath was originally instituted in Paradise, and is therefore to be regarded as "made for man," and not for the Jew. You do not positively deny the existence of a primeval Sabbath, you only doubt it; you consider the evidence insufficient, but at the same time your interpretation of the Fourth Commandment and your idea that the Lord's-day is an "original institution," and not the old Sabbath in a new form, are based on the non-existence of a primeval Sabbath. Now, every presumption in favour of a primeval Sabbath, is a presumption against your views of the Decalogue and of the Lord's-day. And you yourself supply the strongest presumption possible when you not only admit, but insist on, "the necessities of man's spiritual nature and the goodness of God in ever revealing what man required to know for his present and eternal welfare." You even say that if in view of these necessities and of that goodness "it be argued that it is highly probable that the human race, in the earliest ages, may have had holy times, seasons—probably even every seventh day—consecrated to Divine worship," you "would not be disposed to challenge the opinion." Now I submit that you are bound to show, that though "highly probable," such a day *did not exist*, before you make its non-existence the basis of your after arguments. I know the difficulty of proving a negative, but you must either withdraw your admission of a "high probability" in favour of a primeval Sabbath, or you must prove that though antecedently "highly probable," such a Sabbath did not exist; or else the opinion which you are "not dispo challenge" will confront you at stage of the discussion, and weak foundations on which you build.

Those from whom you differ b with you that a primeval Sabb highly probable, and believe lik that there is positive evidence existence. That evidence is not least weakened, as I have endeav to show, by the silence, not "ma as you call it, but comparative, early records. The very promi redemption out of which, we ma sprang the spiritual life of a first ages, though given befor first parents left their lost dise, does not once re-appe these records. Nor can a second reference to it be found in the comes to light for the first time promise to Abraham. Shall we the doubt the fact of its having been giv doubt the knowledge of it, or the f it, of such men as Enoch and No

We take our stand on the his statement that God "rested c seventh day from all his work wh had made. And God blesse seventh day, and sanctified it, b that in it he had rested from a work which God created and m He "sanctified" the seventh da separated it for a holy use or pu It was not surely for Himself that E separated it. *His* Sabbath has nued uninterrupted from the time creation was finished until now *man's* Sabbath that is weekly; "the necessities of man's nature render requisite a periodical ce from his ordinary pursuits, in o the promotion of his spiritual int

I now proceed to consider you *of the Fourth Commandment*. Y "I do not believe in the continue

f the Fourth Commandment." ı are consistent in giving up at ıe time the entire Decalogue. ːcalogue, "as written on 'the ːthe covenant,'" you think, "has brogated by being nailed to cross, with the whole Mosaic ƴ, and buried in the grave of But you protest against the of Antinomianism. And you ːight to do so. I give you the redit for sincerity. You do not ː yourself freed by the grace of pel from obeying the moral law You make a distinction between alogue and the moral law. The ɲe, even so far as it is moral, ur judgment only the form in what is morally right was for the Jews. This form of ɯw you do not consider binding But whatever is in itself moral, ever has been enjoined as duty Lord and His Apostles, you do ː binding. This I understand ur position. And I am anxious t prominence. I would not for ːld be a party to bearing false against you.

ɾet I must be permitted to say, old the confounding of the Deca- ith Jewish institutes now abo- ɔ be far from a harmless error, ır arguments on the subject in- ɔnsequences which you do not have perceived. For example: ning that "the moral law rests ɔtally different basis from the rds' of the covenant," you say, ecepts as moral duties are bind- us because they are true and themselves; and they are not d right because they are in the ɲe, but they are in the Deca- ːcause they are true and right." l precepts are not true and right ː they are in the Decalogue, ƴ are in the Decalogue because ː true and right. What then? ː I say, Moral precepts are not ıd right because they are in Sermon on the Mount, but they are in Christ's Sermon because they are true and right. What then? If there is any thing more meant than that there is an essential difference between right and wrong, a difference which is not created by statute, but which is the basis of statute, what is it? That the form in which moral precepts are given to us in the Decalogue may be abandoned "without offence?" If so, then the form in which moral precepts were given by Christ may be abandoned without offence! The golden rule itself may be abandoned without offence; for you may say of it that it is not true and right because Christ gave it, but Christ gave it because it is true and right. This you cannot mean. And yet if you do not mean this, your argument has no bearing whatsoever on the question whether the Decalogue was meant for the Jew or for man.

Nearly allied to this irrelevant, but in its consequences mischievous mode of reasoning, is another in which you indulge, but which is equally fallacious. "After all," you say, "what is the rule of life to a believer? Is it a series of *rules?* No, it is life itself . . . the right condition of the spirit towards God and man. And what is that? What but love to God and man? All rules are but channels cut out by our wise and gracious Master, along which the water of the Divine life in the spirit *ought* to flow and *will* flow." Admitted. But in all this there is no presumption against the permanent obligation of Divine rules given through Moses, any more than against the permanent obligation of Divine rules given by Christ. *You* cannot mean to sanction the mystic doctrine, which would make love not a motive to obey all Divine law, but a substitute for obedience. And if not, you should not appeal, or seem to appeal, from law to love. You should not say that "a religion of mere rules, forms, and outward restraints has been lost in a religion of holy principles working in freedom to the sure result of holy practice, perfect peace, and exceed-

ing joy." The religion of the Old Testament, or, if you prefer it, the Judaism of Moses, was not "a religion of mere rules and forms and outward restraints." It is in the very book which is full of the rites and forms of Judaism that we first find the principle distinctly enunciated in which the whole law of duty to man is fulfilled—"Thou shalt love thy neighbour as thyself" (Lev. xix. 18). And it is in another of the books of Moses, that we find first enunciated the great principle in which the whole law of duty to God is fulfilled—"Thou shalt love the Lord thy God with all thine heart" (Deut. vi. 5). Christianity has not revealed to us higher or more spiritual principles of life than these. And a religion not inspired by them never had a Divine sanction or received Divine acceptance. I am not forgetful of the differences between Judaism and Christianity. But the assertion so often made, and which you countenance, that Judaism was law and Christianity is love, is utterly fallacious. Law and love have been happily wedded together under every dispensation, and what God hath joined together let no man put asunder.

But you say further that "all moral law is discoverable by the moral nature of man," and on the strength of this principle you think you may "without doubt or offence affirm that the law of the Fourth Commandment from its very nature is not a moral law." I confess, however, to much "doubt" as to both your principle and your conclusion. Are we quite sure that all moral law is "*discoverable*" by the moral nature of man? May there not be somewhat in our nature—in our complex nature, physical, moral, and religious—hidden from ourselves, but forming the basis of some of our most important relationships, and therefore of some of our most important duties, which it needs the aid of a Divine teacher to "discover" to us. Would your "moral nature" have discovered of itself the "moral duty" or the "moral principle" of the Second Commandment? "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." This cannot be a mere repetition or paraphrase of the first commandment. There must be in it something new and distinctive. And what that is, it is not difficult to ascertain. When the people made their golden calf at the very foot of Sinai, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And when Aaron saw it, he built an altar before it, and made proclamation and said, "To-morrow is a feast to the LORD." The feast celebrated around the altar which was "built before the calf" was to be "a feast to JEHOVAH." What then was the calf? Not another god, but the representative of Jehovah. And as such the making of it was a violation not immediately of the first but of the second of the commandments which Moses was at that time receiving on the tables of stone. The earliest form of idolatry, at least of image worship, was no doubt that which intended the image to be not itself God, but the representative of God. And the second commandment is directed against the use of images *under any pretence*, or for any purpose in the worship of God. The worshipper is not to say—"I will worship Jehovah alone, but I want the aid of something visible to enable me to realize that which is invisible, and I will make to myself an image embodying in the worthiest form possible some of the conceptions which I have of Him who is invisible, and will worship *Him* when I bow myself before *it*." The second commandment, not the first, says to Him, "Thou shalt not." It forbids images not only when they are worshipped as very gods, but also when recognized as representatives of the one living and true God.

I ask, would your "moral
ıave "discovered" the principle
ıw without Divine teaching?
not a craving in our nature—I
y our moral nature—after the
ınd after visible representations
visible? And does it not seem
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s as imagination may suggest or
bring the invisible consciously
them? May it not be argued
means of such aids we rise
from earth to heaven? Is there
in our *moral* nature which
ct the sin of using such aids, or
fallacy of the expectation on
he use of them is ostensibly
? Or will you say that the pro-
in the second commandment is
positive enactment, and rests
oral basis? If so, mark the con-
es. The merely positive enact-
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symbol may most effectively stimulate or impress his soul. If he bows down himself before it, only let him not worship *it;* let him be careful to remember that the figure before which he bows is but a symbol, and that his worship must be rendered in spirit to God alone.

I do not see how this conclusion can be avoided on your principles. You may appeal to the history of the past to show the danger of all visible *media* of worship to the invisible, the tendency of all such worship to become in the end a pure and absolute idolatry. But your appeal will be lost on those who cannot see that such an issue is inevitable, and who in the meantime find, or think they find, much help to their devotion in painted picture, or in graven image. Your principle itself I believe to be wrong. We have no right to say that all moral duty or all moral principle is "discoverable," by our moral nature. There *is* a moral principle involved in the second commandment. But man, untaught by God, has never discovered it. The prohibition is not based on mere Divine will or on mere expediency, but on principles which have their seat in our very nature, and in God's nature, and in the relation of the one to the other; principles which may be hidden from our eyes or may be but dimly seen, but which are "naked and open unto the eye of him with whom we have to do," and whose laws often rest on reasons too profound for us to fathom.

On the principle which I have thus controverted you affirm, "without doubt," that "the law of the Fourth Commandment, from its very nature, is not moral." If I have succeeded in throwing doubt on your principle, your conclusion must be involved in the same doubt. But you fortify this conclusion by adding, "To worship God, and to set apart a fixed time for that worship, may indeed, with some truth, be called moral; but, to say the least of it, it is doubtful whether even the duty of worship can be found in the Fourth Com-

mandment, though possibly it may be inferred from it; for it must be admitted that there is not one hint in it about worship, but only of sanctifying the day, or of setting it apart for rest." In these words you make an admission of some moment, "To worship God, and to set apart a fixed time for that worship, may indeed, with some truth, be called moral." But why say "with *some* truth?" Let me understand you to mean simply "with truth." "To worship God, and to set apart a fixed time for that worship, may, with truth, be called moral." That the worship of God is a moral duty, all admit who believe in a God. The "setting apart of a fixed time for that worship," is not self-evidently moral. If it be a moral duty it is certainly one of which you cannot maintain that it is "discoverable by our moral nature." But He who understands our moral necessities and the moral obligations arising out of them better than we do, has enjoined this setting apart of a fixed time for worship in such a manner as leaves no doubt on my mind that such "setting apart" is not merely a *positive* enactment but essentially moral.

Now, dear sir, out of your own mouth I answer your assertion that the Fourth Commandment is a positive institute and not a moral law. The worship of God and the setting apart of a fixed time for the purpose, which you confess to be moral, are the very essence of the law. The exact proportion of time "set apart," whether a seventh or a tenth, is not moral so far as our "moral nature" can discover, and yet it may be; that is, it may not be arbitrary or dependent on mere legislative will. He who "knoweth our frame" may have had respect to its necessities in determining the proportion of time which He "sanctified" in the beginning. And as to the particular day, whether the first or the seventh, or any other, it can involve what is in itself moral only in so far as the reasons for the choice are *of a moral character*. Worship, and a fixed time for worship, are, I rep very essence of the Fourth Co ment: or, to make the stateme complete,—rest, worship, and time for worship, are the very of the law.

But you consider it doubtful w the duty of worship is found Fourth Commandment at all, " possibly it may be inferred from speaks only of "sanctifying the of setting it apart for rest." Y tirely misinterpret the word "sa To "sanctify" is not "to set a rest." You will not find in all ture a single example of such s ing. To "sanctify" is to set a holy uses. Mere rest or cessati work is not in itself a holy th may be a very unholy thing, when it possesses the character ness. The weekly rest or ce from work, was a holy thing whe an act of homage to Him who had on the seventh day from the v creation. But in proportion as such an act of homage it was a act. And in this sense, and extent the very rest enacted Fourth Commandment gave the mandment a moral character. "to sanctify" is not to "set a rest." The rest was but the tunity for, and the basis of, th uses for which it was enacted.

It is not necessary to my ar that I should be able to show the first ages, before the days of or even in the first ages of the nation before the existence o gogues can be traced, those who on the seventh day were accusto engage in public social worshi that my argument requires is th rest of the day was given to th holy, or, as we should say, for re and not for secular purposes patriarchal or fatherly was do the earliest form of worship as of government. The father w priest and minister in his own It was his duty carefully to i

ren in the ways of God, and to
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fferent ages have their interest,
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h we are now discussing.

Fourth Commandment being
grounds admitted by yourself,
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bedience which the law con-

The preface to the Decalogue is your main objection to its universal obligation: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." You were never in the land of Egypt! Never brought out of its house of bondage! Therefore you are not under the law which was prefaced by these words! In reply I do not insist on the fact that there is no "therefore" connecting the preface with the laws which follow. But you forget the difference between a preface and a preamble. There is not one of the "Ten Words," whose obligation rests upon the redemption from Egypt. There is not one of them dependent on the fact that God had brought Israel out of the house of bondage. The fourth itself is no exception. The rest which it enjoins, *as given in the Decalogue*, is connected exclusively with the original hallowing of the seventh day when the work of creation was finished. "Thou shalt have no other gods before me," the first; "Thou shalt not covet," the last; neither of these, nor any between, derives one iota of its ground or reason from the peculiar circumstances of the Jewish nation assembled before Mount Sinai. The solemn appeal to the fact of the great redemption which He had just wrought, was a most fitting introduction to the entire system of law, and ritual, and government under which He was about to place that nation. But as that redemption was not the *ground* of the laws engraven on the tables of stone, so neither can it be regarded as *limiting* their obligation.

The relation of the Decalogue to the "Covenant" made with Israel, and the question of what was "nailed" to Christ's cross, I have not space here even to touch on. But I cannot but express my surprise at the declamation—I use the word not offensively but in its strict rhetorical meaning—in which you indulge over some two or three pages in asking, "Must I forsake the apostles and go to the Decalogue for

moral teaching?" "Must I pass from Jesus Christ and travel upwards until I search the Decalogue for rules of life?" and so on. Your co-presbyters must be strange teachers indeed, if they said aught that could fairly justify such questionings. Your questions as to which will most enlighten and convince the conscience, Sinai and the Decalogue, or Calvary and Christ? are equally beside the mark. But when you ask, "Is this (the Decalogue) the law by which any of us have ever reached a knowledge of sin?" I wonder the words of that great *Christian*, the apostle Paul, did not occur to you: "I had not known sin but by the law: for I had not known lust except the law had said, Thou shalt not covet." If you decline to be bound by what is moral in the Decalogue *as contained in the Decalogue*, you must equally decline to be bound by what is moral in the Old Testament *as contained in the Old Testament*. But in this you differ from the apostle Peter, who said to Christians, "As he which hath called you is holy, so be ye holy in all manner of conversation;" *because it is written* [in that old JUDAIC RITUAL, the Book of Leviticus], "Be ye holy, for I am holy."

But if we *will* have the Decalogue and the Fourth Commandment as a part of it, we must take the consequences, you argue. And these you urge in a form which may possibly stumble many. But I meet you on this ground, and accept all true and proper consequences unreservedly.

First: You insist that we should keep the seventh day as our Sabbath, and not the first. I am content to reply at present, in the words of Professor Plumptre, although much more might be said if space permitted, "I cannot set much store on the argument that the Fourth Commandment is *ipso facto* set aside by the mere transfer of the numerical position of the day, seeing that its transfer leaves its commemorative, moral, and even symbolical character unaffected, except in th of expansion and development."

Secondly: You say that if we the Fourth Commandment as bi we must accept death as the pen its violation. You make much argument, but my reply is brie simple. The penalty of death part of the Fourth Commanc And to my mind there is no con tion more conclusive of the uni and perpetual character of the logue than this, that not fewe seven of the Ten Commandments incorporated in the Jewish cod adapted to the peculiar circums of a theocracy, had this awful ac made to them. As given on the of stone there was no penalty ment The transgressor was simply God's hands, to be dealt with a in the great judgment might mine.*

But chiefly, you object, that accept the Fourth Commandme should abide by its absolute proh of all "work." "Thou shalt any work," are the words that w graven on stone. There should tampering with them, you say. Professor Plumptre repeats the and adds, "The question is r simply to the issue, what is ' and then, when this has been by casuists and lawyers, all acts be tried by the definition, and for or permitted accordingly. In ac the statute we could have no guide than the contemporaneous ments of the same lawgiver; and

* This argument and others found in an expanded form in the on "The Sabbath-day Stick Gathe the January number of the "C Witness." In that article, I take portunity of saying, the manna wa of as if it did not need cooking:—T being that it was to be "bake "seethed" on the sixth day, so a require either gathering or prep on the seventh.

stance, forbade the amount of implied in gathering manna ground (Exod. xv. 26), in ı fire, (Exod. xxxv. 3), in pick- icks for fuel (Numb. xv. 32)." to reply that it was not the mount of exertion" in these that constituted the violation r. As to gathering manna on th day, to have done it, seeing was the way in which they ired their daily bread, would ı as presumptuous a violation batic institute as for a man in nstances to plough and sow . As to the "gathering of re do not know that it was ." All that we do know is ct of the stick-gatherer was a uous sin, and the story is told stration of the way in which uous sins were punished. And hting fires," whatever special xisted for the prohibition, the we can be sure of is that it est on the mere "amount of which it involved. And for n, that many things involving re "exertion" must of *neces-* been done every Sabbath day. f the Israelites in the wilder- like that of the patriarchs, for part, pastoral. Agricultural uld easily be suspended. The the artisans in the camp could ıded. But there was much of abour which could not. "They ts and herds grazing, in all y, for miles round the camp, o go out to them was to devote erious inconvenience, if not to n." "To lead these flocks ture to pasture, to watering- the shade or shelter of rocks, fold them at night, were all necessity." There is nothing able than that the very men l the stick-gatherer "sinning uously" were at the time far amp and tabernacle, watching r flocks, and doing what re- greater "amount of *exertion*" than his act, in providing for their safety and well-being.

In addition to the argument I thus draw from the very necessities of the case against an *absolutely* literal interpretation of the expression "any work," I appeal to the teaching of Christ. In Christ's conflicts with the Pharisees about the Sabbath, He was warring against unwarranted Pharisaic glosses and additions, He was not relaxing or repeating the old law, but giving its right interpretation. The want of a clear apprehension of this point has led not a few writers into bewilderment and self-contradiction. Christ, as the Lord of the Sabbath, gave authoritatively the true meaning of the Mosaic institute. Those works of benevolence and mercy both towards man and towards beast which He defended, were not only not contrary to the command, "Thou shalt not do any work," but were in fullest harmony with the very spirit of the command. And it so happens, that the very first reference to the Sabbath out of the Pentateuch, illustrates not the cessation from work, but the lawfulness of exceptions to such cessation (See 2 Kings iv. 23). When the husband of the Shunamite woman said, "Wherefore wilt thou go to Elisha to-day? It is neither new moon nor Sabbath," it is evident that he would not have regarded the saddling of the ass and the journey to Mount Carmel as any violation of the sabbatic law,' "Thou shalt not do any work." The inference may be drawn, that it was no uncommon thing for that Shunamite family to do on the Sabbath-day all the work that was involved in that journey. Exceptions to the absolute literalness of the expression, "any work," are not then to be regarded as an after-thought by which the iron inflexibility of the original law was made to yield to man's convenience. They were in the law from the first. Without them obedience would have been not a burden merely but an impossibility.

With the history of the Old Testa-

ment, and the language of prophets, and above all, the teaching of Christ to guide me in the interpretation of the Fourth Commandment, I see nothing in any logical consequences which can be drawn from it to prevent my accepting it as a part of the moral law universally and perpetually binding. Casuists, honest Christian casuists, may differ as to what are works of necessity and mercy. But so might honest Jewish casuists, whose obligation to obey the law, notwithstanding, is open to no question.

On the question of the authority of the Lord's-day I can say but a few words. You rest it on a Divine sanction. And I agree with you. But holding as you do that it is an "original institution," and not the perpetuation on the first day of the week of a Sabbath given to "man" in Paradise, and enacted among the moral laws on Sinai, you have not sufficient evidence of the Divine sanction which you claim for it. The facts in apostolic history to which you appeal carry you no farther than this, that the first Churches were accustomed to meet for worship and instruction on the first day of the week. Be it that their example is binding, it cannot bind us to more than itself—that is to more than meeting for instruction and worship. Buying and selling and other secular pursuits may still be prosecuted: only let them be suspended long enough to admit of our "assembling together" for Christian worship. There is nothing in the example to which you appeal, *when separat the idea and doctrine of a "Sabb man,"* to justify you in demandi Christians should rest from the nary callings on the Lord's-da think, but without sufficient war I have shown, that *rest* was t thing enacted in the old Sabb maintain, and I think with s warrant, that *worship* is the onl your argument for the Lord's-d any ground for. As to rest, y maintain its expediency, even it sity; but men may differ from to the expediency or necessity c of rest. And you have no Div whose obligations you can ch their consciences. I do not for you practically plead for a day But if your interpretations of S are correct you cannot found y on any Divine sanction.

This, my dear sir, seems to justify the opinion I have hazarded that your "words," if a "destroy" much, but "build u little. Our countrymen ma erred in some of their Sabbatic p but in avoiding Scylla I hope t not fall into the Charybdis t your arguments would allur With great respect for yours sonally, whom I know only as teacher, but with a strong co that your opinions on the Sabl unscriptural, I am, your fellow

THE EDITOR OF THE "C
WITNESS."

SABBATH MORNING.

LIGHT of lights enlighten me now anew the day is dawning;
Sun of grace, the shadows flee, brighten Thou my Sabbath morning
With Thy joyous sunshine blest, happy is my day of rest.

Fount of all our joy and peace, to Thy living waters lead me,
Thou from earth my soul release, and with grace and mercy feed m
Bless Thy word that it may prove rich in fruits that Thou dost lo

Kindle Thou the sacrifice that upon my lips is lying;
Clear the shadows from mine eyes, that, from every error flying,
No strange fire may in me glow that Thine altar doth not know.

Let me, with my heart to-day holy, holy, holy, singing,
Rapt awhile from earth away, all my soul to Thee upspringing,
Have a foretaste inly given how they worship Thee in heaven.

Rest in me and I in Thee, build a paradise within me;
O reveal Thyself to me, blessed love, who diedst to win me;
Fed by Thine exhaustless urn, pure and bright my lamp shall burn.

Hence all care, all vanity, for the day to God is holy;
Come, thou glorious majesty, deign to fill this temple lowly,
Nought to-day my soul shall move, simply resting in Thy love.

Lyra Germanica.

NOTICES OF NEW BOOKS.

and Life: Sermons chiefly on Occasions. By E. H. PLUMPTRE, Professor of Divinity in King's London. London: Alexander

e sermons both for the pulpit ew. The man who reads them to them again and again, for of many points of deep interest. sermons in form, and sermons intelligent Christian can read sure and profit, they are in sub- the most part, discussions of l and critical questions, which of time cannot render obsolete. urselves, page after page, differ- many opinions of the Professor, constrained to feel that these leserve consideration, and that nents and criticisms by which supported have great weight. ster, especially, who gets pos- f this volume, will not readily it. He will treasure it among s which supply and stimulate and not throw it among those rpose has been accomplished eir pages have been hastily There is a naturalness and , and absence of straining or nt effort, about the style, which he presence of a master, and of se mind is *imbued* with the which his tongue utters.

: his Life and Ministry, to the his Third Missionary Journey. v. T. BINNEY. London: Jas. and Co.

k consists of the Sunday evening o the young on St. Paul which ady appeared in the columns of *tian World.* Mr. Binney divides into two parts; the first con- t. Paul's life up to the end of his at Antioch: and the second, the f his three missionary journeys; ing in all seventeen lectures. ary object is to induce the young he history of the Apostle for themselves, carefully, map in hand, and he therefore appends to each lecture a list of the references necessary for this purpose. He modestly hopes that his book may serve as an introduction to Lewin, or Conybeare and Howson, and does not discuss details in reference to the places which St. Paul visited, or was connected with, but confines himself simply to the story. Mr. Binney's powers of concentration and condensation are well known, and they could not be better exhibited than they are in this book. The chapter on the characteristics of the Apostle's preaching, especially, as he adapted it to his different classes of auditors at Athens, Thessalonica, and Corinth; and on the principles of natural and revealed religion, would in itself form a text for a volume as large as the one before us. Mr. Binney's pen has caught every salient point in the history, and marked it very distinctly for the benefit of his readers. In gathering Paul's inner life at certain times from the few hints that are thrown out to us, he is particularly happy, and sometimes explains in this way things that might otherwise seem strange or unaccountable, and brings to light minute and "undesigned" coincidences, which form no mean proof of the genuineness of the Apostle's history. We welcome the book most cordially, as one which will attract the young to the *study* of the New Testament. And those who are so attracted will long for the completion of Mr. Binney's original design, by delivering and publishing another series of lectures on the remainder of the history of the great Apostle.

Science and Christian Thought. By JOHN DUNS, D.D., F.R.S.E., Professor of Natural Science, New College, Edinburgh. London: The Religious Tract Society.

IT is not often that this subject is undertaken by an author who is competent as a Theologian to do justice to Christian Thought; and as a Philosopher, to do justice to the enquiries and conclusions of

Science. Dr. Duns happily unites these qualifications. The greater part of his book is full of the most interesting illustrations of Adaptation from the surface of the Earth, the waters of the Ocean, and the constituents of the Atmosphere. The ripest fruits of science are here laid with manful reverence on the altar of Revealed Religion. The doctrine of Final Causes receives its latest proofs. The discussion of Man's Place in Nature, the Antiquity and the Unity of the human race, is admirably adapted to convey the most recent information on these subjects, and at the same time to expose the loose joints in that glittering armour in which some of our most eminent Naturalists come forth to challenge and defy the men of Faith. No book could be more seasonable for intelligent and cultured youth.

The Model Prayer: being Ten Sermons on the Lord's Prayer. By the Rev. T. LOMAS, Leicester. London: Houlston and Wright.

MR. LOMAS has earnestly and devoutly considered his chosen theme, and we must affirm his sermons to be considerably above the average of such literature. He has no need to make an apology for such a book; but we are sensible of the genuine modesty of his Introduction.

The Minister, the Parent, and the Church: Inaugural Addresses delivered before the Assembly of the Congregational Union of England and Wales. By the Rev. DAVID THOMAS, B.A. (Minister of Highbury Chapel, Bristol), Chairman. London: Jackson, Walford, and Hodder.

THOSE who heard these addresses in London and Bristol will not soon forget the impression which they produced, and will welcome them in this beautiful book form. We trust the volume will have a very large circulation, and a very thoughtful perusal.

Jehovah's Jewels. By the Rev. JOHN LEECHMAN, M.A., LL.D. London: Elliot Stock.

WE confess to so much of sympathy with the Jewish superstition which will not pronounce the name "Jehovah," that we shrink, as by instinct, from the familiar, almost the idle, way in which Christians often pronounce it. Dr. Leechman no doubt wrote it on his title-page with all reverence. But we should not like to stand by the publisher's counter when the book is called for by the bookseller's collector, and hear the title repeated as it is then sure to be. The book itself is full of devout and scriptural thought, with many illustrations of spiritual truth drawn from those natural "gems," which are known by the common n "jewel."

The Shepherd and His Flock; Keeper of Israel and the Sheep Pasture. By J. R. MACDUFI London: James Nisbet and Co.

THERE is a large circle of read pared to welcome anything fr Macduff's pen. They have por his books in the sick chamber hours of devotion, and have foun a means of rich consolation and s strength. The volume now be will not disappoint the expectat such readers. From the first c "The flock astray," to the last, eternal folding of the flock," it is i ing with the author's former wo severe criticism might pronoun style often too rhetorical and s But there are readers on which quiet and natural style produces pression.

First Lessons on the Evidences o tianity. By B. B. WOODWARD, B.A Second Edition. London: J Walford, and Hodder.

"IN this little book the attempt h made to treat the subject, with reference, explicit or implicit, to a nent of the convictions regardi Bible and the Gospel of which it s And most successfully made. W mend the volume very earnestly the young and to their teachers.

The Sixth Work; or, The Charity Effort. By S. MEREDITH. I Jackson, Walford, and Hodder.

THE singular title of this work gested by Matt. xxv. 36: "I was son and ye came unto me." The object is to excite sympathy and effort" on behalf of the crimin We have found him a pleasan panion, who having soon satisfi our agreement on matters of vi ment, led us on, without a paus the beginning to the end, if not conviction, at least with much ins and interest.

Wreck of the "London." London Partridge.

A VERY complete and well-written of the sad catastrophe by which lives were recently lost—this litt the fruit evidently of much indu considerable literary skill, will re interest for many days. Alon other pictorial illustrations th portraits of Captain Martin; Draper; G. V. Brooke, the act John King, one of the steersme feeble craft by which nineteen li saved.

CONGREGATIONAL REGISTER.

February—March, 1866.

revent mistakes and delay, all communications for the Register should be d to the Editor, 35, Paternoster Row, E.C., and marked on the envelope, ngregational Register."]

ANNUAL MEETINGS OF THE CONGREGATIONAL UNION.

ay, 7th May.—Preliminary Meeting at the Congregational Library, 5 p.m
ay, May 8.—Annual Assembly at Weigh House Chapel at 9.30 a.m.
day, May 10, at 6 p.m.—A soirée at Westminster Chapel
, May 11.—Adjourned Meeting at Weigh House Chapel at 10 a.m.

Association Meetings.

, 7.—Congregational Union and of Victoria. Half-yearly Meeting ng. Preacher—Rev. A. M. Hen- President—Rev. W. Cuttle.

6.—Nottingham Institute at ational Library, to form a London ee. S. Morley, Esq., M.P., Trea- r. Ferguson, Secretary.

Chapel—Foundation Laid.

23, 1865.—Brunswick, Victoria, J. C. McMichael.

Chapels Opened.

.—Ashford, Kent, by the Revs. J on and H. Allon. Minister—Rev. r.

5 and 9.—Bagot's Well, South a, by the Rev. A. R. Philps. ter, Rev. M. Williams, B.A.

5.—Evandale, North Rhine, South ia, by the Revs. J. Gibson and ward.

Chapels Re-opened.

19.—Bordesley-street, Birming- Minister—Rev. S. Carter). The . W. Dale, M.A., G. B. Johnson, t in the Service.

8—20.—Bedworth, Warwickshire, . Hillyard, Minister), by the Revs. ilson, E. H. Delf, and J. L. Poore.

h 4.—Whitworth, near Rochdale, . Berry, Minister), by the Rev. ser, M.A., L.L.D., and the Rev. y.

Barrowford, Lancashire, (Rev. E. Minister), by Rev. E. Lewis, B.A.; v. T. Winsor.

School-Rooms Opened.

22.—High Wycombe, Bucks.

h 1.—Wigan, St. Paul's.

h 1.—Warrington, Lancashire.

h 4.—Blue Pits, near Rochdale; Lee, Esq., and Rev. Robert Jones in the Opening Services.

h 19.—Market Deeping. W. Ver- sq., in the chair.

Chapel Debt Cleared.

Barrowford, Lancashire. Rev. E. Gough, Minister. £870. J. Kay, Esq., of Burnley, presided at the Meeting.

Calls Accepted.

D. Jones, of Brecon College, to Hirwaun, Glamorganshire.

W. J. Lanthers, Assistant Chaplain at Victoria Park Cemetery, to Battle Bridge.

T. Batty, of Hackney College, to Stockwell Chapel, Colchester.

E. Newsum, of Rotherham College, to Swanland.

W. Cotton, Corsham, Wilts.

W. Gibbon, of Caermarthen College, to Capel Isaac, Llandilo.

W. Booth, to Longridge, near Preston.

J. Malcolm, to Wooburn, Bucks.

Recognitions.

Nov. 22.—Rev. A. M. Henderson at Melbourne. The Revs. J. H. Jackson, A. Fraser, J. Mirams, W. S. H. Fielden, J. C. McMichael, W. R. Lewis, and W. Moss took part in the service.

Feb. 25—27.—Rev. W. M. Jones, at Oundle. Sermons by Rev. A. Newth, and T. W. Aveling and others.

Rev. J. Rogers (Stanstead, Canada East).

Rev. J. Williams (late of Rodborough, Mansfield, Notts). Rev. S. Hebditch (of Bristol) and neighbouring Ministers took part in the Service.

Removals.

Rev. B. W. Day, Turnberry to Markham, Canada West.

Rev. C. E. G. Smith, Easingwold to Desborough.

Rev. S. Packer, Burford to Burnham.

Rev. G. P. Jarvis, Staines to Limerick.

Rev. H. Maidment, Little Hadham to Holme Lane, Yorkshire.

Rev. J. C. Mackintosh, Kilmarnock to Port Elizabeth, S.A.

Rev. W. J. Gates, Aylesbury to Masborough.

Rev. W. Jackson, Farnworth to Whitby.

Rev. G. Bullock, Weldon to North Wales.

Rev. G. M. Astbury, Eccleshall to Chilton.

Rev. W. Roberts, Penybontfawr to Rhaiadr.

Rev. J. Varty, Fareham to Aston Tirrold.

Rev. J. Williams, St. Asaph to Maentwrog.

Rev. J. S. Binder, Sherstone to Thornbury.

Rev. E. Hill, Shrewsbury to King-street, Northampton.

Rev. J. Renny, Ratcliff to Barnet.

Rev. J. P. Ashton, M.A., Madras to Calcutta, *pro tem.*

Rev. S. Harber, Cavendish to Roydon, Essex.

Rev. R. Berry, Whitworth to York Road, Lambeth.

Rev. J. P. Allen, M.A., Falmouth to Leicester.

Resignations.

Rev. J. W. Tapper, Wood-green.
„ Pierce Jones, Paignton.
„ A. Guthrie, East Retford.
„ S. Fairley, Kingscliffe.
„ J. Yonge, East Cowes.
„ D. Harding, Lancaster.
„ E. C. Bellewes, Greenwich.
„ J. Hodgson, Felling.

Ordinations.

Feb. 15.—S. Pearson, M.A., Steelhouse-lane, Birmingham. Introductory Discourse by Rev. Dr. Vaughan. Prayer by Professor Barker. Charge by Rev. Dr. Halley. Sermon to the people by Rev. Dr. Raleigh.

Feb. 20.—W. Manchee, at Whitefield Chapel, Long-acre. Introductory discourse by Rev. A. MacAuslane. Prayer by Rev. S. McAll. Charge by Rev. S. Martin.

Feb. 21, 22.—F. Evans, at Adullam, Merthyr. Introductory discourse, Rev. W. Morgan. Prayer by Rev. J. Thomas. Charge by Rev. D. Rees. Sermon to people by Rev. D. Jones, B.A.

Feb. 22.—J. K. Nuttall, Bowling, Bradford. Introductory discourse by Rev. C. C. Tyte. Prayer by Rev. J. G. Miall. Charge by Rev. F. J. Falding, D.D.

March 11.—R. Jackson, at Curbar. Introductory discourse and charge, Rev. J. B. Paton, M.A. Prayer, Rev. [illegible] Sermon to people, Rev. R. W. Sell

Death of Ministers.

March 1.—Rev. J. Glanville, under-edge, aged sixty-three.

March 19.—Rev. James Buckp rington, aged sixty-six.

— Rev. S. Sheridan Wilson, of Greece.

March 17.—Rev. A. C. Simpson London, aged seventy-four.

Deaths of Ministers' Wives Widows.

Jan. 11.—Mrs. Murray, wife of Murray, Hankey, South Afric thirty-one.

Feb. 21.—Mrs. Townley, widow late Rev. H. Townley, at Ramsga eighty.

Feb. 27.—Mrs. Harry, widow late Rev. N. M. Harry, at Hildr London.

Feb. 28.—Mrs. Prust, wife of t E. T. Prust, of Northampton, at mouth.

March 3.—Mrs. Laver, wife of Laver, Sutton Valence, aged eight.

March 6.—Mrs. Shearer, wife W. C. Shearer, M.A., of Airedale Bradford.

Testimonials.

To Rev. J. Calvert, Attercliffe.

To Rev. M. Ellis, Mynyddisll the Monmouthshire County Ass Purse.

To Rev. J. W. Tapper, on Wood-green. Purse.

To Rev. J. Morgan, Thornbury, ing for Blackburn. Timepiece,

To Rev. J. H. Hitchens, on Peckham. Books, &c.

Address Altered.

Rev. Dr. Ferguson, to 18, Up Road, Haverstock Hill, N.W.

The Merchants' Lectur

Will be delivered (D.V.), on Tue 3rd of April, at the Poultry Chap Rev. Thomas W. Aveling, at n cisely.

The 193rd May-day Lecture to the Young will be delivered (God willing Rev. John Kennedy, M.A., at Stepney Meeting on Tuesday evening, May 1, Seven o'clock.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

MAY, 1866.

THE REV. WILLIAM ELLIS ON THE ANGLICAN INVASION OF THE SANDWICH ISLANDS.

Mr. ELLIS is entitled to the heartiest thanks of all lovers of truth and fair play for his exposure of the real character of the Episcopal Mission to the Sandwich Islands. He has done what no one else could have done, and we shall be curious to know what impression his facts and statements produce on the supporters of that mission. As to the public—so far as it can be induced to consider the matter at all—its verdict is sure. A more uncalled-for interference with other men's labours cannot be found in the entire history of Christian Missions. Our own conclusions are that the "Reformed Catholic Mission at Honolulu" is based on false pretences, supported by false representations, and prosecuted for sectarian ends; and we shall vindicate these conclusions by an appeal to facts, only premising that our six or seven pages can give but a very inadequate idea of Mr. Ellis's one hundred and eight.

1. The Episcopal, or, as it chooses significantly to call itself, "The Reformed Catholic Mission" to the Sandwich Islands is *based on false pretences*. Its promoters affirm that the reasons for its commencement extend back over a period of nearly eighty years, and a sort of historic or chivalrous charm is imparted to the enterprise by representing the non-compliance of the Government of England with a series of applications made by successive sovereigns of Hawaii, as so many wrongs inflicted on the people which the Church of England is now called upon to redress. Mr. Ellis examines in detail all the circumstances connected with our relations to the Sandwich Islands, and can find in *them* no evidence of any application ever

having been made either by the people or sovereigns of Hawaii to the King or the Church of England for Christian ministers or teachers. When King Kamehameha and his people first resolved to cede the islands to England—a cession, it will be remembered, which was not accepted—their object was to secure the protection of this country against aggression from other nations. And it was understood by them that "in their *religion*, government, and domestic economy, no interference was to take place." When the offer of cession was renewed in 1822, and the King and Queen resolved to come to England to endeavour to induce George IV. to accept of it, there was still no application for Anglican teachers. The King and Queen did not live to see the King of England, but the chiefs of their suite saw him at Windsor, and on their return to the Islands reported the advice he had given them. Boki, the brother of the then Regent of the kingdom, said, that when he enquired of the King whether preachers were good men, his Majesty answered, "Yes; and they are men to make others good. I have always some of them by me; for chiefs are not wise like them. We in England were once like the people in your islands; but this kind of teachers came and taught our fathers; and now you see what we are." And again, "You and your people must take good heed to the missionaries; for they were sent to enlighten you and do you good." The chieftain who thus reported, and others, had several interviews with the officers of the London Missionary Society, and requested that another missionary might be sent out to join Mr. Ellis, who had gone from Tahiti to Hawaii in 1822. So that the evidence is complete that at this period the Hawaiian Government was satisfied with the mission already established in the country, and desired it to be strengthened rather than supplanted by another.

But more. Mr. Ellis is able to show that as late as 1860 neither the rulers nor the people of the Sandwich Islands had any idea of asking for an Anglican bishop or Anglican missionaries. What some of them *did* really desire he can prove, for he was himself the medium through whom they chose to communicate their desire. Early in that year he received two letters dated respectively on the 29th of February and the 13th of March, 1860. The former of these was from Dr. Armstrong, President of the Board of Public Instruction in the Sandwich Islands, stating that there were at Honolulu a number of persons and a few families, either members of the Episcopal Church or partial thereto, who had long desired the services of an Episcopalian minister to "break to them the bread of life;" that the King of Hawaii had directed his Minister for Foreign Affairs to authorize Manly Hopkins, Esq., his Chargé d'Affaires in London, to guarantee to a suitable clergyman of the Episcopal Church an annual salary of 1,000 dollars, and had offered besides, ground for the site of a church. Dr. Armstrong also stated that he applied to Mr. Ellis at the request of several Episcopalians, who wished to secure as their minister "a man of evangelical sentiments, respectable talents, and most exemplar Christian life," mentioning a clergyman who had been recommended to them and whom they would cordially welcome, at the same time communicating his *address, and* pointing out the steps he wished Mr. Ellis to take.

The second letter was from the late R. C. Wyllie, Esq., the King's Minister for Foreign Affairs, and to whom Mr. Ellis had been known in the Sandwich Islands. He states that Dr. Armstrong's letter, which he enclosed, was on the subject of the establishment in that capital of an Episcopal Church; that the King and Queen preferred that form of worship, and the King believed that an Episcopal Church there, besides supplying a want long felt by British and American families, would operate beneficially in narrowing the broad antagonism existing between the Calvinistic and Catholic creeds, and promoting brotherly feeling between the clergy of both. He added that by the orders of the King he had written to Mr. Manly Hopkins, who would communicate to Mr. Ellis what further information he might desire. *

"I lost no time," says Mr. Ellis, "in waiting on Mr. Hopkins, who appeared surprised at my having been written to; said he was acquainted with the wish for a clergyman expressed in the letters I had received, but that it was intended to send out a bishop accompanied by some clergymen, and he handed me a printed statement or appeal on behalf of this object. I expressed my regret that such an intention had been formed, and stated my opinion that the object sought by the writers of the letters would be more effectually secured by compliance with their distinctly expressed wishes.

"The explicit statement of Dr. Armstrong that a single clergyman was desired for Honolulu, and the reference which he makes in his letter to me to the desire of the Episcopalians to detain among them one of two clergymen who spent a short time at Honolulu on their way to British Columbia, accord with the statement of Mr. Wyllie, that a Church of England was wanted for the capital, and his repeated affirmation that the King did not desire the services of a bishop. The silence of Mr. Hopkins as to any application having been made for a bishop, while informing me that it was intended to send one out; the statement in the paper which he placed in my hand, and the speech of that gentleman at Chelmsford, on occasion of Queen Emma's visit there, when he stated 'It was thought that the work of the English Church would fail without an Episcopal head, and accordingly a bishop was sent out from England, and three earnest and zealous clergymen accompanied him.' All these facts force upon my mind the conviction that no request for a bishop was included in the original application from the Islands; and that the request actually made by the members of the Church of England for an evangelical clergyman has not been complied with."

This is a new version of asking for bread and receiving a stone. The King and Queen of Hawaii, in union with a few British and American Episcopalian families, wish to enjoy the ministrations of an episcopal clergyman of "Evangelical sentiments." And their pseudo-friends in England send out to them a bishop so highly Tractarian as to be scarcely distinguishable from a Roman Catholic, with three clergymen of the same school, not to minister to the few

* These letters will be found in the appendix to Mr. Ellis's pamphlet, the full title of which is;—"The American Mission in the Sandwich Islands: A vindication and an appeal in relation to the proceedings of the Reformed Catholic Mission at Honolulu. By the Rev. W. Ellis."

who might prefer a liturgical service, but to supersede the "unauthor teachers" by whom God had led the people of Hawaii to cast their idol the moles and to the bats.

Mr. Ellis placed the documents which he had received from his corres dents in Hawaii in the hands of the officers of the Church and Contin Society, who communicated with the Bishop of London on the subject, received his Lordship's approval, but failed to engage a suitable clergy until it had been decided by the Bishop of Oxford and others to send o bishop, and before this decision was carried into effect he had left Eng for Madagascar. If the King of Hawaii did write after that period, e requesting a bishop or consenting to his being sent, it was only in compli with a project formed in England, and originating in aims and views to w he was an entire stranger. The pretence that the Hawaiians had been loo to England for the "Church of the Future" these many years, and that "Reformed Catholic Mission" is based on the "national expectation long cherished is absolutely false; and those who make it have now at the means of knowing that it is.

The result of the establishment of the Mission should remove the vestige of doubt on the subject. It was inaugurated on the day of a g national festival by a splendid ceremonial when the late King and his Q were confirmed. The people had before had the opportunity of attending ministrations of the Bishop and his assistants, and of seeing the ac paniments of their worship. And yet it appears that the number of comm cants in connection with the Reformed Catholic Mission was in 1864, hundred, and of attendants on the ministry of Bishop Staley and of his three Presbyters, seven hundred and fifty. No great sign this c Hawaii yearning for the arrival of duly authorized teachers from Engl And yet in the face of these facts the Bishop of Oxford can declare in p assembly in 1865—"The people are craving for your teachers; they wearied out by the mismanagement of the American Puritans!"

2. This Anglican Mission is *supported by false representations*. These representations are so many that in the few lines at our disposal w scarcely indicate them. First of all is the idea that it is a mission t *heathen*. "The accounts show," said the Bishop of London, at Wells, ' there is great room for bringing the heathen to the knowledge and lo God, &c." No one will charge the Bishop of London with any intentic deceive. He is merely the spokesman of what the promoters of the Mission told him. But the fact is, that there is not a single avowed heathen or k worshipper of idols throughout the whole group of islands. Bishop S (the head of the Anglican Mission), has made the statement that ther more than 20,000 unevangelised natives in the Islands. The wonder is he did not call all the natives "unevangelised," because not baptismall generated. The great promoter of his mission, Mr. Manly Hopkins, bating objections on account of the small population of the islands, excl *at Chelmsford*, "Good heavens! seventy thousand not to be saved!"

are the facts? The entire population of Hawaii, in 1865, is supposed to have been under 65,000. Of these Mr. Ellis is able to prove that only 10,700 remained to be accounted for as not under the instruction and care of the American missionaries, including actual communicants, and also their children and dependents. Then the Roman Catholics have eighteen European priests, with assistants male and female, twenty-eight "decent chapels," thirty chapels of straw, and fifty schools. If we allow them 10,000 as the probable number of persons under their charge, we leave 700 to be "evangelised" by Bishop Staley and his three Anglican priests.

The selection of the island of Honolulu for the head-quarters of the new mission, proves still more clearly that the mission is not a mission to the *heathen*, but an aggression upon an existing Church. The population of this place was, when the last census was taken, 14,310—namely, 1,639 foreigners, and 12,671 natives. There are already at Honolulu, and connected with the American mission, two large native churches, one of them built of stone, and capable of accommodating 2,500 hearers. The number of communicants connected with these churches was stated in the returns for last year at 3,367. Supposing the communicants to be one in three of those under the care of the missionaries, there are 10,101 native Christians. There are also two chapels in which the services are in English, besides a Roman Catholic cathedral. Here, then, is ample church-room for the entire population, even at the most crowded season of the year; nevertheless, at this place it is proposed to erect another cathedral, which is required neither by Protestants nor Catholics, and which can be filled only by emptying existing churches.

Mr. Ellis devotes many pages well worthy of the study of all who are interested in the work of Christ in the Sandwich Islands, to the refutation of the reasons for this new mission, said to arise out of the supposed defective qualifications of the American missionaries, their mismanagement, and the effects of their labours. A writer in an English Church periodical has been bold enough to say that the American missionaries "made hypocrites as fast as they made proselytes," and "that the moral corruption of the natives, aggravated by foreigners, became more rank under their religious system." And Bishop Staley has had the audacity to say that the morals of the people are to-day "ten times worse than they were under the heathen system." One scarcely knows how to deal with such assertions—they are so grossly libellous. Mr. Ellis meets them calmly but indignantly, and adduces the evidence of converted natives, and of intelligent visitors of different nations, as well as that of the missionaries and of missionary committees, and leaves no room to doubt, notwithstanding all the evils which still exist among a people whose condition not many years ago was as debased as that of Sodom and Gomorrah, that in the language of Scripture we may say of them, that they have been turned from darkness to light, and from the power of Satan unto God.

The Bishop of Oxford is quite poetical in his sorrows over what the American missionaries have done in Hawaii—and yet not poetical, for poetry and truth are inseparably allied. "These children of nature, children of the air, children of the light, children *of the sun, children* of beauty, disporting them-

selves for the most part in the open air, living in the utmost conceivable freedom, taking their greatest pleasure in the dance, dancing many times a day, dancing almost every evening;—and then imagine these people visited by the descendants of the stern old Puritans of New England, if anything rather more severe, sour and vinegar-like, carrying with them the iron-code of Connecticut, the most severe ever inflicted upon any people on the earth," and so on. If the Bishop can read Mr. Ellis's comments on these words without a blush, we do not envy him. Let him ponder the words of Mr. John Young,* grandfather of Queen Emma, of Kakuanaoa, father of the late and present king, and step-father of Queen Emma, of voyagers who have reported what they have seen, and of Mr. Ellis who bears his personal testimony, and let him hasten to disavow the apology which he dared to offer for practices which it is impossible to unveil without offence to all our notions of modesty and propriety. As to the missionaries suppressing the dances of the natives, Mr. Ellis says it is doubtful whether it was necessary for them to take any steps towards this end. "So long as the chiefs and people disregarded the religious teachings of the missionaries, the protests of the latter against this source of wickedness, or against drunkenness, or any other vices which drown men's souls in perdition, would have been utterly disregarded. But when once the pure and holy doctrines of the Gospel entered the hearts of the natives, their knowledge of the power of these dances to excite the grossest passions, and that they were intended and expected to issue in vice, would prevent their thinking for a moment that the indwelling of religion in the heart, and the countenance of these dances, much less participation in them, could be deemed compatible. They would themselves prohibit them as much as they would prohibit idol worship, and would no more think of joining in such obscene proceedings than of offering human sacrifices."

As to the evils which still exist in Hawaiian society—evils which are rife under the shadow of St. Paul's and of Westminster Abbey—Mr. Ellis says "I am unable to conceive of any way in which the teaching or ritualism of the Reformed Catholic missionaries can diminish the immorality which the labours and influence, and sufferings of the American mission have been unable altogether to prevent. If the Scriptural declaration of the consequences of sin, of the efficacy of the blood of Christ to cleanse from all sin, of the power of the Holy Spirit to regenerate the heart, of the willingness of our blessed Lord to receive all who come to Him, and the hope of eternal life which the holy Scripture unfolds to all who give evidence of the sincerity of their faith by an active holy life, be insufficient to enable the soul to turn from easily-besetting

* Mr. Young, who was born in Liverpool about 1749, settled in Hawaii, and married a chief's daughter, by whom he had one son and two daughters. One of these daughters, who married a native chief, was the mother of Queen Emma. Mr. Young's other daughter became the wife of an Englishman, a medical man of the name of Brooks. Queen Emma's mother died, and she was brought up under the care of her aunt, Mrs. Brooks, and from her family she was married by the late king. It may be added that she was educated in a Government school, ably conducted by Mr. and Mrs. Cooke, American missionary teachers, and that she and her late husband owe everything educationally and religiously to those American Christians, to whom the new mission *ascribes all evil* and no good.

sin unto holiness and God, I cannot conceive how any ritualistic additions of candles, vestments, flowers, &c., or the interpretations of the ancient fathers, added to the inspired writings, should accomplish this, or tend to save the remnant of the people from destruction. It is the word of God which is the sword of the Spirit. It is the fear of the Lord that tendeth to life."

"I pronounce no opinion," Mr. Ellis says again, "on the ritualism which characterises the proceedings of the Reformed Catholic mission; but I feel it my duty to state that, so far as I have observed or heard, all such appeals to the eye and to the senses, in such a state of society, produce impressions unfavourable to the growth of religion in the heart. The minds of people in a state corresponding with that of the Hawaiians, cannot perceive the spiritual meaning of such accompaniments of Christian worship; their minds are not refined or advanced sufficiently to appreciate their æsthetic influence, or understand anything beyond the appeals thus made to their senses. These additions may gratify their love of novelty and ornament, but they do not associate them with that spiritual reality and power over the heart and conscience, which they are accustomed to regard as belonging to the Word of God. Accompaniments of this kind they invariably associate with their abandoned heathen worship, or the services connected with their idols, which, attended by peculiarly robed priests, were carried in processions, and whose worship was associated with gesticulations, bowings, prostrations, and silent, mysterious movements. This has been, and is, the impression produced on the people of Tahiti, of Hawaii, and Madagascar, by the ceremonies of Papal worship. They all said it was another kind of idol worship, resembling their own.

"I pronounce no opinion on the effect of extreme ritualism in more refined and cultivated communities, who may be able to see a meaning, and find a pleasure, in such services; but among the Sandwich Islanders, these ceremonies are, in my most mature opinion, likely to produce more evil than good. They will tend to draw away the too easily diverted attention of the people from the spiritual engagements of religious worship, for 'God is a spirit,' and His worship should be 'in spirit and in truth;' to diminish the power of Divine truth on their consciences, and to intercept those direct and divine communications to the soul, which Christians have ever found so enlightening to their understanding, so strengthening to their faith, and so cheering to their souls."

8. It can scarcely be necessary for us now to prove that the Reformed Catholic mission to the Sandwich islands *is prosecuted for sectarian ends*. It is not required for the conversion of the heathen to Christianity, nor for the spiritual conversion of nominal Christians. It exists only out of compassion to a people who do not enjoy the blessings which an episcopate, resting on an unbroken apostolic succession, can alone impart! It exists only to convert the Protestants of Hawaii into "Reformed Catholics," and to bestow on them the grace of baptismal regeneration and of the Real Presence in the Eucharist.

We may hope that when this is clearly understood many may be found who will confess that their support of this Mission has been a mistake. "It has

been urged," said the Bishop of London in a speech already quoted, "that there is a general law of amity in these matters, which should prevent any missionary body from trespassing on the fields of labour of others—a law which I fully recognise, because I feel that heathenism is wide enough, and there is room for all, without interfering with one another, to labour in some different portion of the field." Then let this "law of amity" be not only recognised but obeyed. The American Board began its Mission in Hawaii, in 1820. The mission was still in its infancy, and the people still heathen, when Mr. Ellis was sent from Tahiti, in 1822. When in 1824 the London Missionary Society resolved to send a second missionary to Hawaii, it was specified in the resolution of the Board that provided it should not be perfectly in accordance with the sentiments and feelings of the American missionaries, that Mr. Pitman should unite with them and Mr. Ellis in the labours of the Sandwich mission, he should in that case avail himself of the first opportunity that might occur to proceed to some other station. When Mr. Ellis visited America on his way to England, he found that the officers of the American Board thought that upon the whole it would best promote the spread of the Gospel in that part of the world if they occupied the North Pacific, and the English missionaries the South. Mr. Ellis concurred in this opinion, and on his recommendation the London mission to Hawaii was not resumed. And during the forty years which have passed since then, God has greatly blessed the American mission in the Northern Pacific, and the English mission in the Southern. Neither Roman Catholics nor Reformed Catholics acknowledge the law of amity which has issued in such happy results to the cause of Christ and of souls. But though perplexing and injurious, their machinations against the Biblical and apostolic faith of the nations of Polynesia will, we feel assured, come to nought. The Lord be the Teacher and Shield of His own Churches!

EDITOR.

THE ANTHROPOLOGISTS AND THE NEGRO.

THE society of *savants* known as the Anthropological Society might have been expected, from its title, to study the various races of men from the most dispassionate, impartial, and scientific point of view; and if at all susceptible of anything like emotion would, it might have been anticipated, regard with a philosophic philanthropy the more degraded portions of mankind. Humanity, in every sense, it might have been fairly supposed would constitute its object. Since it has existed, however, its members have done little but show a rabid desire to attack everything which has the sanction of religion, and to maintain with ignorant audacity the wildest theories of science. Not content with going into the remote past to prove Adam a myth, and to trace an illustrious genealogy for man which should connect him with apes and animalcules, our Anthropologists have come back into the light of the present day to utter gross slanders against Christian missionaries, who are seeking, at the sacrifice of their own lives,

lize and evangelize heathen
. Livingstone has been, how-
sufficient answer to Captain
. From this, the attack has
against those among whom the
aries labour; and as the recent
n Jamaica appeared to present
rable opportunity for a scienti-
aught upon the negro race, a
meeting of the Society was
St. James's Hall, Feb. 1st.,
Captain Bedford Pym, R. N.,
paper on "The Negro at Home
road." To a short examina-
his paper we invite our readers'
m.

ne outset the lecturer remarked
did not feel called upon to
ip as "the champion of the
ical grievances of every low-
id depraved population of the
" Are we to infer that he was
become the champion of "the
ical grievances" of the high-
opulations? But why should
evances of the low-caste races
arded *primâ facie* as "theo-
?" The more degraded a race,
ild expect that when they had
ance it would be one that very
affected them. A review of
gro race from the historical
of view was then attempted.
howing that the negro appeared
ptian sculptures as a slave, the
e was drawn that, after "cen-
of contact with the Egyptians,
sians, the Greeks, the Cartha-
, the Romans, and the Ara-
the negro remained unbene-
y all their different types of
tion. It would naturally be
led by any one unacquainted
story that the negro race had
various times governed by all
ations, or at least had been in
intimate association with them. But the fact is, that only on the shores of the Mediterranean and Red Seas, and along the banks of the Nile, was Africa in connection with any of the ancient empires. The negro was at times captured, and brought into the slave-markets of Egypt, or of the colonies founded by Asiatic and European nations on the borders of Africa; but that was the sole knowledge he had of the civilized world. The vast continent of Africa was never penetrated by any types of life higher than its own.

The negro, after this very full historical statement, was summed up as cruel, sensual, brutal under superstition, and slothful. But are not these qualities those of every uncivilized, idolatrous race, and even of civilized heathen nations, especially of those inhabiting tropical countries? Could not as much be said of the Hindoos, the antiquity of whose civilization cannot be denied. But, on the other hand, slave-owners being our witnesses, we affirm that in the negro race there is a docility, fidelity, affection when kindly treated, and patient endurance in labour, without which their servitude would never have been so long submissively borne by them, or have been sought to be continued by their white masters. We do not choose the worse tools for our work. If the negro had been found to be only what Captain Pym declares he is, the slave proprietors would soon have given up the "Institution" in despair of rendering it profitable.

As to being cruel and sensual, who have been more so than the white masters? Les Casas was described as a philanthropist for conceiving the

benevolent idea of slavery. Let Captain Pym propose a monument to Las Casas, to be erected in Trafalgar Square! On one of the sides of its base let there be sculptured in *basso relievo* the happy scene between decks on the middle passage of a slaver. On another side, extracts from the former slave-laws of the Southern States of America, to show the elegant literature which the "Institution" fosters. On the third, let there appear such amiable features of American slavery as the separation of mother and child at slave auctions, hunting fugitives with blood-hounds, and young negroes going South, having been "bred" with that view. On the fourth, let the eye rest on the massacre at Fort Pillow, the interior of Andersonville, and the assassination of President Lincoln, to show the humanising influences of slavery on the whites who support the system. This is an age of hero-worship. Let not Captain Pym be ashamed of his hero.

The opinion of Franklin that the negro is best when "held to labour;" of Commander Foote, that the negro race has produced no poet, philosopher, or statesman; and of Mr. Foster, that gradual emancipation would have been desirable, were then quoted. Probably Franklin would have maintained that for whites and blacks alike, labour is the best thing. If the philosopher advocated slavery for the black race, it is only an illustration of how corrupting the "Institution" has been to American society, thus to pervert the sense of justice in the mind of such a man. However, it needs more than the *ipse dixit* of any man, great as he may be, to justify the system of slavery. As to no genius having been manifested by the it would be hard to see how it have developed itself under th ditions of slavery. A Toussant verture and a Frederick Douglas however, under more favourabl cumstances, sprung from the race. That emancipation woul been better if it had taken gradually in the Southern Stat could ourselves believe witho holding slavery. But then it have been better simply becaus very had destroyed nearly all of self-government in its victims that it did not take place gradu due alone to the action of the S

The condition of the negro of Liberia, which, it was de had not advanced in wealth or prosperity during its forty-five of independent existence, owing restrictions imposed by its peop their idleness, was then referr But could not the same be s Spain and other countries occup white races at the present day? not history prove, too, that ever when emerging from barbarism gresses in civilization and self-g ment only after long and painful and after many failures? The may be said on behalf of Hayti. not the civilization of our own c of long growth? Having refe the degraded condition of the n at home, in Africa, Captain P ferred that slavery there mu regarded as the effect, not as th of this degraded state. It is si to see in this statement how th ness of his case is admitted, his hatred of the negro race h demns the slave-holding white n For, if in Africa slavery result a degraded social state, does

wherever else it exists? Was an oversight, or was it a con- n of an inward sense of the l wrong of slavery?

e antiquity and universality of y were adverted to. Rome with),000 slaves at the beginning of hristian era, and Russia with rfs so recently emancipated, were as illustrations of the enslaving e weaker part of a race by the ger members of the same, with- hich it was urged "progress l have been at a standstill." ll history shows that Rome's ness was created by the wisdom, urage, the patriotism of her free e, not by her slaves, who, at last, gh ministering to the effeminacy orruption of the citizens, besides ing them to constant civil dan- aided materially in effecting the fall of the empire. In Russia ould be at a loss to say what ess serfdom has been the means ecting, any more than it did in udal period of our own country. has the system of enslaving the ker" part of the same race been loned, if it so greatly aided pro- ? Why should it not be re- in England? Let Captain Pym the "stronger" set about this n, and seek to turn to some nt "the poor white trash" in orkhouses, large cities, and rural cts.

t African slavery—the slavery of er race—it is declared is very ent from this older system. an slavery is to rescue the negroes barbarism, "their right to con- idle spectators of the toil of their -creatures being contrary alike laws of God and man." How ble and virtuous an immoral and false statement may be rendered by the "*ore rotundo*." African slavery was not "the result of rapacity and fraud," but arose from "a rude instinct adapted to the then condition of society," *i. e.*, we suppose, it was politically and economically a sound principle. But let us apply practically this vague and grandiloquent definition of slavery. What would the large landed proprietors of England say, if all the ploughmen and farm-labourers rose in revolt, and seizing the landlords endeavoured to make them take a turn at the plough, declaring that "the right of the latter to continue idle spectators of the toil of their fellow-creatures was contrary alike to the laws of God and men?" Or suppose the Fenians should among their other mad projects conceive, on this principle, of coming over to England to seize a few ship-loads of wealthy, idle English gentlemen, like Captain Pym, to till the soil of "ould Ireland!"

We imagine the old cotton and tobacco planters would be amazed at the credulity of the Anthropologists, if they could rise from their graves and hear themselves described as political philosophers. But as education advanced and men's minds became enlarged, our *savant* proceeded to declare it was found out that progress could be obtained without slavery. To this statement we must give a direct denial. In no case has slavery been given up through the advancing intelligence of the slave-owners convincing them that they could dispense with the system. The freedom of the serfs in Europe was won after a long struggle by the growth of popular liberty. The emancipation of our slaves in the West Indies was mainly

due to the exposure of the wrongs of the slaves by Christian missionaries on their return to England, which created a popular sentiment against slavery; and to this day the ministers of the Gospel are hated in Jamaica from that cause. In America we know how slavery was defended with the sword to the last. Not education but Christianity abolished slavery, and that in defiance of the slave-owners, not with their consent.

Captain Pym, again, in his philosophical eloquence says, "there is something grand in the refuse people of the old world aiding in the subjugation of the new." We should have thought that the reference had been to the utilisation of sewage rather than to the stealing of men and women to make them beasts of burden. This heartless indifference to human suffering is to our mind simply horrible. Yet *this* is anthropology! The affirmation that the slave is better off in bondage than in freedom, we may leave to the freedmen of America to answer, notwithstanding the sufferings they have experienced in consequence of having attained their liberty through the ordeal of civil war. The material benefit of slavery to Spanish America, the West Indies, the United States, and England, was pleaded, when the present condition of the Southern States of North America, of the West Indies, and of Spanish America is notoriously one of disorder and poverty. If there was a season of prosperity, it has gone, just because the basis of that prosperity was rotten and has crumbled away. And who suffered most from the destruction of the American slave-system in England? Clearly, Lancashire, which had most profited by it.

In reference to the countr which slavery had been estab Captain Pym proceeded to d that while the negro had had th opportunities to improve he h most misused them. "In Amer had not been able to graft hims to an existing civilization; in he had not preserved civilization in Jamaica he had not been a attain to civilization." With to America the assertion is ridiculous, when we consider th previous legislation and all e social prejudices have tended, a latter still do, to prevent the from sharing the interests of th munity, and that he has onl began to exert a social influence. case of Hayti has been already of. Jamaica, to which the rest paper was devoted, is now beco subject of anxious study, and w leave Captain Pym's statemen specting the condition of the there, and the character of transactions, to Dr. Underhi the report of the Royal Co sion.

There is something very sug in seeing how anti-Christian s is ever opposed to liberty, hum and even common justice. We not fear the Anthropologists. "science," falsely so called, impudent slander of true and men, their scepticism and irre their defence of all enormitie barbarities, past and present bring upon them only the scor indignation of the people of En who have learned to love freedo righteousness too well to give up at the bidding of these scioli

DEVON

CHIEFS AND CHRISTIAN MISSIONS.

By the Rev. James Kennedy, M.A., Benares.

CHAPTER V.—OLAF IN SCANDINAVIA AND OTHO IN POMERANIA.

esume our illustrations of the pursued by the world's rulers istory of Christian Missions. Scandinavian regions were the the most determined conflict Christians and the heathen. ssion of noble men preached spel in those regions, and of them fell martyrs to their ut the professed subjection of ople generally to Christianity a result of the most violent es. At the close of the tenth Olaf, a chief of high authority eat prowess, fought against with a fierceness, a perti- and a courage, which give him inent place among those who nployed the sword to effect re- proselytism. So far as dis- was allowed, the appeal was the most worldly considera- The question was not, How an be saved from the power nsequences of sin? but, Who nost powerful in war? Who most able to bestow material ages? able to ward off disease, , and the other ills to which exposed? To this issue was test brought between Christ and ds. Proofs of supremacy were d on one side and the other, in we find not a vestige of a holy piritual element. Even when anity was regarded in its rela- another state, ignorance of its ture was manifested. We are told one occasion a Christian chief itterly at the conclusion of a in which the Christian party torious. On being asked why he wept, he said the reason was, his grief at the number who had perished without having been baptized. If they had lived long enough to have received the baptismal rite, he would have been content. In this fashion, to a great degree, was the contest carried on, till the Christian party became triumphant, and the ancient idolatry was trampled in the dust.

A more striking illustration of the union between moral and worldly means in effecting the conversion of a people, than were employed by Otho, who lived early in the twelfth century, and who was called the Apostle of Pomerania, can scarcely be conceived. We see in Otho a remarkable instance of a noble Christian character, in combination with views which we deem antagonistic to the spirit of the Gospel. He was a man of great attainments and high position. He was a chaplain of Henry IV., Emperor of Germany, who appointed him to an important bishopric. He was a favourite with Boleslav, the powerful Duke of Poland, as well as with the Emperor. He had every opportunity of gratifying a worldly ambition, but his eminently Christian temper raised him above the allurement of earthly honours and enjoyments. He lived a very simple, self-denied and laborious life, and strove to make the advantages of his position subservient to the advancement of Christ's kingdom. His zeal was excited on behalf of the heathen Pomeranians, and he resolved to engage personally in the work of their evangelization. Several devoted men

had preceded him, but their efforts had been attended with no apparent success. The ascetic practices of the missionaries, their meagre fare and poor attire, exposed them to the contempt of the Pomeranians, who were a jovial, light-hearted, and well-conditioned people. Otho, though personally averse to pomp and luxury, determined to avoid the error of his predecessors by appearing among the heathen with the grandeur of a high, wealthy official. He took with him not only what was sufficient for his own support, and that of his numerous attendants, but also valuable articles as presents for the chiefs. Numerous waggons were employed to convey his goods, and special means were used to impress the people with the dignity of his position and the extent of his resources, as well as with the benevolence of his aims. His mode of procedure may be seen by adducing a few passages from the accounts furnished us of his missionary tours.

On reaching at night the town of Pyritz, Otho and his party found the people observing a pagan festival with boisterous mirth and great excesses. They did not venture to enter the town, and, to prevent attention being drawn to themselves, they did not even venture to kindle a fire. The commandant of Otho's guard, accompanied by the envoys of the Dukes of Poland and Pomerania, entered the town the next morning, and summoned the leading men. The object of their visit was declared. A great bishop had come from the purest motives to bring them into the fold of Christ, and they must without delay abandon their gods. It seems they had *formerly promised* the Duke of Poland they would become Christian compliance with the promise w demanded. They dreaded th geance of the great Duke in th of disobedience, they came to t clusion their gods could not hel and they promised, though relu to abandon their ancestral r The bishop, his ecclesiastics, and attendants, with their wa then entered the town. Wh people saw the large train, they a hostile attack, but their fea subsided before the kindliness to them. Seven days were s instructing the people, and the days for special preparation we pointed. Large vessels full of were sunk in the ground, an rounded with curtains. Duri twenty days spent at Pyritz, thousand persons were baptized bishop throughout that short was engaged from morning t in instructing the people. before them the holiness of the tian life, and urged them highest motives to conduct ther in a manner befitting the pro they were making. Notwithst the bishop's zealous efforts, sure that the change effected w superficial. The people were into the Christian Church, an their heathen character with th

In Stettin, the principal town country, the inhabitants were mined not to submit to Christ. chief argument against Chris was the wickedness of its adh and when we consider the way in Christianity was propagated, w not wonder at the force whic argument presented to the he The bishop and his coadjutors themselves to the utmost. F

everything was done which
ın zeal and love could suggest,
ı no apparent success. The
were then told that a message
be sent to the King of Poland,
account of the failure of the
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solved to send an embassy of
vn to the Duke, promising to
Christians, on condition of a
ent peace with a diminution of

In the meantime some
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The people were becoming
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r of the more intelligent and
tial were attached to Chris-
tianity, but the crowd led by the priests who had been compelled to submit to baptism, were determined to resume their heathen life. The pagan party were filled with fury when they heard that the bishop was at hand, and resolved to kill him and his party. The bishop was unmoved by the tidings, but his companions were so terrified they would have slunk away. Shamed by the bishop's courage, they promised to follow him. They approached the city and took refuge in a church, where they were soon surrounded by a furious mob, who threatened them with instant death. The bishop, instead of indicating fear, came forth to them in his episcopal robes, and their fury at once gave way to involuntary reverence. Various favourable circumstances, some of which were deemed miraculous, occurred, and the wrath of the terrible Duke of Poland against apostates was remembered. The question was at length put before the citizens, Are you to act according to your baptismal vows, or to go back to the religion of your fathers? The question was keenly discussed from morning till evening in a full assembly. At the close of the day Christianity was proclaimed to be the religion of the city, and a decree went forth that everything pertaining to idolatry should be destroyed. The country soon became nominally Christian, but from a conversion effected in this manner, marked spiritual results could not be expected.

We are amazed when we contemplate a character like that of Otho. We have abundant testimony to his zeal, self-denial, and love. In his own diocese he laboured to elevate both clergy and people. He gave

himself to preaching, and was noted for the power and fervour of his public ministrations. He lived when at home in the simplest manner, and spent his large income on benevolent objects. When valuable presents were given to him his habit was to give them away. The outlines of his discourses, which have come down to us, indicate deep spirituality. His love to Christ seems to have been ardent, and yet, as we have seen, he c merely yield to the employn means for the extension of C kingdom, which are utterly o to the nature of that kingdom, actively wielded these means have in his case a remarkable ir of the extent to which the be may be inconsistent, under the of injurious influences pre around them.

CHAP. VI.—THE DUTCH AND DANISH GOVERNMENTS.

These mediæval propagators of the Gospel have not been without their imitators among Protestants in modern times. The Dutch, in their palmy days, were eager proselytizers. In their missionary ardour they employed means more worthy of the ecclesiastical despotism, against which they had successfully contended, than of the Protestant liberty, in which they gloried. About the middle of the seventeenth century they expelled the Portuguese from their possessions in the island of Ceylon. No sooner was their power established than they set themselves to the overthrow of both popery and heathenism. The popish priests were deported from the island, and popish worship was in every possible way discouraged. The temples of the heathen could not be safely shut, but a proclamation was issued, that no official favour could be expected by those who continued to frequent them. Positive orders were issued against the erection of any new heathen temple. Baptism became the essential passport to place under the new government. Candidates for government employment must not only be baptized, they must sign the Helvetic Confession of Faith, and declare themselves members of the Reformed Church. measures of the Dutch were s successful in inducing multitu desire entrance into the C Thousands were ready to avow selves' Reformed Christians. was to be done with these multi Was the work of their evangel to begin and end with the admi tion of the baptismal rite? Protestant principles of the though not restraining them holding out strong worldly i ments to the profession of Christ would not allow them to le ignorance the crowd, whom political measures had brought door of the Church. The part island which belonged to then interior continuing under nativ —was divided into 240 parishe in each of these a school was f The schoolmasters were nece natives, and were very slenderly for their work. Over ever schools a catechist was placed, duty it was to visit the school to stimulate and encourage teachers and pupils. In ever siderable district was a Dutch ter, who was required to visit a once every year every school wit bounds. Unhappily, these Dutch

who were altogether only twelve
een in number, as a class, were
ant of the vernacular language,
poke to the people through in-
ters. The whole of the New
ment and a considerable part
e Old, were translated into the
l and the Cingalese, the two
ages most widely spoken in the
l, and these translations were
luced into all the schools.
s were prepared, which the
hists and schoolmasters read to
eople on the Lord's-day in the
ce of a minister. A superior
ary was formed for the educa-
of the more promising youths,
of these several were sent to
nd, from which they returned to
native land as ministers of the
med Church.

the end of the missionary enter-
be nominal subjection to Christ,
ourse pursued by the Dutch in
n must be pronounced highly
ssful. In one district alone
were within five years above
)0 converts. When the English,
e beginning of this century, took
n from the Dutch, it was
ned there were 420,000 Chris-
, but there was a lamentable lack
iritual life. The vast majority
ually neglected the forms of
tian worship. Many contrived to
v idolatrous practices. They were
g to be sworn either as Budd-
or Christians. By the change
overnment, official favour and
were withdrawn. The result
hat the remaining congregations,
dy reduced to utter feebleness,
, with few exceptions, dissolved.
time afterwards the English
nment reconstituted in part the
s employed for the instruction
of the people. Schoolmasters, cate-
chists, and chaplains were taken into
pay, and there was a partial revival.
Although baptism has never been
made by the English a passport to
office, it is still considered a badge of
respectability, and as such it is
sought by many natives for themselves
and their children, while they are
utterly indifferent to the observance
of even Christian forms. Various
missionary bodies have entered the
country during the present century,
and their labours have been blessed
with a considerable measure of success.
But for these efforts, Christianity in
its power would have well-nigh dis-
appeared from the natives of Ceylon.
We are told by those who know the
country best, that the blight of
the hollow hypocritical profession of
Christianity, made by thousands under
the line of worldly advantage, is still
painfully visible in the low spiritual
tone of the Christian population.
If missionary bodies should ever
be inclined, when depressed by slow
progress, to think that direct govern-
ment aid would be helpful to them,
they have only to look at Ceylon, and
to be thankful that they are under no
temptation to employ means, which
would receive a fictitious, at the ex-
pense of a true and solid prosperity.

Let us not, however, be unduly
severe on these old Dutch. Un-
scriptural though their measures were,
there was surely something noble in
the idea of taking possession for
Christ of the lands subjected to their
rule. One cannot look on the massive
structures they raised for the worship
of God in such places as Galle and
Colombo, without deeming them
worthy of high respect. They shine
beside our own countrymen, who were

so bent on commerce and conquest, that they paid no attention to the spiritual condition of the heathen, to whose lands they went—who opposed, indeed, all effort to evangelize the heathen, lest their own low and selfish ends should be frustrated. These old Dutch shine beside their own descendants, who, in our day, strive in their most important possession, Java, to keep out all civilizing and Christianizing influences, because the enlightenment and elevation of the heathen will be, in their opinion, injurious to their commerce.

The rulers of Denmark are entitled to a very honourable place in the annals of Protestant missionaries. Early in the eighteenth century missions under their auspices, and to a large extent supported by their contributions, were established in Greenland and India. Egede, a Lutheran pastor, had an irrepressible desire to carry the Gospel to the people of Greenland, and in the face of the greatest opposition succeeded in accomplishing his object, chiefly through the generous aid of the king. This undaunted man persevered in his amidst privation, hardship, d and disappointment; his monar maining to the last his ste friend. The same king took a interest in a mission to the peo Southern India. He contri largely to its support, and o the Danish Governor of Tranqu give it all the help in his power. a long course of years the m was highly efficient. Many ex men went out in succession, c by the help and countenance o home rulers, though often th and opposed by their represen in India. At a later perio Danish Governors of Serampo structed by their official superi home, had the high honour of s ing for years Carey and his no sociates, when the British ru Bengal refused them permiss reside in their territory. Th thus given to Christian missi the Danish authorities, in eighteenth century, is such be regarded with well-nigh unm complacency.

CHAP. VII.—ENGLISH PROTESTANT MISSIONS.

Charges have been occasionally made against modern Protestant Missionaries, of encouraging converted chiefs to repress idolatry by other than moral means, and these charges have not been altogether groundless. The strongest case we know is that of the missionaries in the South Sea Islands. Let us glance at the events which occurred in the Georgian group, which was first evangelized. Civil war raged in these islands before the overthrow of idolatry. The missionaries had exerted themselves to the utmost to separate the combatants; and when they failed, and thei lives were exposed to the mo minent peril, they fled to a secure region. Christianity had thing to do with the contes chiefs on one side being on the favourable to a new state of while on the other side they to retain their idolatrous rite barbarous customs; but local c stances and personal predil had the most powerful in on the struggle. When I and his party prevailed, Chris was in the ascendant, and i

verthrown along with its de-
, although none had been by
ne baptized. Nothing would
atisfy the victorious party
extirpation of idolatry, root
nch. They were convinced
uld be no peace and no pros-
hile a vestige of it remained.
ples and idols were doomed.
as great clemency shown to
quished, but no deference was
o the objects of their worship.
nquished concluded, that as
ds did not defend themselve
re utterly unworthy of respec
employing a test to which
who are strangers to mental
al culture, are always ready
the claims of a religion.
r the chiefs acted very much
own accord, uncounselled by
sionaries, impelled by their
se of what was fit and right.
g on a new state of things,
t their need of a legal code in
ce of the traditional and, in
respects, atrocious customs,
had hitherto tyrannized over
cial life. The aid of the re-
missionaries was sought, and
readily granted. The laws
p by the missionaries in con-
h the chiefs, and adopted by the
were founded on the word of
But as we read the laws in
ce to the Sabbath and idolatry,
as if they were more in the
f the Old Testament Theocracy
the New Testament dispensa-
Punishment was denounced
violators of the Sabbath, no
manual labour was permitted,
latry with its accompaniments
rictly forbidden. Every ap-
to idolatry was condemned.
he tattooing of the body, be-
cause connected with idolatry, was made penal.

We are not called to defend such regulations, but that we may do them justice we must consider the circumstances in which they were made. Idolatry had been connected with enormities which could not be tolerated by a people entering on a civilized and Christian life. Polygamy, incest, revolting licentiousness, murder of infants and murder of adults had been integral parts of the religion practised. How could a people, emerging from such abominations, tolerate customs which opposed all mental, moral, and social progress? We may rightly say that the new code ought to have condemned these practices, and to have left the people to worship as they pleased, provided they conducted themselves as orderly subjects, but they saw idolatry to be so essentially connected with these things that they thought it must be put down by law in order to their discontinuance. If in separation from these practices idolatry had been allowed, we are sure it would have soon expired for want of proper aliment and exercise. The contrast between mediæval and modern missions, even when a case like this is before us, is more marked than the resemblance. There was no order that these islanders should be baptized. No command was issued that they should avow themselves Christians; no person was compelled to attend public worship; no tax was imposed upon them for the erection of places of Christian worship or for the support of Christian ministers. No vexatious orders were issued as to the observance of feast and fast-days—as to what they should eat and from what

they should abstain on these days. A liberty was granted, which the convert-chiefs of the Roman mediæval missionaries would have deemed indifference to the cause of Christ.

In the Sandwich Islands, and in many other islands of the Pacific Ocean, events occurred of a similar nature, and laws were passed of a similar tenor. Among several tribes, such as the Hottentots, Griquas, and Corunnas of South Africa, and the Indian tribes in America, it has been customary for the missionaries to separate the converts, and those who are willing to place themselves under instruction, from their countrymen, and to form them into industrial communities. For such communities regulations are made which all are expected to obey, and disobedience to which subjects them to punishment, and in aggravated cases to expulsion. These communities have mainly the character of voluntary associations, which persons may enter or leave at their pleasure, and regulations may rightly be passed for them, which would be unjust and unwise if applied to a whole tribe. What would be fringement on social liberty, the rights of conscience in oth cumstances, may here be an es condition for securing the obj which these persons have cor to live together.

The review we have taken action of rulers in mediæv modern missions respective well fitted to make us thank the times in which we live. impressively taught that we made progress. With the New ment in our possession can we for a moment, that modern n are conducted in a manner m cordant with the mind of Chri with the nature of the Gospe those missions were, by whi ancestors of the European were brought to the profess Christianity? Because mo cordant with the mind of Chri we not every reason to hop modern missions will accompli good, and have far less alloy than the missions of the ages?

HOME EDUCATION AT STANFORD RIVERS.

PART FIRST.

STANFORD RIVERS is a rural parish in Essex, some twenty miles from London, with a few houses scattered over its rich fields and wooded slopes, wearing a charming aspect of rural seclusion and simplicity. Though thickening somewhat near the parish church of Stanford Rivers, the houses are still too much apart to form a village, or even the appearance of one. No one probably would at first sight be particularly struck by a modest hou the roadside, with the square and low ceilings of the old style, having in front a small grass, and a few ornamental and behind, a garden of avera embellished with no ribbon bo other devices of modern gar but with the old-fashioned shr flowers of half a century ago. the coachman pulled up at the

isitor, "I knew this to be the
l Rivers from which so many
ible books have been dated.
ene of so much intellectual
the home of so much warm
and Christian grace and
lid not indicate one on whose
the world had smiled. But
ences of mental culture and
taste, and of the victory of
er unfavourable conditions of
owed with how much more
hand the higher gifts had
stowed than the lower."

not propose to myself any
review of the life or literary
of the great man whose name
inseparably associated with
l Rivers, but hope to do some
inviting attention to what
y formed a leading object and
rite pursuit in his useful life,
is treatise on Home Education.
ndeavour, in as far as space
terials permit, to exhibit the
es set forth in this most inte-
book, side by side with their
results, brought out in the
of education, begun in the
me of Mr. Taylor's parents,
re fully carried on in his own
ircle.

Isaac Taylor was descended
icestors distinguished for their
tual powers as well as for their
From both parents he seems
inherited a mind characterized
thought, patient investigation,
t fluent readiness in the use of
which impels a gifted mind to
hip, and which has caused
characterize this inherent
n his family by the expression,
mily pen." This talent for
outward expression to one's
ts in writing is decidedly a gift
of itself. Many superior minds spend years in patient study, and amass information on various subjects, scientific, or classical; information which, were it placed before the public, would greatly enrich its literary stores. Nevertheless, to such persons has been denied the gift, or perhaps the desire, of imparting their collected facts, or their digested thoughts to the world without.

It was far otherwise in the family of which Mr. Taylor was a member. One of his uncles was known as the editor of Calmet's Dictionary. Of his mother he writes, "A constitutional retiringness, a taste for home duties, a willingness to live and die unknown—these dispositions had kept her, although always pen in hand, far out of the way of publication, even until so late in life. She then began a ten years' authorship, and on the supposition that success may be taken as evidence of qualification, this sort of warranting attended my mother's books, from the first of them to the last. What would *now* be reckoned a *success* was won by these volumes." Of his father he also says, "To him also on his own field a good measure of favour was shown." A deceased brother was also an author, though not generally known or appreciated.

To the merits of his sisters, Ann and Jane, I need scarcely allude. Their contributions to nursery and school literature are too generally known and valued to need our encomium. Since their little volumes were first published, many pious and talented authors of both sexes have taken up their pen to enrich the same field, yet the hymns and metrical stories of Mrs. Gilbert and Jane Taylor have stood their ground in the esteem of parents and

teachers, and in the affections of the infant generation.

At the period when Isaac Taylor published his book on Home Education, he had come forth as a living witness to the efficacy of that home training and culture which he commends to his contemporaries; while he was at the same time practically unfolding his theory in the bosom of his own family at Stanford Rivers. The fruits of his parental labours live in the bereaved family whom he has left.

It has been objected against the general practicability of his scheme of Home Education that the author has throughout pre-supposed, in his ideal family, the same favourable circumstances which surrounded his own; that, in order to carry out his system, parents must be intellectually gifted, endowed with high moral powers and steady principles, and that they must also possess, in a considerable measure, the advantages which a comfortable country residence and affluent pecuniary means ensure to its inmates.

This is true in a certain degree. The more perfectly all such moral and intellectual qualifications may meet under one family roof, and the greater the amount of external aids to the work of tuition which the heads of such a family may be enabled to gather around them, the greater, certainly, will be the success of their educational experiment. Nevertheless, under all circumstances, the Scriptural promise holds good—"To him that hath, more shall be given." Let parents and guardians only, to the utmost of their ability, and in reliance upon Divine grace, use the talents and opportunities that have been committed to them in the culture of the minds and hearts of young, and a corresponding blessing will in no case be withheld.

If five talents may be multiplied into ten by the conscientious use of them, as surely will two talents be multiplied into four by the same means.

Whatever may be alleged of favourable external circumstances which the author of "Home Education" was surrounded in his own mansion at Stanford Rivers, it cannot be said that the same amount of favourable environments gave facility to the educational course which he and his brothers and sisters underwent in their more humble home. Their father as well as their grandfather, exercised the art of an engraver, in which he was assisted (for a time at least) by all the members of his family. He was born in the year 1786, at Ongar, a small village in Suffolk, to which his father had removed with his family a few months before his birth. Mr. Taylor had previously lived in London, but as his business did not require his constant residence there he preferred a more rural abode that he might the better carry on his system of home education for his children.

Both parents were united in their ideas and wishes on this subject. Lavenham was a small village inhabited chiefly by a labouring population, employed in the woollen manufactures. This was at a period when the general use of the steam-engine had not as yet superseded manual labour. "The spinning-wheel was planted on the foot-way before the door, and the female part of the family wrought in groups of old and young together."

Mr. Taylor's house was situa

skirts of the village, surrounded
her side by cottages inhabited
se tradespeople. It was suffi-
spacious to afford apartments
:h the children were permitted
se themselves without restraint,
ıdependently of the continual
ıtendence with which children
more affluent classes, whether
ı or country nurseries, are wont
urrounded.

pleasant garden was attached
house. It was open towards
ntry, and a large and wide grass
eaching its whole length, was
ated at its upper end by an
; at the other by a haw-haw;
which there were pastures, a
common, and the more distant
elds." Either in this garden, or
mall play-room exclusively de-
o their amusement, and which
ere at liberty to arrange accor-
ı their own humour and fancy,
ldren were accustomed to spend
)f their time. It formed part
r parents' plan of home training
h them self-reliance; and they
eft to depend upon their own
on in carrying out plans for
amusement. For this pur-
ıaving furnished them with time
ace and materials for harmless
hey were left to the free use of
according to their several ideas
stes. And the testimony of their
ıaac is, "I question if ever
father or mother was applied to
ıe listless inquiry, 'What shall
at?'"

)me education having been early
ined upon by Mr. and Mrs.
, it was systematically pursued
as business engagements, the
ements of a large and increasing
, and occasional interruptions
from ill-health, permitted. The children spent a part of every day with their father. Jane and Ann were also early accustomed to attend upon their mother, and assist her in every domestic occupation. She made them her companions from a very early age; conversed with them unreservedly on all their family affairs; treating them as reasonable beings. She taught them to use their hands as well as their reason in the performance of their daily duties. Their evenings were enlivened by conversation on subjects of general interest, by singing hymns, and reading aloud. The latter was commenced at Lavenham, in consideration of Jane's deafness, that, by reading aloud at meal-times, she might not be shut out from the social family intercourse at these seasons; and the habit was continued in her brother's family at Stanford Rivers.

It was the practice of Mrs. Taylor, in her treatment of her children, to avoid everything like maneuvering or mystery, as well as all unnecessary concealment of the reasons of her conduct towards them. She confided in them as friends, and from the earliest time when such ideas could be received into their minds, they were acquainted with their father's affairs; and, in this manner, were ready to sympathise in family occupations, to adapt their ideas and wishes to their parents' means, and to meet, with prepared hearts, family arrangements and trials. With the exception of a few lessons in the lighter accomplishments, the children received their entire education from their father. Mr. Taylor aimed less at imparting mere information to their minds, than at expanding them by a general acquaintance with the more important

objects of science; and thus keeping the intellect alive, and in a healthy state, ready to throw itself into any future sphere of intellectual activity or usefulness that, in the providence of God, might be provided for it.

This is precisely the idea which his son brings out in his scheme of Home Education, and it is this practical working of the intellect which he considers such an education is peculiarly fitted to impart. He also thought that such an education had a tendency to enlarge the mind, rather than to induce an exclusive taste for particular pursuits. With reference to the kind of education thus imparted to her at home, Jane thus expresses herself: "While it will stoop to inspect and admire the most minute and laborious operations of industry, and while it feels an interest and sympathy in every branch of knowledge, the mind returns with a natural bias towards that which is most comprehensive in science, most intellectual in art, and most sublime in nature."

Ann and Jane were the eldest of Mr. Taylor's family, and were very early companions in song; and before the former was six years old, they used to pace up and down the green walks in their father's garden, lisping a single couplet of their joint composition. It may interest some of our younger readers if we lay before them one of the earliest compositions of these little girls. It was written by Jane, in her eleventh year, and is in the form of a petition, addressed to her father:—

"My dear Papa! did you but know
The troubles of your Jane,
I'm sure you would relieve me now,
And ease me of my pain.

Altho' your garden is but small,
And more indeed you crave,
There's one small bit—not used at all,
And this I wish to have.

A pretty garden I would make,
That you would like, I know;
Then pray, Papa, for pity's sake,
This bit of ground bestow.

For whether now I plant or sow,
The chickens eat it all;
I'd fain my sorrows let you know,
But for the tears that fall.

My garden then shall be your lot;
I've often heard you say
There useful trees you wish to put,
But mine were in the way.

C. B. E.

GOOD WORDS ON WORSHIP AND MORALS.

From Discourses by Rev. R. W. Dale, M. A.

I.—Prayer and Praise. In discussing the relative advantages of a prescribed liturgy and free prayer, we have to ask, not—Which is the most imposing and pathetic? but—Which is likely to secure the greatest depth and energy of devotion? To allege, that with a prescribed liturgy all the people can audibly take part in the service, is nothing to the purpose; unless it is meant that they are also more likely to unite in the spirit and meaning of it. Nor should we overlook the importance of rousing the action of the soul, as well as expressing what it ought to feel and desire. It might be possible, by combining both systems, to attain the advantages and to escape the evils, which are alleged to belong to each. It is, however, a most significant fact that, so far as I know, the desire for a form of prayer in our public services is very seldom expressed by the people; it comes almost exclusively from the ministers;—an indication, surely, that although the ministers may sometimes

essed and humbled by their in-
o conduct the devotional parts
service with adequate dignity
mnity, and with all that breadth
athy which should characterize
rayer, the people are conscious
re is a life, a force, a reality in
, which would be ill-exchanged
r the fulness, the beauty, and
cting associations of the most
iturgy.

r psalmody it is, perhaps, more
ly forgotten than in our prayers,
erything is of subordinate im-
to the excitement and utterance
ual thought and feeling. There
btle but intimate relationship
poetry and song and some of
t sacred affections of the soul;
on the recognition of this rela-
, that the arrangement of the
part of our service should be
n the movement against the
ulgarity of the singing, at one
o common in our churches,
s been, I am inclined to think,
h anxiety to satisfy the canons
e artistic taste, and too little to
a perfect harmony between
sic and the souls of the people.
nciples which should regulate
s of the Church are not difficult
ver or to apply, if there is an
nt perception of the reason why
at all. If we only remember
sing in order that the whole
may unite in the elevated ex-
t of its joy, its gratitude, its
s love, its wonder, everything
s simple. What may be most
l and appropriate in the family,
altogether unfit for the congre-
what may be perfectly adapted
tivated choir, may be impossible
e assembly.

y nation, too, has its own type
lar music, and what is sung
rs or rapture by one people, may
ail to move another. Our Con-
nal psalmody should bear the
of our national character.
etaining its sacredness, it should become more like the secular music in which England used to excel, and which is sung without effort and with delight by all classes of the community. The difficulty is to get melodies enough of the right kind. English feeling is not naturally expressed by German chorales any more than by German hymns; both, no doubt, are occasionally of so noble and Catholic a character as to bear naturalization among every people under the sun; but most German hymns are felt to be foreign, no matter how perfectly translated; and many of the German melodies, which have of late years found their way into use among us, utterly fail to lay hold of the hearts of our people. Nor will it do to say that in the compositions of Handel, and Haydn, and Mozart, and Mendelssohn, we have illimitable treasures which only require to be adapted to our purposes. I should no more look in an oratorio or a mass for movements which might serve as congregational tunes, than I should look into "Paradise Lost" for passages which might serve as congregational hymns. Even had the great masters of harmony tried to write music for the common people, it is not certain that they would have succeeded.

John Milton could create a glorious epic, but he could not have written songs like Dibdin or Robert Burns. God has given to this country poets who have written noble hymns; He has not withheld musicians who have married these hymns to melodies which the Church rejoices to sing; but I believe that the Charles Wesley, the Isaac Watts, and the Philip Doddridge of church music have yet to come.

The highest forms of musical excellence cannot be expected in Congregational psalmody, and yet enough has been done to stimulate and encourage our best efforts to improve it. There are times when we seem to catch inspiration from strong expressions of confidence and joy in the truth and mercy of God, sung with heart and soul

by a great Christian assembly;—times when there is a passionate intensity in the ascription of praise to Christ which makes the pulses of the soul beat high, and brings down to earth something of the blessedness of the skies.

These experiences would be far more frequent, if we all felt more seriously what our praise really is. I cannot but fear that many of us still think of the singing as simply a decorous relief of the length of the service, a temporary interruption by which we may be refreshed for what is yet to come, or an artistic way of bringing the whole service to a close. It is rather significant, that while, by the arrangements of most congregations, persons are prevented moving about during prayer, and those who come after a prayer has commenced are requested to wait at the door till it is over, no such anxiety to avoid interruption seems to be felt during the singing of God's praise. We do not like to be disturbed while asking Him to bless us; we are indifferent to disturbance while celebrating the perfections of His nature and the glory of His works. No doubt some explanation may be given of this inconsistency; but I do not think the explanation is altogether satisfactory. If, while the minister is offering prayer, you expect every faculty and affection of his nature to be concentrated in the act, you, in offering praise, should endeavour to escape from the influence of whatever would conceal from you the presence of God, the splendour of His throne, the tenderness of His mercy, the bounty of His goodness, the steadfastness of His truth.

II.—Morals and Moral Preaching. Is it not true that some religious people—many I fear—think that devotional excitement is of far more importance than truthful speech, than industry, than exact integrity, than kindness and unselfishness? Do they not secretly say to themselves that these virtues may belong to the irreligious, that they have no necessary connection with the love of God and with faith in Chris they are not of vital importance? forget that justice and truth a foundations of the very throne c and that while human virtue ma without religious faith, religiou must either make a man virtuou itself extinguished.

You fall into a ruinous mis you suppose that a solitary pre the moral law was repealed, authority weakened, or its sanctio penalties withdrawn, when you re of sin, and trusted in the mercy c Since Christ has atoned for the o of all mankind, neither you no men are in danger of hopeles from the presence of God as the p ment of ordinary transgression; those who hear and understan Gospel, only those fail to obtain f ness and eternal blessedness wh the Divine pardon and the ne originated in the soul by the Ghost; but for every moral offen matter who commits it—there is p ment, loss, and shame. Every mon duty is a duty still, wheth are a Christian or not; the neg it provokes the displeasure of Gc whether you are a Christian or n displeasure will be manifested. B every one of you and your future there is the judgment-s Christ, before which, whether y a Christian or not, you must st give an account of the deeds d the body. It may be quite tru the activity of the spiritual affect if that activity is healthy and sc is the evidence of a higher life t necessarily manifested in the vir which you think too lightly; bu activity is impossible, and every a ance of it is utterly deceptive, absence of common morality. would be the worth of the sp decorations of this noble buildir Town Hall of Birmingham] a rich colours and gilding which the walls and the ceiling, if the themselves were unsound, and

; of the roof were rotten? I sup-
at the men who made this hall
ıl belong to a higher rank of
y than the men who made it
ıtial and strong: but if there
o solid strength, who would care
thing besides? Now the moral
are the very stones and timbers
ıan character; these are indis-
le: neglect these, and the whole
re will soon become a ruin.

not true that many religious
partly through under-estimating
ıortance of morality, and partly
ther causes, give very little
t or pains to increasing their
in the discharge of the common-
ıties of life? Let me give you
ıof that the charge I make is not
ıer destitute of truth.

ow that some of you are very
nt about what you call "moral
s." If I preach about the
y and blessedness of looking on
ə of God, the glory of the life
e, the duty of intensifying the
affections, the infinite love and
sion of our Lord Jesus Christ,
ır heart is thrilled with emotion
are satisfied: but if I preach
weights and measures," you go
some of you—and think that your
ıs been wasted. This is mere
y, you say; there is no religion
If I preach about the sins of the
gainst God—it is right enough:
ach about the sins of the tongue
man—you think you might as
ve stopped away. Now if you
; that nobody to whom I preach
res short weight and bad measure,
ls a customer about the quality
s, or takes an unfair advantage
ə with whom he transacts busi-
if you thought that nobody to
. preach ever speaks recklessly,
ıly, malignantly about others; it
ɔe reasonable enough to say that
no need to preach about these
But you do not think that.
You know too that men commit these sins without feeling how wrong they are—commit them carelessly, and almost without knowing it; why then should I not preach about them? It seems to me that the difference between lying and speaking the truth, is of infinitely more importance than the difference between Calvinism and Arminianism; and that the difference between Romanism and Protestantism is less serious than the difference between integrity and knavery. You may not be able to understand the first half of the Epistle to the Ephesians, and yet go to heaven at last; but if you are careless about the second half, in which St. Paul warns you against theft and falsehood and ungoverned passion, it is certain you will not go there. And yet there are some of you who like to hear sermons about the doctrine of election and the perseverance of the saints, and sermons against transubstantiation, and sermons that make your heart leap and your pulse beat high, who have a feeling that a minister wastes his own time and the time of his congregation, when he preaches against common vices and enforces the obligations of common virtues. You do not really think that these things are unimportant, but you think that they may be left to care for themselves. You under-estimate the necessity of moral instruction and discipline.

For myself, I feel their necessity more deeply every week I live, and I only regret that the customs and habits of our Churches do not permit me to give up my pulpit now and then to some solicitor, banker, or merchant, who would know far more than I do about the morality of our business life, and who could correct the follies, point out the perils, warn you against the processes of self deception, by which thoughtless, careless, feeble men, are being constantly betrayed into sin and covered with ruin and shame.

CONSUMPTION AND ITS VICTIMS.

From "Scenes in a Scottish Pastorate," by J. B. McGaban, B.

How treacherously fascinating and delusive is this insidious and deadly malady! In other diseases death prepares us for his approach, if he cannot lessen our reluctance to his coming, by many sad or unsightly precursors, which cloud the faculties, despoil the frame, and deaden the love of life. But consumption comes most frequently only to mould the features into finer proportions, to brighten the complexion into more exquisite colouring, to kindle in the eye the flashes of more sparkling intelligence, and, by decorating his victim with unearthly attractions, to render his deadly presence all the more agonising, while his unerring triumph is only the more cruel and complete. The insidious career of this disease is so painfully romantic, its ravages are so wide-spread and continuous, and the spoils which it leads captive are so costly and countless, that there are few hearts which have not some treasures among its victims, if, indeed, we are not tremulously guarding our dearest and best from its stealthy advances. It may therefore not be without profit to recall from oblivion a few characteristic cases of this visitation, that we may lay to heart the instruction proclaimed to us from dying lips.

One of the most marked peculiarities of this malady, by which it deludes its victims, and not unfrequently destroys them, is its undue desire of life, and hope of recovery. The first approaches of consumption are often so stealthy and disguised, that it is not strange if the invalid, for a while at least, refuses to be alarmed. Many of the vital powers remain unim the resources of enjoyment c almost unabated, so that the and unhurt heart, as yet un sorrow, "like a bullock unaccu to the yoke," feels restraint irksome, and is fain to laugh surrounding fears. Whereas sufferers sometimes exact syn and aggravate their afflictic complaining, the consumptive while declaiming against his e perspirations and troublesome yet deprecates all anxious i after his health, and is most co to ignore his maladies when t come manifestly serious. Undo some measure of this disinc to avow the truth arises fr treacherous nature of the which is full of illusory sy that serve to deceive all co Not less may it also be cha some cases, to a peculiarly sensibility, which shrinks fr mention of death all the more is conscious of its approach, more shocked with the pain of probably, than with the dread solution. This is symptom consumption, which seems to the sensibilities of the soul o and requires extreme delicacy ing, lest you shock its acutene it thereby repels you from it dence.

DYING REPROACHES.—I hav an affectionate and Christian whose last days were embitter stern and decisive announceme proaching dissolution, and wh not afterwards look on her

weeping, so that her dying
ere, "Why have you so cruelly
me to speak to you? I knew
dying, and had many things
to you; but your announce-
as so pained me, that when I
I cannot speak, even to bid
rewell;" and thus she died.
t always necessary to speak of
while we bring death near, and
prepare for it. There is a
way of reaching the same
ion which is as faithful to the
, without shocking the feelings.
w not how it is," said a dying
me when near her latter end,
you have never said to me,
re dying;' and yet you have
ft my bedside without making
l that it was true. I thank
your caution, because I would
fused intercourse on any other
and now we understand each
so that we can speak as in the
ce of death without saying it."
ing all necessary deductions
peculiarities of this disease, it
painfully apparent that the re-
e to allow the approach of
in most cases, arises from no-
else than the inveterate dislike
sinful nature to prepare for
ter end. It becomes often, there-
a duty as painful as it is im-
re, occasionally to tell young
, in whom the hope and love of
re unbroken, that they must
heir house in order, for they
lie, and not live." The result
conscientious performance of
uty has been varied. The blank
of astonishment or incredulity,
ush of scornful indignation, or
arting of the involuntary tear,
ed by varied forms of agitation
vulsion, told of the fearful con-
flict which was warring within. In
some, the death summons is met by a
sullen silence, which refuses all ex-
planations, and repels inquiry. Some-
times it provokes bitter upbraidings
that it has been so long deferred, and
that they have been so cruelly self-
deceived, until it is almost too late.
Generally there is a disinclination to
allow the truth of the tidings, and a
determination to sift the certainty of
its authority, until they are silenced
by the force of conclusive testimony.
More than once it has called forth
grateful thanks for the honesty and
fidelity of the testimony, sometimes
the patient has requested to be left
alone for a little with a desire that
the messenger might return; but the
cases have been rare indeed, in which
kindly to forewarn a dying one of ap-
proaching death, has either provoked
any permanent displeasure, or been
productive of evil consequences to
patient or friends. Truth is always
safe, and in its issue proves to be the
only genuine kindness, as well as the
best policy.

Death's Summons in Youth and Wealth.—I once told a lovely, young, and happy wife the utter hopelessness of her recovery, in circumstances of exciting interest. She was pretty, gay, and light-hearted; had been recently married to an amiable and devoted husband; one surviving child of tender age engrossed her affection; the world in fullest prosperity was flowing on her, and largely occupied her heart. She was about to increase her establishment and equipage, when most suddenly and unexpectedly the tidings fell upon her, *that death was at the door, and that she must prepare to meet her God.* The shock and sur-

prise overwhelmed her; she had known herself to be delicate, but had evidently never supposed that her end was so near, so that her distress was excessive, and after seasonable counsel and prayer, I was compelled to leave her in a most unsatisfactory condition. But on calling next day, I was welcomed and thanked for the solemn announcement of the previous day. The interval had been consecrated to prayer, and during the few remaining weeks of life, spiritual exercises were the sole employment and delight of this lady. Her faith emerged out of sore conflict with the world, and for a while she felt the parting with her child scarcely endurable; but gradually her heart relaxed its hold of all terrestrial things, and she clung with growing confidence to Christ. Rarely could a finer faith of such rapid growth be found. It breathed its benignant influence on all within her sick chamber, and at least one dear sister survived to attest that she owed the salvation of her soul to the dying testimony of that beloved one.

I was once called to communicate the certain and near approach of death to a young gentleman, who had been long an invalid with intervals of partial recovery. For several years I had been certified of his personal interest in the Saviour, but his disease had fulfilled more than its usual infatuation in his case, in consequence of several previous and rather remarkable rallyings from prostration; so that it became painful to hear his sanguine prospects of recovery, when he was manifestly on the verge of the grave. When his solemn position was unfolded to him, he turned [a] scrutinizing and startled gaze upon me, as if he would have read my inmost soul, and then demanded sha authority and reasons for the a ment, the mention of which to satisfy him. Then clo eyes, he continued a long silence, and, I believe, in after which he turned calml and said, "I think I was read years ago, at present I am surprise: but I have long tr soul in Christ's hand, and H fail me now. But my poor how 's she to be told? this her heart." "Your mother Charles," said a voice fro the curtain, "and the God will help us both to bear it.' left mother and son in eac arms. For years, unknow world, these two had lived to heirs of the grace of life; t ing in this world was as Chr it was affecting; nor was i duration, for both have since united in the land of unbro munion.

Painful as it is to announ to unwelcome ears, it is mu dreadful to see persons going the grave who do not kno have none to tell them. T many who are too willing to fatally deceived, and unhap are often surrounded by (*friends* we cannot call th guard their chambers agains sion to death, as if the tyra thus be mocked of his tri such cruel deception did only to aggravate the horro coming, when he appears as ger, where all are unpre smite into summary and irre doom.

THE SILENT STUDENT.—

s, the silence of patients on
subjects continues so long
roken, that it requires to be
ssailed and challenged. When
en fairly broken up, it will be
casionally to cover only a
love of life, which refuses to
y other prayer than "Spare
I may recover strength." In
es it is attributable to a com-
false delicacy and undue
ess. I knew a noble youth,
d tastes, classical attain-
d promising genius, who had
d intermittent conflict with
y disease before he sub-
premature doom. This in-
and amiable victim of the
malady was a quiet and
uth of studious habits and
pirit, not unwilling to be in-
a conversation on literary
l subjects, but never demon-
r obtrusive, so that I was
pointed to find him at first
lent on spiritual themes. Yet
ious reticence became so
exclusive and persistent, as
seem perverse. Accessible
ther subject, he immediately
speak when personal religion
oached, and when once or
sed there was a tear in his
an indignant flush, which
the object could not be
constraint. To his mother,
een the confidant of his life,
the same unbroken reserve
ious experience, although
ting scenes had occurred in-
to break down this incom-
secrecy. Yet this patient
s more than courteous, and
welcome spiritual counsel.
I found the periodical litera-
l used to crowd his chamber
silently disappear, to be supplanted by religious biography, until at last only his Greek New Testament remained, and seemed to be his constant as it was his only companion. As his disease made progress, our conversation was confined to serious themes; he seemed to take a special interest in the spiritual condition of other patients, and particularly in an illiterate and humble girl, whose illness kept pace with his own, but whose faith and piety were as superior in demonstrative holiness, as she was inferior to him in education and every mental acquirement. The question was often considered, whether religion found a readier access to an uneducated mind, than to one more refined; whether education, by fostering pride and increasing subtlety and casuistical inquiries, did not rear additional barriers between the soul and God; or rather, because true piety and intelligence were of kindred origin, and occupied a common sphere, whether those whom God had most highly favoured in mental capacity, and opportunities of improvement, were not doubly bound to glorify their God and Saviour in the day of visitation. To all such inquiries, his acute intellect bent its force with more than dialectic delight, and his solemn but ready smile told how real such conflict had been to his own soul. And yet this beautiful youth, who had won the hearts of all around him by his loving gentleness, who delighted in religious conversation and devotional services, who, on the testimony of his chamber attendants, was regular in all the private duties of religion, died and gave no sign, never confessed his love to Christ, whatever he may have felt, and

if he knew the consolations of the gospel in his dying moments, at least robbed them of half their sweetness, by refusing to share them with the loving hearts that stood in bitterness around his silent deathbed. It is impossible not to admire so loving and lovely a spirit, and yet who can fail, beside its immature departure, to mourn that it was silent to the last as to its own salvation, and has left no memorial of its faith behind it ?

THE YOUNG CASUIST.—There is a morbid acuteness of mind incident to some consumptive patients which discovers itself in an over-sensitive activity that intermeddles with all knowledge, pursues with fiery zeal and fearless analysis all speculation, confronts and forms acquaintance with every species of objection to divine revelation—if, indeed, it does not adopt and avow scepticism altogether —until at last, with wearied and wounded spirit, it sinks into the apathy of despair, or seeks its rest and refreshing in the only refuge and hiding-place of human hearts—the covert of a Saviour's love.

A young man was once introduced to me—in the commencement of an illness which soon terminated in hopeless consumption—who was a marked and memorable type of this class. He was a youth about seventeen or eighteen years of age, who had given considerable indication of early genius, and had carried off first honours in all his academicial career. I found him of small size for his age, of marked rather than pleasing countenance, and with an aspect of dissatisfaction which was more attributable to his ill health than to his real character, but which gave a superciliousness to his manner which rather repelled at a firs view. By easy conversatio different subjects his haute way, and his confidence w gained. Beneath those features, and emaciated fo its hectic flush, and short cough, was to be found a clever and acute, but withal tormenting and miserable as could anywhere be found in tion. Along with an intense intellect that refused to be n there was found a burning co which would not be at rest. chafed at his afflictions, caged spirit had nearly becon in its confinement. Scriptur to neglected was still distast he brought to its doctrines rigibly proud soul which sco authority, and summoned truth to the puny bar of its o prejudgment. The conseque that blasphemous thoughts subtle and strange object Christianity, and contempt authority, were united with convictions of sin, and an an peace, that formed a pictur most unmitigated mental mise I have ever seen in any youn It was necessary that we sho verse together and often, t circuit of truth in its fun doctrines and evidences. must be taken for granted, ev must be known, and its reas and no conviction or conclusi be reached, till every conceiv jection had been disposed of. keenness of spirit which se delight in self-tormenting, e day brought with it a new doubt, so that a fresh line ment and defence had contin

d, and he was driven from
s of disquietudes only to
ge in another, until reason
n to be endangered by over-
and the trembling and
ne was reminded that sin-
ot to be saved by their men-
ess, but by submitting their
icitly to the mercy of God

He was seriously admo-
the sin and hopelessness of
gainst God, and exhorted to
himself under the mighty
hovah. And what was the
ne morning, that once dis-
d sleepless sufferer greets
n unusual smile. His rest-
dissatisfied querulousness
place to calm and placid
nt. "I understand it all
l he; "last night, I began
hat a wicked thing it was
ge and question God as I
; so I cried to God to have
n me *in His own way*. And
gan to see the glory of the
work,—that what we could not do was all wrought out for us by another, therefore all that is required of us is to accept it at a Saviour's hands. I have done this now, and already find a peace which I never knew before." From that time, this young person became a new creature. He ceased to quarrel with the appointments of providence, or the divine plan of salvation, and thus, while the outward man perished, the inward man was renewed day by day. His thirst for spiritual things became intense, and with the last efforts of sinking strength, he discovered an unwearying prosecution of divine things that outshone his pursuit of earthly knowledge in the days of his unsanctified ambition. He became a preacher of righteousness to all his fellow-students, and from his dying bed commended to their serious consideration that most difficult but delightful of all discoveries, "Except ye be converted, and become as little children, ye shall in nowise enter into the kingdom of God."

VIA DOLOROSA.

I SEE my Lord, the pure, the meek, the lowly,
Along the mournful way in sadness tread;
The thorns are on His brow, and He—the Holy,
Bearing His cross, to Calvary is led.

Dear Lord! what though my path be set with sorrow,
And oft beneath some heavy cross I groan!
My soul, weighed down, shall strength and courage borrow
At thoughts of sharper griefs which Thou hast known.

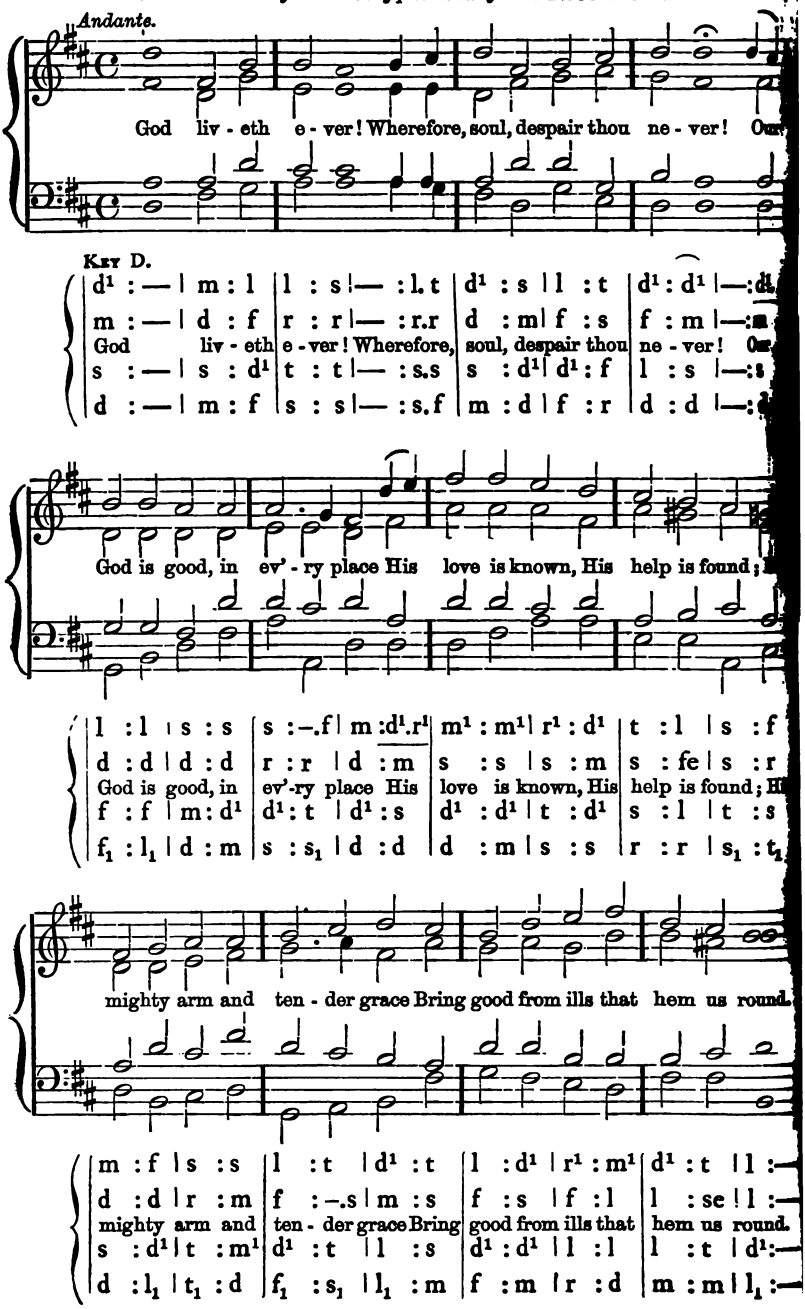
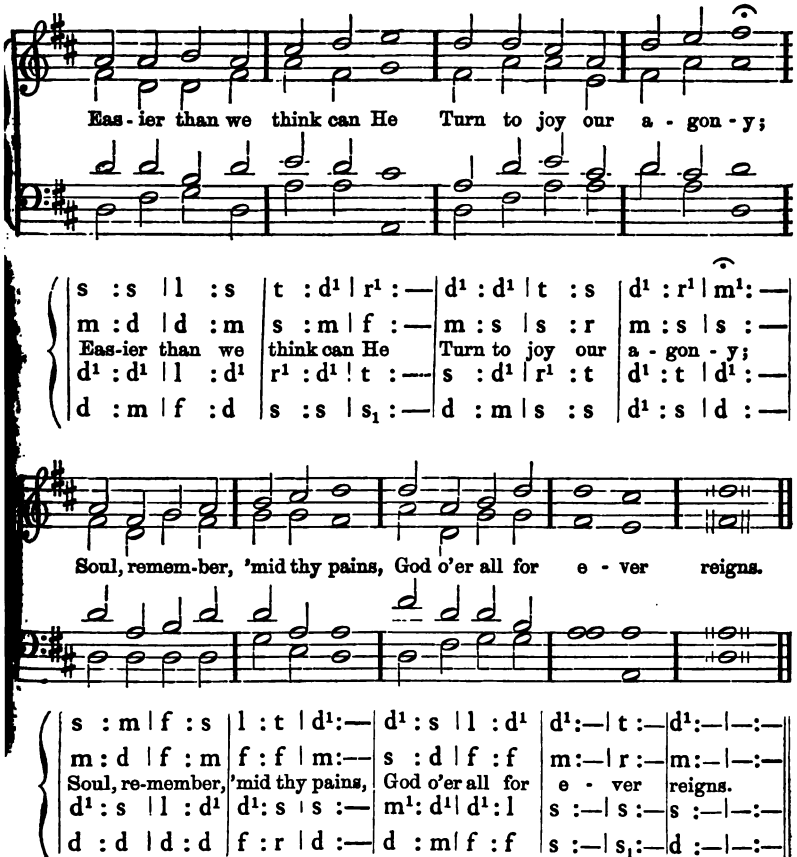
And I, in tears, will yet look up with gladness,
And hope when troubles most my hope would drown.
The mournful way which Thou did'st tread with sadness,
Was but Thy way to *glory* and Thy *Crown!*

RAY PALMER.

CHORALE.—"GOD LIVETH EVER."

Music by A. B. W.

Printed in the Tonic Sol-fa Notation by permission of the Rev. John Curwen.

Andante.

God liv - eth e - ver! Wherefore, soul, despair thou ne - ver! Our
Key D.
God liv - eth e - ver! Wherefore, soul, despair thou ne - ver! Our
God is good, in ev'-ry place His love is known, His help is found;
God is good, in ev'-ry place His love is known, His help is found; Hi
mighty arm and ten - der grace Bring good from ills that hem us round.
mighty arm and ten - der grace Bring good from ills that hem us round.

God liveth ever!
Wherefore, soul, despair thou never!
Since canst thou bear thy cross? Then
To Him where only rest is sweet; [fly
By God is great, his mercy nigh,
His strength upholds the tottering feet.
Trust him, for his grace is sure,
Ever doth his truth endure;
Soul, forget not, in thy pains,
God o'er all for ever reigns.

God liveth ever!
Wherefore, soul, despair thou never!
Those whom the thoughtless world forsakes,
Who stand bewildered with their woe,
And gently to his bosom takes,
And bids them all his fulness know.
In thy sorrow's swelling flood
Own His hand who seeks thy good.
Soul, forget not, in thy pains,
God o'er all for ever reigns.

God liveth ever!
Wherefore, soul, despair thou never!
Let earth and heaven, outworn with age,
Sink to the chaos whence they came;
Let angry foes against us rage,
Let hell shoot forth his fiercest flame;
Fear not death nor Satan's thrusts,—
God defends who in him trusts;
Soul, remember, in thy pains,
God o'er all for ever reigns.

God liveth ever:
Wherefore, soul, despair thou never!
What though thou tread, with bleeding feet,
A thorny path of grief and gloom?
Thy God will choose the way most meet
To lead thee heavenwards, lead thee home.
For this life's long night of sadness
He will give thee peace and gladness.
Soul, remember, in thy pains,
God o'er all for ever reigns.

THE VALLEY OF BURDENS.

From the (American) "Sunday School Times."

WEARY with toil, and still more with care, I sat one evening musing until surrounding objects faded away, and other forms and scenes filled their place. There came one to me who gently, and yet with authority, bade me follow him. Together we moved on until we came to the side of a mountain overlooking a long and narrow valley. In this valley were many travellers, each bearing a burden. "What place is this?" I asked of my guide. "It is the Valley of Burdens," he said.

We descended into the valley, and drew near to some of these travellers. I soon observed a great difference in the way these pilgrims bore their burdens. Some sighed and groaned at almost every step; others bore themselves manfully, or at least uncomplainingly. At last my eyes fell upon a burden of unusual size. "That man must have a hard time of it," I said. "Draw nearer," said my guide. I obeyed, and found that he was treading the ground with a firm and even elastic step, much as if he had no burden. He was singing a cheerful song, and his face was radiant with a tender, subdued, chastened joy. I expressed my surprise. "Draw nearer still," said my guide. I did so, and saw that there was one, before invisible, who was walking by his side, and while the burden seemed to rest on the pilgrim's back, it was in reality borne by the strong hand of the one who was walking with him. "Speak to him," said my guide. I went up to him, and said, "My friend, I thought you the most heavily burdened of all, but now I see that you do not carry the burden. How is it that you are so favoured?" "All might be equally favoured if they would," he said. "When my burden was smaller, I tried to carry it myself, and a sad time I had of it. Then the friend who walks by my side, instead of making it lighter, added to its size and weight until I could bear it no longer, and gave it up to him. It was in mercy and love that he made it so heavy. He would carry every burden in this valley, if those who bear them would only let him do it. Oh, he is so good!"

After we left this man I asked my guide if this was the gracious design of every burden. "It is," he said, "but many resist this gracious purpose. See that man yonder with a similar burden. He has fallen under it, bruised, crushed nigh unto death." "Has this man a friend by his side who is willing to take his burden?" I asked. "Yes, but the man will not give it up." "What folly!" I exclaimed. My guide turned and gave me a glance which, somehow, reminded me of the words of the prophet to David,—"Thou art the man!"

Soon we saw another man with a very heavy burden. He seemed to be pleading with some one to bear it for him. "Is not that man asking his friend to take his burden?" I inquired. "He is." "I understood you to say that he took every burden that he was asked to take?" "Every lawful burden, but this man has no right to his burden. Nearly all of it has been gathered up where he has no right to go. It is

f borrowed trouble, while the
the valley has said, 'Take no
for the morrow.'"
; us go to the other end of the
said my guide. There I saw
ey gradually widened, and the
came less rough. I saw, too,
me who at the other end of
ey had carried their own bur-
d been persuaded to give them
ıe friend who walked by their

went on still farther, till we
uite to the end of the valley.
saw that it was separated only
by a narrow stream from a very beautiful country. This, my guide informed me, was the home, the peaceful resting-place of all the pilgrims of the valley. There, too, I saw, that the pilgrim's friend no longer bore in his hand a burden, but in its place was a white robe and a crown with which to clothe and crown each pilgrim as soon as he should pass the narrow stream. Then all passed away like a morning dream, and I awoke instructed, and I hope profited, by what I had seen.

CATHERINE M. TROWBRIDGE.

GOOD FRIDAY—ANGLICAN AND ROMAN.

ı Thursday evening preceding
ıd Friday, the writer of this
ing desirous of seeing what
urchism really is, at one of its
ular and fashionable shrines,
ıe neighbourhood of Cavendish
Turning out of rattling, crowded
Street, he wended his way
dingy Wells Street, and pre-
rived at Margaret Street, in
vith the loftiest spire of any
n London, stands All Saints.
a large church by any means,
s erection a fabulous sum of
ems to have been spent. Mr.
d Hope subscribed, it is said,
thirty and forty thousand
an anonymous donor contri-
dirty thousand pounds; and
lonations were presented by
ans generally than perhaps were
ın before to the erection of a
ıurch,—for so All Saints styles
d has for incumbent the Rev.
n Richards, with a large staff
s.

ı the close of one of the first
ys of spring when the writer
stood before the locked iron gates leading into a massive pile of buildings, on which the word "convent" seems to be written in every brick and casement. On either side of the gateway stand two strongly built houses of red and black bricks; these are for the clergy, and presently three or four of them came sweeping out of the courtyard into the street, much to the wonderment of a little flower-seller, with her bunches of violets and spring flowers. Through the open door of the church the ear had caught occasional snatches of some mysterious solemnity proceeding within, but as these men came forth the murmur ceased. Truly they were men to be wondered at, in England at least. Vanity and no vexation of spirit, was written in every lineament of their would-be ascetic countenances. They were thin, spare young men, habited in lengthy cassocks and cords which swept the ground, and trencher caps, which they wore as much like a cowl as possible. They were meekly unconscious of the low obeisance of the verger, and passed over to some staid and sober-

looking houses on the opposite side of the street, the abodes of the sisterhoods belonging to the church.

Being half an hour too soon for evening service, the writer had nought to do but to look about him, and to find what food for reflection he could in the street in which he had to wait. Margaret Street is an intensely quiet street; the moment you enter it you are in the midst of the grave silence of a cathedral close; you may even hear the sweet clear song of a bird sounding above the subdued roar of the great city outside, and if you are in a meditative mood you may set the softened waves of sound which reach you, as from afar off, to what music you please. Only it should be as much as possible of the old convent style to be in harmony with all the surroundings. For, the very bell at the gate of the church tinkles ecclesiastically: the notice board tells of the different festivals which are held throughout the day and throughout the week; and you are also informed that, at certain hours, the church is open for private use. You will occasionally see flitting up and down the street, in noiseless, stealthy, but always rapid motion, those whom the cassocked curates would call "dear women," but which, to your unpractised eye, would be nothing else than dingy, ungraceful bundles of black. If your nerves are not in a healthy state of brace, these figures meeting you without any warning of their approach in the solemn spring twilight, will send a shiver through your frame; for though sisters of mercy, they have faces of intensest misery. These corpse-like phenomena in quick succession keep flitting up and down Margaret Street, their head-quarters being the houses opposite All Saints church, into one of which the curates had gone. You will also see persons walking up and down with prayer-books in their hands, and perhaps you may see one who, doubtless through some mistake, is carrying beads instead.

At half-past seven the gates were opened, and about half a dozen persons entered the church, no doubt for the purpose of private worship, as the service did not commence until eight o'clock. The writer, upon entering, quite naturally looked into the corner for the holy water; it was not where it might have been expected to be, but an elaborately-carved benefaction box occupied its place. The church consists of nave and chancel, and in every part is most elaborately ornamented. There are polished pillars, and the walls and arches are inlaid with marbles of divers colours. The chancel, which is occupied by choir and altar, is lined by alabaster and statuary marble. There are two organs, one on either side of the chancel. There is a "west" window of richly stained glass, but there is no east window over the altar. Its place is occupied by a series of paintings, in the centre of which is that of the "Virgin and Child," while each apostle has a separate panel to himself. Above the "Virgin" is a painting of the "Crucifixion," and above that one of the "Ascension." The pulpit is covered with ecclesiastical red cloth or mauve,—one cannot tell which by gas-light,—and there is a cross worked in white upon this drapery. The chancel is raised two steps above the tesselated pavement of the church, and is entered by a gateway, and two or three other steps mark your progress to the altar, which is draped like the pulpit, and on which stands a cross also draped, and on either side a candle of mystic colour. But the candles are not lighted, and the two great candlesticks that are placed midway in the chancel are covered after the fashion of drawing-room furniture when company is not expected. There are no pews, but rush-bottomed chairs arranged in rows throughout the nave. On each chair there is a small kneeling cushion, also a book of hymns, anthems, introits, &c.

The persons who entered at the same

as the writer severally bowed to
tar, and then knelt down, and con-
l kneeling until the time of service.
ide of the church was appropriated
men, and the other side to men.
to the organ sat the sisters of
; with the young women under
charge. At about a quarter to
more than a hundred persons had
d the building, and each had
l, some more elaborately than
, to the altar, before taking up a
ng position on the floor. There
he majestic sweep of the richly-
ady, and the bobbing curtsey of
ightened servant, who had at first
l by the mystic sign without any
of reverence, but who had been
led into obeisance by the glance of
istress' eye. There was the grave
ation of the head of the well-
d gentleman, and the more fami-
od of the artizan,—for there were
l working men present. While
ing, a certain number of prayers
gone through, and anything more
catholic chapel could not have
seen anywhere. A few minutes
eight o'clock a bell rang, and
ıfter a procession of boys dressed
k blue cassocks entered the church,
assed into the robing room on one
of the chancel. At eight o'clock
emerged, clad in white vestments,
bowing to the altar, took their
in the choir. They were accom-
l by two curates, at the sight of
the whole congregation rose and
ıued standing, while the clergymen,
g bowed to the altar, engaged for
moments in private devotion. Of
Thursday evening service, which
for about an hour, nothing more
be said than that the litany was
d, and a little sermon preached,
had at least the negative recom-
ıtion of being perfectly harmless.
writer had merely attended it that
ight be able, with greater self-
ssion, to comprehend what would
pire on the approaching Good Friday; and that the novelty of the place and its strange service might not unfit him for giving a true representation of what took place. For he had every reason to believe that the mural warnings which had stared everybody in the face for more than a week past, denouncing God's judgments on those who did not observe Good Friday, and which threateningly asked the reader how he could dare to meet Christ in judgment if he did not observe that day—he had every reason to believe that they emanated from the High Church party; he would therefore hear, and most truly report, what message that party had to deliver to the world on the day in question.

On Good Friday morning, some time before the hour of service, the church was crammed with a most fashionable audience, and numbers failed to obtain admittance. There was the same ceremony and outward signs of reverence amongst those who entered as on the preceding evening, but there had been a slight alteration in the drapery of the altar. The cross was covered with crape, and the altar represented a bier, over which a black pall edged with white was thrown. It should be said also that many ladies were clad in mourning to mark their sympathy with the day. The choir, at the appointed hour, was completely filled with choristers dressed in white, and Mr. Richards, the Incumbent, a man with silver locks, and seemingly well-stricken in years, was attended by all his curates. They wore long cassocks and as short white surplices over them as they dared; they had stoles according to their degrees, and around the collar of the cassock twined some mystic and symbolic embroidery; bands they did not patronise. The Church service is doubtless well known to every reader, and there are few, perhaps, who can occasionally join in some parts of it without the deepest devotional feeling; but that service as rendered by the clergy of All

prise overwhelmed her; she had known herself to be delicate, but had evidently never supposed that her end was so near, so that her distress was excessive, and after seasonable counsel and prayer, I was compelled to leave her in a most unsatisfactory condition. But on calling next day, I was welcomed and thanked for the solemn announcement of the previous day. The interval had been consecrated to prayer, and during the few remaining weeks of life, spiritual exercises were the sole employment and delight of this lady. Her faith emerged out of sore conflict with the world, and for a while she felt the parting with her child scarcely endurable; but gradually her heart relaxed its hold of all terrestrial things, and she clung with growing confidence to Christ. Rarely could a finer faith of such rapid growth be found. It breathed its benignant influence on all within her sick chamber, and at least one dear sister survived to attest that she owed the salvation of her soul to the dying testimony of that beloved one.

I was once called to communicate the certain and near approach of death to a young gentleman, who had been long an invalid with intervals of partial recovery. For several years I had been certified of his personal interest in the Saviour, but his disease had fulfilled more than its usual infatuation in his case, in consequence of several previous and rather remarkable rallyings from prostration; so that it became painful to hear his sanguine prospects of recovery, when he was manifestly on the verge of the grave. When his solemn position was unfolded to him, he turned [a scrutinizing and startled gaze upon me, as if he would have read my inmost soul, and then demanded sh authority and reasons for the a ment, the mention of which to satisfy him. Then clo eyes, he continued a long silence, and, I believe, in after which he turned calml and said, "I think I was read years ago, at present I am surprise: but I have long tr soul in Christ's hand, and He fail me now. But my poor how 's she to be told? this her heart." "Your mother Charles," said a voice fro the curtain, "and the God will help us both to bear it.' left mother and son in eac arms. For years, unknow world, these two had lived to heirs of the grace of life; t ing in this world was as Ch it was affecting; nor was i duration, for both have since united in the land of unbro munion.

Painful as it is to announ to unwelcome ears, it is mu dreadful to see persons going the grave who do not kno have none to tell them. T many who are too willing to fatally deceived, and unhap are often surrounded by (*friends* we cannot call th guard their chambers against sion to death, as if the tyra thus be mocked of his tri such cruel deception did only to aggravate the horro coming, when he appears as ger, where all are unpre smite into summary and irre doom.

THE SILENT STUDENT.—

s, the silence of patients on subjects continues so long oken, that it requires to be sailed and challenged. When en fairly broken up, it will be casionally to cover only a love of life, which refuses to y other prayer than "Spare [may recover strength." In s it is attributable to a com- false delicacy and undue ess. I knew a noble youth, l tastes, classical attain- l promising genius, who had l intermittent conflict with disease before he sub- premature doom. This in- and amiable victim of the malady was a quiet and th of studious habits and irit, not unwilling to be in- a conversation on literary l subjects, but never demon- obtrusive, so that I was inted to find him at first ent on spiritual themes. Yet ous reticence became so exclusive and persistent, as eem perverse. Accessible her subject, he immediately peak when personal religion ached, and when once or ed there was a tear in his an indignant flush, which the object could not be onstraint. To his mother, een the confidant of his life, he same unbroken reserve us experience, although ing scenes had occurred in- to break down this incom- secrecy. Yet this patient more than courteous, and welcome spiritual counsel. [found the periodical litera- used to crowd his chamber silently disappear, to be supplanted by religious biography, until at last only his Greek New Testament remained, and seemed to be his constant as it was his only companion. As his disease made progress, our conversation was confined to serious themes; he seemed to take a special interest in the spiritual condition of other patients, and particularly in an illiterate and humble girl, whose illness kept pace with his own, but whose faith and piety were as superior in demonstrative holiness, as she was inferior to him in education and every mental acquirement. The question was often considered, whether religion found a readier access to an uneducated mind, than to one more refined; whether education, by fostering pride and increasing subtlety and casuistical inquiries, did not rear additional barriers between the soul and God; or rather, because true piety and intelligence were of kindred origin, and occupied a common sphere, whether those whom God had most highly favoured in mental capacity, and opportunities of improvement, were not doubly bound to glorify their God and Saviour in the day of visitation. To all such inquiries, his acute intellect bent its force with more than dialectic delight, and his solemn but ready smile told how real such conflict had been to his own soul. And yet this beautiful youth, who had won the hearts of all around him by his loving gentleness, who delighted in religious conversation and devotional services, who, on the testimony of his chamber attendants, was regular in all the private duties of religion, died and gave no sign, never confessed his love to Christ, whatever he may have felt, and

are as gold, but they are now wounded, and the blood flows out of those precious wounds. The feet of our Beloved are as fine gold, gaze on them; they were infant feet once; they are the same feet that the Magdalene washed with her tears. She is beneath them, but she cannot kiss them now; she cannot wipe away that flowing stream of blood which wets the earth beneath them."

Has the reader had sufficient? there was not much more. After this, and having concluded, the preacher returned to the chancel, where the concluding prayers were said, and the offertory was made in embroidered bags, the rector standing at the gate of the chancel with a massive gilt plate in his hand to receive the contributions.

Upon coming out of church, thirty-eight cabs, carriages, and broughams awaited many of the congregation. This then was the High Church way of spending Good Friday morning: this was the sermon that was to help a man to have boldness in the Day of Judgment; this was the kind of service that if a man did not attend he could not hope to stand before Christ on the Day of Judgment!

Upon the writer's mind the sermon especially left a most unsatisfactory and unhealthy impression. There used to be a school of preachers whose sermons upon Solomon's song were generally characterized by a sensuous unctuosity that was rather painful to refined and delicate ears; the prominence, however, which they always gave to some great Scripture doctrine covered a multitude of sins. Without the doctrine their analogies and illustrations would have been simply unbearable. Such preachers would have been an utter offence to young High Church curates of the present day, doubtless; but these young gentlemen ought to be told that the very coarseness of these blunt, and for the most part, aged men, is infinitely to be preferred to that refined, yet most prurient sensuousness, which seems to meet with such favour at All ! Better a thousand times offend t by coarseness of illustration, thar the passions of the sentiments unhealthy motion by honied wor seemingly religious phrases. comes an awfully serious matter the atoning sufferings of our l Lord are used as an artist wou materials for a pathetic picture, second-rate or even first-rate n would pourtray the tragic in his history. This was the way in the story of the Cross was used writer's hearing on Good Friday ing last, and again and again he to hear the Master saying, "Da of Jerusalem, weep not for m weep for yourselves." With about the sufferings of Christ was nothing about that great sa work which was accomplished decease at Jerusalem, and build which alone a man may hope t courage in the Day of Judgment kisses, rich red lips, sacred heart tiful Magdalenes, holy tears, dear such phrases may do in connecti Irish melodies, but they are wickedly out of place in con with our Lord's Gospel. Tha dreds of the fashionable and e should listen to such senti vapouring, and perhaps deem Gospel, is indeed another awful and one which deserves more t than it seems to have yet receive thing is plain: Popery has stronger ally in England than th Church party, notwithstanding a sional protestations to the contr

On Good Friday evening, fields chapel, Finsbury, was most perfect accord with All Margaret-street, although Fathe and his priests, having no dre Bishop of London, went somew yond Mr. Upton Richards a curates. At half-past six the held a Tenebræ service, and the was crowded with Protestants w

pted, and he was driven from
ries of disquietudes only to
efuge in another, until reason
egan to be endangered by over-
, and the trembling and
d one was reminded that sin-
e not to be saved by their men-
eness, but by submitting their
plicitly to the mercy of God
ist. He was seriously admo-
of the sin and hopelessness of
against God, and exhorted to
himself under the mighty
Jehovah. And what was the
One morning, that once dis-
and sleepless sufferer greets
an unusual smile. His rest-
d dissatisfied querulousness
n place to calm and placid
ient. "I understand it all
id he; "last night, I began
what a wicked thing it was
nge and question God as I
; so I cried to God to have
on me *in His own way*. And
gan to see the glory of the
work,—that what we could not do was all wrought out for us by another, therefore all that is required of us is to accept it at a Saviour's hands. I have done this now, and already find a peace which I never knew before." From that time, this young person became a new creature. He ceased to quarrel with the appointments of providence, or the divine plan of salvation, and thus, while the outward man perished, the inward man was renewed day by day. His thirst for spiritual things became intense, and with the last efforts of sinking strength, he discovered an unwearying prosecution of divine things that outshone his pursuit of earthly knowledge in the days of his unsanctified ambition. He became a preacher of righteousness to all his fellow-students, and from his dying bed commended to their serious consideration that most difficult but delightful of all discoveries, "Except ye be converted, and become as little children, ye shall in nowise enter into the kingdom of God."

VIA DOLOROSA.

I SEE my Lord, the pure, the meek, the lowly,
Along the mournful way in sadness tread;
The thorns are on His brow, and He—the Holy,
Bearing His cross, to Calvary is led.

Dear Lord! what though my path be set with sorrow,
And oft beneath some heavy cross I groan!
My soul, weighed down, shall strength and courage borrow
At thoughts of sharper griefs which Thou hast known.

And I, in tears, will yet look up with gladness,
And hope when troubles most my hope would drown.
The mournful way which Thou did'st tread with sadness,
Was but Thy way to *glory* and Thy *Crown!*

RAY PALMER.

had dwelt upon the grievous sufferings of a loving, tender person, but not upon the atonement of the Christ who is God blessed for evermore. The Roman Catholics had boldly brought forward the crucifix as the most eloquent conclusion of their Good Friday's service. The Jews, as they wailed forth the Paschal hymn, prayed—

"May the illustrious one build His house soon,
Quickly, quickly in our days soon,
God build, build thy house soon,
Quickly, quickly, God build thy house soon!"

Happy those who, while not attaching greater importance to this Friday than to any other, could nevertheless close the day in humble reliance upon Him who died for their sins, according to the Scriptures, and who now ever liveth to make intercession for them.

X. Y. Z.

CONGREGATIONALISM IN DURHAM AND NORTHUMBERLAND.

By the Rev. S. Goodall, Durham.

It must be frankly stated in the outset that Congregationalism by no means occupies the position in these two counties that it does in many other parts of the country. There are very few really strong Churches in either Durham or Northumberland, and there is not one Church which can be called wealthy. Considering, however, the recent introduction of Congregationalism into this part of the north, and the strong hold which both Presbyterianism and Methodism have long had in it, this is, perhaps, not greatly to be wondered at. Notwithstanding, we have made some progress, and we hold our ground.

We cannot do better than give a brief sketch of the state of our denominations in the two counties in the year 1822. We fix upon that time because the Durham and Northumberland Association, which, by God's blessing, has done good service both in the dissemination of Congregational principles and the spread of the Gospel, was formed in that year.

There were then only six Congregational churches in the whole county of Northumberland; and nearly all the six were small and feeble.

I. EARLY HISTORY OF CONGREGATIONALISM IN NORTHUMBERLAND.

We begin with Newcastle. Perhaps, before proceeding with the purpose we have stated, it may be interesting to give a brief sketch of the history of Nonconformity in this town. It was the scene, for some time, between 1547 and 1553, of the energetic labours of John Knox. His ministry excited great interest, and there is good reason to believe that its savour was never lost. Cited to answer before the Privy Council for a sermon preached about Christmas, 1552, he thus wrote in a letter to his sister: "Heinous were the delations made against me, and many the lies that are made to the Council. But God one day shall destroy all lying tongues. I look but one day or other to fall into their hands, for more and more rageth the members of the devil against me. Great is the multitude of the enemies, whom every one the Lord shall condemn. I intend not to depart from Newcastle before Easter."

In the year 1639, Dr. Robert Jenmison, the lecturer of All Saints, a man of great worth, was suspended for Nonconformity, and retired to Dantzic, but was recalled by the House of Commons in 1644, and appointed to the vicarage of the town. His successor, Dr. Samuel Hammond, a Congregationalist, held the office from 1652 till the Restoration, when, refusing to conform, he was either ejected or induced quietly to withdraw. He went abroad in 1661, and remained in exile some time. After

rn to England he took up his
it Hackney, where he laid the
ion of a church, which still
and which worships in St.
's Square.
artholomew's Day, 1662, William
who was a Congregationalist,
ted from the lectureship of All
After being silenced he con-
o preach in his own house, often
night. Before the indulgence
in the reign of Charles II., he
d to a numerous auditory in a
house. He died in the latter
Charles's reign.
e time Mr. Durant was expelled
l Saints' Henry Leaver was ex-
from St. John's, of which he
urer. He was a decided Non-
ist. With the exception of a
sidence at Shincliff, near Dur-
continued in Newcastle, preach-
e had opportunity. He died in

t this time, the principles of
formity were supported and ex-
by many other ejected ministers.
ard, vicar of Hartburn; Mr.
on, rector of Bothal; Dr. Gilpin,
of Greystock, who was offered
opric of Carlisle, and on con-
us grounds refused it; Mr.
, ejected from Eglingham; Mr.
eminent Oriental scholar, eject-
i Staindrop; and Mr. Lomax,
s ejected from the vicarage of
, all settled in Newcastle. Last
not least among these worthies
. Rothwell, who was commonly
he Apostle of the North. Re-
by Lady Bowes, by whom he
to have been patronized, of the
he incurred by preaching in this
urhood, he replied, "If I thought
ld not meet the devil there, I
not go there. He and I have
odds in other places, and I hope
l not agree there." These men
to have enjoyed more liberty in
tle, under the vindictive acts of
II., than their brethren in most
other places. On this account, the Bishop of Durham, in a letter to the mayor and corporation, dated 1688, calls this town "the nursery of faction in these northern parts," and threatens them with his majesty's displeasure for conniving at the "scandalous and offensive meetings of the caterpillars," as he describes those who refused to conform.*

We have no reason, however, to believe that the Congregationalism thus established existed for any long period. Most likely it died out with the men who have been named.

II. CONGREGATIONALISM IN NORTHUMBERLAND IN 1822.

At the time we have mentioned, 1822, a Church existed in the Postern Chapel, Newcastle, which was formed somewhere about the year 1770. The place of worship in which it met was an ugly, ill-contrived building, situated in an inconvenient part of the town, and having its entrance in a court. The Rev. Ralph Davison, its pastor, was an excellent and laborious man, but his ministry does not seem to have made any great impression on the town. He retired in 1828. There was also another Church in Newcastle, meeting in Westgate Chapel, formed in 1821. Its first and only pastor was the Rev. R. Gibbs, now of Skipton. Feeble from the first, its existence was very brief, and in the year 1830 it was dissolved.

There was in the year 1822 a Congregational Church, of recent formation, in the town of North Shields. St. Andrew's Chapel, in which it met, was originally built for Presbyterian worship, and its first minister was the Rev. Dr. Wilson, subsequently parish minister, first of Irvine, and afterwards of Stir-

* For the above account, I am indebted to a paper read by the Rev. A. Reid, at a meeting held on the 1st of Jan., 1846, to commemorate the jubilee of the Postern Chapel.

ling. At the suggestion of Dr. Wilson a clause was inserted in the trust-deed, empowering the Church to select as its minister, either a licentiate of the Church of Scotland or a student from an English Congregational college. Availing themselves of the liberty thus secured, on the removal of Dr. Wilson, the Church chose as its pastor, the Rev. Dr. Stowell, afterwards the president in succession of Rotherham and Cheshunt Colleges. He settled at North Shields in 1821, and under his ministry the Church in St. Andrew's prospered greatly.

There was also, at the time we have named, a small village Church at Horsley-on-Tyne, dating its existence as far back as the ejectment of 1662; a Church at Hexham, which was founded previously to the year 1787, in which year the present chapel was built; and a Church at Haydon Bridge.

III. CONGREGATIONALISM IN DURHAM IN 1822.

Crossing the Tyne into the county of Durham, the oldest church in existence, at the time we have specified, seems to have been the church at Darlington. The Rev. R. C. Pritchett, in a paper prepared during his pastorate at Darlington, traces its origin to within a few years of the Ejectment of 1662. The living of Barnardcastle had been presented by the Parliament in 1644 to the Rev. John Rogers; but he was compelled to relinquish it at the Restoration. He then removed to Croglin, in Cumberland, a living in the gift of Lord Wharton, where he laboured till ejected for nonconformity by the St. Bartholomew Act. He then returned to the neighbourhood of Barnardcastle, and took up his abode in the manor house of Startforth, where, although exposed to much persecution, he preached the gospel. When in 1672 the penal laws against Nonconformity were somewhat modified, he hired rooms in Darlington and Stockton, in both which places, as well as in the districts of Teesdale and Weardale, he laboured till his death in 1688, with great success. Although no record exists of Nonconformity in Darlington from Mr. Rogers' death till 1754, it is supposed "that a little flock continued in obscurity, though with constancy, to hold fast the faith as they had been taught." In 1754 we find that a Congregational Church met in an obscure room; and in 1797, a minister, the Rev. Mr. Norris, was sent down from London, under the auspices of a society called the *Societas Evangelica*, directed by Messrs. Wilkes, Shrubsole, and others. In the year 1812 a chapel was built, and vested in trustees, and amid varying fortunes the Church maintained its existence: but at the time on which we have fixed as our starting-point, it was weak and disorganised.

The Church in Durham was formed in the year 1783. The records of its early history contain nothing memorable. In 1822 it had two pastors —the senior, the Rev. Lewis Jones, an excellent and laborious man, but now almost entirely laid aside from active service; and the junior, the Rev. James Matheson, subsequently of Wolverhampton, and after that the secretary of the Home Missionary Society. He settled in Durham in 1820, and he remained till 1837. Although it is now nearly thirty years since he left, his memory is still fragrant in this, the sphere of his first pastorate.

Congregationalism had no "local habitation" in the large and important town of Sunderland till the year 1817, or a very short time before. It originated in a secession from one of the Scotch churches. The seceders hired a room, and procured the services of different Congregational ministers. The necessity for a larger place of worship was soon felt, and the foundation of a commodious chapel was laid in Villiers' Street in the month of April, 1817. It was opened in the following year; and in January, 1821, the Rev. Thomas

m commenced his ministry, and
ıed till the autumn of 1832, when
ıoved to Hull. His labours were
r blessed, and, at his departure,
the Church strong and flourish-

ſonkwearmouth, which is sepa-
from Sunderland by the river
a Church existed, formed in
It originated, like the Church
ıderland, in a secession from a
Church. From the first it ap-
to have struggled with great
ties, and in 1822 it was still
ınd weak.

re were in that year only three
Congregational Churches in the
of Durham—one at Stockton,
ting the origin of which there are
ords; one at Chester-le-Street,
l in 1812; and another at Bar-
ıstle. The Church in the latter
owes its existence chiefly to the
s of the Rev. W. L. Prattman.
ssed of considerable property in
ighbourhood, he settled at Bar-
ıstle about the close of the past
y. There was at that time no
egational Church in the town,
Ir. Prattman's father, who was
of the Church at Cotherstone,
Yorkshire side of the Tees, had
n the habit of preaching there
onally. Mr. Prattman, junr.,
l a room for public worship, in
services were conducted regu-

After the lapse of two years, he
ed an invitation from the Church
nham, in Surrey, where he re-
d seven years. He then returned
nardcastle, and a Church having
ormed during his absence, he was
l to become the pastor. His
ry was exceedingly attractive;
was a man of considerable men-
wer. Besides, he associated with
lf energetic assistants or co-pas-
and this enabled him to extend
efulness greatly both in the town
ıeighbourhood. At the time of
we are now speaking—1822, the
Church under his care was in a very flourishing state, although still, when compared with many Churches in larger towns, only a small community.

From the accounts we have thus given of the Congregational Churches of Durham and Northumberland, it will be seen that in the year 1822 Congregationalism had little more than a bare existence in either of the counties.

We have already stated that the "Durham and Northumberland Association of Congregational Ministers and Churches" was formed in 1822. It was established at Durham in the spring of that year. Without disparaging the labours of others, there can be no doubt that its formation is to be chiefly traced to the zeal and energy of the three young ministers who had recently settled in Durham, North Shields, and Sunderland; and of these pre-eminently to the untiring activity of its first secretary, the Rev. James Matheson. The Association was aided in its first operations by the Home Missionary Society, and its connection with that body continued till 1852, when, in consequence of some misunderstandings, into which we need not enter, it was broken off. On the removal of Dr. Matheson to Wolverhampton in 1837, he was succeeded by the Rev. A. Reid, of Newcastle, who held the office till 1848, when it was filled with great efficiency by the Rev. J. G. Rogers, B.A., now of Clapham. On the removal of Mr. Rogers to Ashton in 1851, the Rev. A. Reid, at the urgent and unanimous request of the Association, consented to resume the office, which he still holds. In the year 1843, the Rev. A. Jack, of North Shields, became the treasurer of the Association, and he has filled the office ever since. It is only bare justice to both these gentlemen to say that the Churches of Durham and Northumberland, and the denomination generally, are largely indebted to them for their faithful and laborious services.

We will now contrast the present

position of Congregationalism in the two counties with what it was forty-four years ago.

IV. CONGREGATIONALISM IN NORTHUMBERLAND IN 1866.

Instead of two chapels in Newcastle, with small congregations and feeble churches, we have now three chapels, all of them excellent buildings, in the best possible situations, and fully in keeping with the general aspect of the town and with the requirements of the age; all of them, it may be added, supplied with excellent pastors. West Clayton Street chapel was built in 1851, and seats 820. St. James's chapel was re-built in 1858, and seats 650. St. Paul's chapel was built for a church in connection with the Establishment, and was used some years for Episcopalian worship; but on being put up for sale by the mortgagee, was purchased by the Rev. A. Reid and his friends, and was opened for Congregational worship on the 7th March, 1855. It seats 650. There are flourishing Sunday-schools in connection with the above places, with an aggregate of 1000 scholars. Other institutions, such as cottage meetings, preaching stations, and tract distribution, are sustained by the respective Churches; and in connection with the Church at St. James's there is a Bible woman's mission in a very neglected neighbourhood. The Church and congregation at St. Paul's are about to erect a new school-house adjoining the chapel, with every convenience for Bible classes, week evening services, lectures, &c., and with separate rooms for the senior and infant classes. This will, of course, involve considerable outlay; but there is no doubt it will be met.

We have now in Northumberland, in addition to the Churches mentioned as existing in 1822, Churches in the following places: Alnwick, Morpeth, Howdon-on-Tyne, Rothbury, and Amble. The Church at Howdon-on-Tyne originated in united efforts made by the R H. Stowell, of North Shields, a Rev. A. Reid, of Newcastle, b whom had members of their res churches who resided in that plac and by the cause was taken up b Association, and in the course of years it became self-supporting. Churches at Amble and Rothbury also commenced under the auspi the Association, and they are st sisted from its funds. Consid assistance was rendered by the As tion for many years to the Chu Haydon Bridge. It is now self-su ing; but a grant is made for the su of an Evangelist who labours i immediate neighbourhood. In 1 Church was founded by the help Association, in the town of Berwi Tweed, and a chapel was built from various causes the attem sustain a Congregational Chur that town proved unsuccessful, an chapel was sold. It is not, how lost to Nonconformity, as it is occupied by our Baptist brethren.

The want of a Congregational Ch at Tynemouth has long been fe both residents and visitors. Tynem is largely frequented as a bathing-p and of late years the population greatly increased. Chiefly throug zeal and liberality of friends on spot, and in Newcastle and N Shields, a movement has been origi for the erection of a chapel, w there is every reason to believe, wi successful. An excellent site has purchased; subscriptions to the am of £1,600 are promised; and it is h that ere long our principles will b presented in a commodious and ele place of worship.

V. CONGREGATIONALISM IN DURHAM 1866.

We have now—turning to the co of Durham—three chapels in Sun land instead of one, as in 1822. Villi street chapel—the scene of

's labours—which has of late atly improved, and which seats Fawcett-street chapel, which)00; and Salem chapel, which 50. Since 1822 a new chapel ı built in Monkwearmouth, and, hrough the energetic labours of pastor, the Rev. S. Watkinson, freed from debt. There are schools connected with the four ; above-named, containing a 1,180 children; and other evan- agencies are sustained by each

A chapel has been erected at ldon, a great part of the cost of has been defrayed by the s in Sunderland. It seats 120, re are sixty Sunday scholars.)plied as a Mission station on ı by lay preachers from Sunder- l South Shields, and on alter- dnesday evenings, by the pas- the Churches in those towns, them taking the pastoral charge ır by year in rotation. "Inde- y in Sunderland," writes Mr. the pastor of Fawcett-street "is not yet half a century old— ethel chapel (Villiers-street) was 1817. Its growth has equalled ther Churches, and it has, as in ıces, an influence greater than numbers would indicate; but opulation is growing at the rate a year, and is now nearly its efforts are not equal to the ies of the case."

urch was formed at Staindrop, year 1830, by the disinterested of the Rev. W. L. Prattman, th successive assistant ministers, d alternately in that place and nardcastle. We have self- ng churches at Hartlepool and Hartlepool, both of which were ed by the Association, the former), the latter in 1854. The es in Stockton and South Shields ich were in their infancy largely r the Association, have been for ears self-supporting. Bishop Auckland, which was taken up in 1823, is still dependent. The Church at Felling, near Gateshead, originated in services held by lay preachers on Sundays, and by neighbouring pastors on week-days, at the instance of one of the deacons of the Postern Chapel, Newcastle, who resided there, and whose views were earnestly promoted by his pastor. A chapel was built in 1837, and the Association took it under its care. The Church at Seaham Harbour, also, was established by the Association in 1854. Both these Churches still receive aid from its funds. There are also small Churches at Winlaton and Ryton, which are assisted by the Association.

A Church has also been formed and a chapel erected in the village of Gainford, through the energy and zeal of William Bowman, Esq., the proprietor of Gainford Academy, who officiates as pastor. Within the time we have named also, Ferdinand Raine, Esq., of Little Hutton, has built, at his own cost, a small chapel in the village of Whorlton, near Barnardcastle: he has officiated in it regularly, and without fee or reward, ever since its erection.

The town of Darlington has of late years increased rapidly, and the Congregationalists there have made praiseworthy endeavours to keep pace with its growth and prosperity. An elegant new chapel, seating 650 people, was opened on Sunday, the 24th of August, 1862. The cost was £2,745, and it is now free from debt. Anxious to take their full share in the evangelization of the town, the pastor of the Church in Darlington and his people have already purchased ground with a view to the ultimate erection of a second Congregational chapel. They intend, however, for the present, to content themselves with the erection of a temporary structure, which they will supply as a Mission station.

It may be expected that the writer should say something of Congregation-

alism in the city of Durham, for upwards of twenty-four years the sphere of his own labours. It is well known that cathedral cities are not the most favourable soil for the growth of Congregational principles; but the writer feels justified in saying that his people and himself have been, at the least, enabled to maintain their position, although they cannot report the progress they could have desired. Their place of worship is an old building, erected for a Presbyterian chapel far back in the last century. Within the last twenty-one years, however, upwards of £700 has been expended on its improvement, and on the building of a new and commodious school-room. It is near the centre of the city, but it is out of sight, the entrance being through a narrow passage. Six and twenty years ago, good Mr. Knill deplored its unfavourable position, in a journal of a missionary tour, which appeared in the pages of the *Evangelical Magazine*; but there it still remains.

Sites have been purchased for new chapels at Hexham and Staindrop. Of the other Churches which have been mentioned, without specifying them individually, there is good reason to believe that as a whole they never enjoyed a greater measure of prosperity than they do at present.

A union has been recently formed of the pastors and Churches in Darlington, Staindrop, Gainford, and Bishop Auckland, for the purpose of preaching in the destitute villages of that part of the country in which those churches are situated. One of the most prominent features of the plan is an extensive use of lay agency. The promoters of the enterprise have thrown themselves into it with much zeal and vigour; and it was thankfully reported, at a meeting which they held in the beginning of the year, that they had already been encouraged by manifest tokens of acceptance and success.

Home Missionary stations formerly existed amongst the lead-miners of Weardale, and amongst the pitmen of Easington-lane. They were sustained by the Home Missionary Society, in conjunction with the Association; but they were relinquished by the former Society, and as the Association could not carry them on alone, they were reluctantly given up.

There are in the two counties thirty-one Churches connected with the Association. Of these, eight are assisted from its funds. Liberal grants have also been voted for the support of Evangelists at Housesteads and Evenwood. The amount raised by the churches of the district for Home Missionary purposes is about £165 a year.

From the statements which have been made, it will be seen that during the last forty-four years, Congregationalism has made considerable progress in the counties of Durham and Northumberland; but whether or not it has made the progress it ought to have done, the writer does not undertake to say. With heartfelt gratitude to God for what they have been enabled to accomplish, its friends in this neighbourhood most sincerely wish they could have reported greater things. We have certainly not kept pace in either county with the increase of the population. In the town of Gateshead, which is separated from Newcastle by the river Tyne, and which contains 35,000 people, we have no church. Two attempts have been made to gain a footing there within the last thirty years—one of them recently. Whatever the reasons, they were both unsuccessful, and Gateshead still remains without a Congregational Church. The population of Northumberland in 1831, was 223,912; in 1861 it was 343,028. For the religious instruction of the whole county, we provide chapel accommodation for 7,000, that is, for a small fraction more than two per cent. of the population; and there are in our Sunday-schools about 2,400 children. The population of the county of Durham

831, 253,700; in 1861 it had
l to 542,022. We provide
ccommodation for 9,300, which
hat less than two per cent., and
s in our Sunday-schools about
hildren. "What are these
o many?"

'I. CONCLUDING REMARKS.

asked why we have not done
The writer leaves it to the
es of the district to say whether
ney have taken their full share
work of home evangelization.
can testify on behalf of those
n the direction of the Mission
f these counties has been en-
that they would gladly have
and attempted far greater
if their resources had not been
ted as they have always been.
ubtful whether we should have
lished what we have done if a
of £1,400 had not been left us
wenty years ago, part of which
propriated to the liquidation of
existing chapels, and part to
in building new chapels and
ing new stations. The writer
fully submits that with a field
them so vast, and with a popu-
increasing so rapidly, the Churches
counties have a strong claim on
npathies and the liberal aid of
more wealthy brethren in other
the country.

ave experienced no little diffi-
n obtaining suitable agents for
Missionary work, and of late the
y has increased. It has often,
en a grievous disappointment,
ich agents have been found, to
m embrace the very earliest
nity of escaping from the com-
hardships and disadvantages of
Mission labour to more attractive
. If men of earnestness and of
te ability could be induced to
say for ten or a dozen years, in
f our Home Mission stations,
ndation would be laid for self-supporting Churches, instead of their continuing to be a permanent burden on our county unions. Let not the writer be understood, however, to mean that all the self-denial which is required should be exercised by the brethren who undertake the pastorate of our Home Mission Churches. Our scale of remuneration must be higher than it has ever yet been, or we cannot expect such men as we desire to remain.

Our Wesleyan brethren have done much in both counties, especially for the benefit of the mining population. The moral and spiritual condition of the pit districts would have been very different from what it is but for the efforts of the various orders of Methodism. Presbyterianism is strong in Northumberland, and in the northern portions of the county of Durham; and our Presbyterian brethren, aided by liberal contributions from Scotland, are seeking to extend their principles, and to establish churches in England. The Church of England, too, has of late bestirred itself most vigorously; and at a meeting held in the close of last year, in the city of Durham, large sums were subscribed for the erection of new churches in the diocese.

Most sincerely do we rejoice in the quickened zeal and activity of all who faithfully preach the Lord Jesus, and wish them "God speed." At the same time it must be borne in mind that there are soul-destroying agencies at work, the sight of which should stir up all sincere believers in the truth of salvation by the cross of Christ, to redoubled earnestness. There are in many pulpits of the Establishment in these counties good men who preach "the truth" as it "is in Jesus," as the only ground of human hope; but it is to be feared that such is by no means the case in all Episcopalian Churches in the diocese. What proportion the clergy of the "Low Church," the "High Church," and the "Broad Church" bear to each other elsewhere

the writer does not know, but there are seven churches in the city of Durham, exclusive of the cathedral, and the incumbent of only one of them ranks himself with the Evangelical party. There has of late been a large influx of Irish into these counties, and this has led to a large numerical increase in the strength of Romanism, although there is no reason to believe that Popery has made any great inroad on our English population. But this is quite certain —that the adherents of the Church of Rome will spare no pains to extend her influence. It is said that there are at present 150 young men in training for the priesthood at Ushaw college, and that the greater part of them are intended for this neighbourhood. Powerful reasons these for increased activity on the part of all who hold that faith in the Lord Jesus is the only spring of spiritual life. It is to be hoped most earnestly that the Congregational Churches of Durham and Northumberland will stand prepared to take their full share in the great work which yet remains to be done.

NOTICES OF NEW BOOKS.

Jesus Christ: His Times, Life, and Work. By E. DE PRESSENSÉ. London: Jackson, Walford, and Hodder.

This great work—great both in bulk and in value—is not a *formal* reply to Renan. It is "not the result," the author says, "of any particular circumstances, nor is it an answer to any contemporary work. It forms a natural part of my series of works on Primitive Christianity. It was always my intention to write it. If I have entered on the great undertaking sooner than I had purposed, it has been in obedience to the imperative call of our day." This call has come from the impression produced by M. Renan's *Vie de Jésus*—an impression which is not in every respect evil. For defective and even false as the book is in its teaching concerning our Lord, it "has given an impetus to thought, and fired the public mind (in France) with an enthusiasm for questions, which, twenty years ago, would assuredly have been pronounced superannuated."

The plan of De Pressensé's work is simple and comprehensive. He first discusses the preliminary questions "which hold the approaches to the subject." Those whose teaching is based on a denial of the supernatural, regard Christianity as the offspring of the wedded genius of Greece and the East. Our author sets aside this theory by a rapid glance at the religions which preceded the Gospel. He gives a picture of the Judaism of the "Decline" in Palestine and in Egypt; and proves that Jesus, so far *from* drawing His doctrine from the schools of Jerusalem, or the transmitted influences of Alexandria, was the living contradiction of all that surrounded Him. The importance of this conclusion cannot be overlooked. The preliminary questions are brought to a close with a chapter in which the author vindicates the credibility of the documents from which we draw the life of Jesus. In the succeeding books, after treating the events which belong to the period preceding the entrance of Jesus on His public ministry, he considers our Lord's ministry in three books: I. The Time of Public Favour; II. The Period of Conflict; III. The great week—Death and Victory. "My aim," he says, "is not so much to demonstrate any theory as to show Jesus such as I see Him, such as He appears to me in the Gospels, such as I worship Him; and to say to my contemporaries—'Does this image of Christ seem to you to correspond better with the truth of facts, than those forms under which He has been recently represented to you from the naturalistic point of view? Is it more in harmony with the psychological laws which demand the unity of the moral being? Have we faithfully observed the principles of the philosophy of history, which refuses to admit effects without a cause, and to assign as the motive power of the wide and deep revolution which marks the commencement of our era, an intangible myth, a religion without any fixed doctrine, a faith without a God?" There can only be one answer to these questions on the part of all except those who make Pantheism or Naturalism their starting-point. Christ Himself, and

igin of Christianity, and the effects istianity on the world's thought and r, are utterly unintelligible on any ple which excludes the supernatural. 'e feel ourselves under deep obliga-) M. de Pressensé for this noble con- on at once to the defence and the understanding of the foundation- s of our faith. We do not, indeed, this eloquent French brother as iide in Doctrinal or Systematic gy. But his shortcomings, in some m unimportant respects, do not pre- s from heartily acknowledging the ervice he has rendered to the cause istian truth.

ourses delivered on Special Occasions. W. DALE, M.A. London: Jackson, d, and Hodder.

volume contains ten discourses— them delivered in the Town Hall, igham, while Carr's Lane Chapel ndergoing repairs, one at the re- g of Carr's Lane Chapel, one at the ig of another Chapel, three of them ssionary occasions, one at Stratford- on on the tercentenary of the birth of m Shakespeare, one during the visit British Association for the advance- of Science to Birmingham, and one, d "The Suburban Pastor," is a to a young minister. These ns are worthy of the form in which re now given to the public. Their and style will be inferred from the ts on morality and worship, which e found in another part of this ine. Mr. Dale's convictions are ; and burning, and are uttered with dness and frankness which should ther than offend right-thinking men when they differ from him. He is ther too independent a thinker to r it possible for other independent ers to give their "unfeigned assent onsent to all and everything" that rs. But the occasions on which we l be disposed to modify or question inions are rare, while heart and soul ith him in many noble defences of and fearless inculcations of duty.

Critical and Exegetical Commentary Book of Exodus. With a new Trans- . By JAMES G. MURPHY, LL.D., ssor of Hebrew, Belfast. Edinburgh: d T. Clark.

e best defence of the Books of Moses e found in a better understanding of ; and such better understanding is attained only by a careful and l study of their contents. Dr. hy has already proved himself a competent teacher in this department of sacred learning, by his Commentary on the book of Genesis, and the volume now before us is worthy of very high commendation. Its pages are not overloaded with Hebrew, and yet there is no lack of learning. Its incidental discussions are brief, and yet for the most part they are sufficient for their purpose. The author's thoughts are clearly conceived and clearly expressed; and we know of no other volume on the book of Exodus, which we could recommend so unreservedly to those who desire to make that book the subject of close and consecutive study.

The Awakening of Italy and the Crisis of Rome. By the Rev. J. A. WYLIE, LL.D. London: Religious Tract Society.

A MOST seasonable book, by a most competent writer—a book which will answer a thousand questions that are asked on every hand with reference to the present state and prospects of Italy. Dr. Wylie's volume is not to be confounded with those sensational pamphlets relating to prophecy which are a disgrace both to their authors and their publishers. And we have no doubt it will be appreciated and read.

We have on our table several works which, all good in their way, do not require any specific notice, such as *Richard Cobden, the Apostle of Free Trade, by John McGilchrist* (Lockwood and Co.)—*The Curse of the Claverings, by Mrs. Frances Graham* (Glasgow: Scottish Temperance League.)—*Arthur Fortescue; or, the Schoolboy Hero, by R. Hope Moncrieff* (Edinburgh: Johnston and Hunter.)—*The Law, the Prophets, and the Psalms; their Divine Inspiration asserted and vindicated, by John Collyer Knight, of the British Museum* (London: Longmans and Co.) —*The Cousins Reconciled: Little Alfred; or, the Influence of Home Traininy: Susan and Magdalene: Captain John; or, the Story of a Fatherless Boy: Little Patience; or, the Child who loved the Saviour.* (These five books published by William Oliphant and Co., of Edinburgh.)—*The Lamp of Life, by George Perkins* (Wells: Thomas Green.)—*A Short History of English Literature, by Thomas Arnold, B.A.* (London: Thomas Murby.)—*Christian Finance: An Essay on Storing and Giving, by James Thomas (a Working-man)* (London: Eliot Stock); with sundry smaller books and pamphlets, such as *The Loss of the "London," and the Veteran Sunday-school Teacher (William West)*, both by *Newman Hall, LL.B.*

CONGREGATIONAL REGISTER.

March—April, 1866.

[To prevent mistakes and delay, all communications for the Register sh addressed to the Editor, 35, Paternoster Row, E.C., and marked on the e "For Congregational Register."]

ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.

The members of the Union have it now in their own power to avoid all the disco which they have hitherto been subjected in obtaining their tickets of admissio Chapel vestry on the morning of meeting. Let them inform the Secretaries *imm* (if not already done) of their intention to be present, and remit at the same ti personal or church subscription, if due, and the requisite tickets will be forw post. Those who neglect the little trouble which this arrangement involves v no reason to complain of any inconveniences to which they may be subjecte morning of the day of assembly.

The meetings will be as follow:—

Monday Evening, May 7th.—Preliminary Meeting in the Congregational at 5 p.m.

Tuesday, May 8.—The Assembly will meet at Weigh House Chapel. T Newman Hall, LL.B., will take the chair at 9.30 a.m. The Country Members together at the Bridge House Hotel at 3 p.m.

Thursday, May 10.—The Members and Delegates will hold a soirée in the rooms of Westminster Chapel Tea and Coffee at 6 p.m.

Friday, May 11.—The Adjourned Meeting of the Assembly will be held at th House Chapel. Chair taken at 10 a.m. Dinner as on Tuesday.

Delegates expected on Tuesday, May 8.—Rev. Dr. J. Thompson, New Yc Rev. A. Duff, Sherbrook, Canada.

Association Meetings.

A Congregational Union for New South Wales was formed at Sydney in Jan. last.

April 2, 3.—Durham and Northumberland Association at Sunderland. Chairman, Rev. J. C. Geikie.

April 2, 3.—Welsh Association of Monmouthshire, at Blaena. Chairman, Rev. D. Williams.

April 4.—Salop Association of Congregational Churches. The meeting was held at Wem to commemorate the formation of the Association there seventy years ago, and the fortieth year of the pastorate of the Secretary, Rev. J. Pattison.

April 9, 10.—West Riding Congregational Union at Leeds. Rev. D. Jones in the chair. Papers read on Catechisms by Rev. D. Loxton and on Middle Class Education by John Crossley, Esq.

April 9, 10.—Norfolk Association at Norwich. Papers read by Revs. P. Colborne and W. Griffiths, M.A., on Church Work and Church Worship.

April 9, 10.—Berks, Oxfordshire, and South Bucks Association at Newbury. Preacher, Rev. J. H. Snell; Chairman, Rev. B. Waugh.

April 10.—London Congregational Board annual meeting. Rev. S. McAll in chair. Rev. T. James and Rev. W. Roberts, B.A., were elected Chairman and Vice-Chairman for the coming year; Revs. R. Ashton and I. V. Mummery were re-elected Secretaries.

April 10, 11.—Cumberland As at Carlisle. Mr. Wilson, Whitel chair.

April 10, 11.—Wilts and East Congregational Union at Frome. man, Rev. C. Chapman, M.A. Co-operation of Ministers and read by Rev. D. Anthony, B.A.; a by Rev. J. Rowland and H. M. C

April 12, 13.—Suffolk Congr Union at Hadleigh. Preacher, Wilkinson.

Chapels—Foundations La

Jan. 4.—Pitt Street, Sydney, Jones, Esq.

March 30.—Bollington, Cheshi James Watts.

March 30.—Edgworth, near (Pastor, Rev. G. Dunn), by Si Watts.

March 30.—Southport, La (Pastor, Rev. J. E. Millson), by field, Esq., M.P.

New Chapels Opened.

March 14.—Garafraxa, by Rev Eramosa.

March 29.—Hollinwood, near ter, by Revs. J. Parker, D.D., Mellor, M.A.

April 5.—Puddletown, Dorset, J. Fox, B.A.

0.—Ringwood (Pastor, Rev. J. ıy Rev. Henry Alton.

CHAPELS RE-OPENED.

18.—Hyde, Cheshire, by Rev. Scott, LL.B.
5.—Acton, by Rev. Professor ıd Rev. J. Williams.

HAPEL DEBTS CLEARED.

Place, Woolwich.
een, Benenden, £50.
Hill, Leeds, £600.
on, £750.

HOOL FOUNDATION LAID.

ɔction with Queen Street Chapel, James Dodgsheen, Esq.

CALLS ACCEPTED.

ones, of Spring Hill College, to Northamptonshire.
des, of Airedale College, to e.
tnall, of Hackney College, to

ɔn, of Spring Hill College, to -Trent.
ble, Nottingham Institute, to

ORDINATIONS.

22.—P. Gammon, LL.B., at Street, Glasgow. Introductory by Rev. W. L. Alexander, LL.D. ev. W. Gammon (father of the Charge, Rev. Professor S. Newth,

27.—T. B. Handley, Stafford. ɔry discourse, Rev. G. B. Johnyer, Rev. A. Howson. Charge, ewth. Sermon to the people, '. Dale, M.A.
—A. Miers, Todmorden. Introdiscourse, Rev. T. Bottomley. ev. E. Potter. Charge, Rev. R. Sermon to people, Rev. E. Potter.
.—J. Stevenson, Tetsworth. In- discourse, Rev. Professor Morayer, Rev. C. Mc C. Davies. tev. J. G. Jones. Sermon, Rev. Davies.
.—J. J. Thornton, Crewe. In- discourse, Rev. Professor A. Prayer, Rev. A. Clarke. Charge, Thornton. Sermon to people, arsons.
.—J. Place, Clitheroe. Introducurse, Rev. Professor A. Newth. tev. J. B. Lister. Charge, Rev. son. Sermon to people, Rev. T.

.—F. Carter, Tottington. Introliscourse, Rev. J. A. Macfadyen, M.A. Prayer, Rev. W. Roseman. Charge, Rev. Professor Bubier. Sermon to people, Rev. Professor A. Newth.
April 9.—T. J. Leslie, Lapford. Prayer, Rev. F. Walker. Charge, Rev. J. Smith. Sermon, Rev. G. T. Coster.
April 10.—J. Wayman, Newington Chapel, Liverpool. Introductory discourse, Rev. J. Kelly. Prayer, Rev. J. Shillito. Charge, Rev. Dr. Parker.
April 10.—A. Rowland, LL.B., B.A., Frome. Introductory discourse, Rev. Professor S. Newth, M.A. Prayer, Rev. J. Rowland. Charge, Rev. R. Halley, D.D. Sermon, Rev. J. C. Harrison.

RECOGNITIONS.

April 6.—S. Drakeford, Marple Bridge, Stockport. Revs. Messrs. Simson, Clarke, Urwick, M.A., Dyal, Stroyan, &c., took part in the service.
April 10.—J. Mc Auslane, Stretford. Introductory Address, Rev. E. Morris. Charge, Rev. A. Thomson, M.A. Address to Church, Rev. J. Parker, D.D.
April 11, 12.—H. Oliver, B.A., Newport. Rev. R. Halley, D.D., preached. Revs. J. W. Lance, P. W. Darnton, B.A., G. Thomas, &c., took part.

REMOVALS.

Rev. F. S. Attenborough, Uppingham, to Uckfield, near Brighton.
Rev. W. F. Clarkson, B.A., Colchester to Lincoln.
Rev. R. Seddon, Deverill Street to Iron Church, Victoria Park Road, London.
Rev. A. Hannay, City Road to Thornton Heath.
Rev. J. Davies, Sirhowy, Tredegar to Tabernacle, Shrewsbury.
Rev. G. Southey, B.A., Moorgreen to Morley.
Rev. J. A. Farrar, Cowansville to Troy, Vermont.
Rev. H. Lancaster, Franklin to Moira, New York.
Rev. E. Ebbs, Paris Circuit to Aurora, Illinois.

RESIGNATIONS.

Rev. A. Fraser, Collins Street, Melbourne, Victoria.
Rev. J. D. Davies, Kew, Melbourne, Victoria.
Rev. S. Fairley, Kingscliffe.
„ W. Southwick, Chorley.
„ S. Shaw, Middleton.
„ J. Horsey, Launceston.
„ W. Dixon, Gawthorpe.

DEATHS OF MINISTERS.

April 5.—Rev. J. Thomson, Isle of Man. Length of ministry, 3 years.

April 15.—Rev. W. Thomas, Beaumaris, age 55. Length of ministry, 27 years.

DEATHS OF MINISTERS' WIVES.

March 19.—Mrs. Trew, wife of Rev. J. Trew, Dedham, aged 66.

April 6.—Mrs. Parker, wife of Rev. O. Parker, Deddington, aged 68.

TESTIMONIALS.

March 27.—To Rev. F. S. Attenborough, on leaving Uppingham. Purse.

April 4.—To Rev. J. Horsey, on lea Launceston. Timepiece and purse.

To Rev. W. Robertson, leaving Hal Cheque.

To Rev. P. Jones, on leaving Paign Purse.

THE MERCHANTS' LECTURE

Will be delivered (D.V.), on Tuesday, 8th, at the Poultry Chapel, by the Alexander Raleigh, D.D., at noon preci

ARRIVAL OF DR. MULLENS.

THE friends of the London Missionary Society will be gratified to hear of the ar of Dr. Mullens in England. Since his appointment to the office of Associate For Secretary, he has visited all the stations of the Society in China and India, from P in the North-East to Belgaum in the South, and will thus be able to enter on his of duties with the advantage both of a long personal Missionary experience of, a a knowledge of our principal Missions, which none of his predecessors had the op tunity of acquiring.

Our honoured friend, Dr. Tidman, who has for six-and-twenty years borne the g burden of the Foreign office of our Society, is at present, we regret to know, in f health, and suffering from much domestic affliction; but we hope he will be long sp to give the benefit of his ripe experience to his friend and co-adjutor. The p during which he has held the office of Foreign Secretary has been most eventful chequered in the history both of the State and of the Churches, and it has bee lot to encounter, and happily to overcome, many great difficulties, and to meet r great emergencies. The review of that period may well fill him and the fri of the Society with profound thankfulness.

The year in which Dr. Tidman became Foreign Secretary, 1840, saw the Socie possession of an income which it had never before, and it has never since, attained, s what above £91,000. But this was through accidental causes, such as legacies t amount of £16,000—(the legacies of some years not exceeding £1,100)—and temp causes, such as an unusual excitement produced by the recent advocacy of Mr. Will Mr. Moffat, and Mr. Knill. But it will be seen from the following statement, that *giving to the ten years, ending with* 1840, *the benefit of the unusually large income o year*, the average income of those ten years was £10,700 less than the average in of the ten years ending in 1860, and £27,700 less than the average income of th years already past of the decennial period in the midst of which we are now.

	Average Income.	Average Expenditure.	Average Legacies.
10 years, 1831 to 1840.....	£56,075	£56,299	£5,988
„ 1841 to 1850.....	76,872	79,083	4,768
„ 1851 to 1860.....	76,765	69,154	5,727
5 years, 1861 to 1865.....	83,795	82,191	6,635

A detailed examination of all the special efforts which are included in these ave would only give fresh evidence of the zeal and efficiency with which Dr. Tidma devoted himself to the interests of this great Society. And this we say without i least detracting from the credit due to his fellow office-bearers and the Directors.

During the six-and-twenty years to which we refer, the Directors have ha honour of sending out not fewer than 243 Missionaries to various parts of the w and to China alone they have sent, since the opening of the ports to British resid including the seven Missionaries who were at that time in the Ultra-Ganges Mi not fewer than forty men—though these forty are at this moment reduced by d and other causes to nineteen or twenty.

Let the friends of the Society unite with the Directors in praying to the Lord o harvest that He will raise up and suitably endow more labourers, and it will be t Directors, we are assured, a great joy to send them forth to bring the nations to

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

JUNE, 1866.

MR. BENJAMIN SCOTT ON "THE PILGRIM FATHERS."

"THE Pilgrim Fathers neither Puritans nor Persecutors" is the title of a ture lately delivered and published by the Chamberlain of the city of don, and it is a title which will probably perplex many who read it for the t time. That the Pilgrim Fathers were Puritans, almost all the world ves; and that the Pilgrim Fathers became persecutors when they got the d into their hands on the American shore, is likewise commonly accepted an historical fact. But Mr. Scott sets himself manfully to prove that these historical errors.

That those, or rather some of those, who left England for conscience' sake sought in the new world liberty to worship God according to their own rehensions of truth and duty, did in their new home persecute those who ld not conform to their ideas of truth and duty, is beyond all question. e story is a very sad one, and should not be concealed but rehearsed from neration to generation, that men may beware of the fruits of evil principles, n when held by good men.

But who were those persecutors in the Colonies of New England? Were y men who in England held the doctrine of perfect and impartial religious rty, and afterwards inconsistently violated their own doctrine when umstances gave them the opportunity? Or were they men who had always d the doctrine of the duty of the Civil Magistrate to defend religious truth l enforce religious observance, and who only acted consistently with their ciples when they used civil power for the repression and punishment of t they deemed to be error? The latter, says Mr. Chamberlain Scott. y were not the Pilgrim Fathers, nor the descendants of the Pilgrim hers, who left these shores in the *Mayflower* and founded the colony of nouth Bay. They were another class of men who followed after, who had

occupied a totally different position ecclesiastically in England, and who are confounded with them only by the vagueness and superficiality of popular history.

To explain and establish this fact Mr. Scott goes back to 1558 when Queen Elizabeth ascended the throne, and to 1562 when the articles of religion were adopted, and the Protestant Church of England became established by law. From that period, says Mr. Scott,* "side by side with the records of a powerful State establishment we find the frequent, though incidental, mention of a band of humble earnest 'Separatists,' as they were termed, protesting against errors which the Reformation in England had failed to remove,—against the assumption by any human power, however august, of that headship which belonged of right to Christ, and pleading for permission to worship according to the simplicity of form and practice of the primitive Christians.

"Such were the *Separatists*, at that day undivided on the subject of baptism and other questions which have given rise to sects having various names. They constituted, with the Roman Catholics, the only persons then objecting in England to the Church as by Law established. They formed themselves, as did the early disciples, into distinct associations or churches, chose their own teachers and regulated their own affairs. The *Church*, they maintained, was a spiritual association, and should consequently be *separate* from the *world* and its *rulers*, and should be governed only by the laws of Christ as given in the New Testament; hence their distinctive appellation. Their simplicity of sentiments and moral conduct rendered them unpopular in a corrupt age; their opposition to an endowed Church made them obnoxious to the clergy, who held to the wealth and honours of the State; their recognition of Christ as the sole head of the Church gave mortal offence to the ruling powers, and afforded opportunity for charges of disloyalty and sedition, and directed against them the persecuting power of an intolerant court and hierarchy. In a word, they were the 'Nazarenes' of the English Reformation—were regarded 'as the filth and off-scourings of all things.' They worshipped only in secret places,—in ships moored in the River Thames,—in obscure corners in the City, in the woods and fields which surrounded London and some other towns. We should know little concerning them but for the depositions of their relentless enemies, and the noble defences of their principles which persecution called forth, and but for the providential preservation of such documents by their opponents. They dwelt almost alone, and were scarcely regarded as part of the nation.

"Now for the other party which arose at this juncture. The English Reformers, many of whom returned from exile on the accession of Elizabeth, were greatly disappointed to find the new establishment virtually settled, and that the principles of the Reformation had not been carried further in its constitution. The greater part of them, however, accepted the change, and with it the Royal Supremacy, Uniformity of Worship, and the Articles of Religion. Some took this course for the sake of peace and unity, others from

* Mr. Scott's Lecture is published by A. W. Bennett, 5, Bishopsgate-street Without.

less worthy motives; all of them, however, hoping to effect, in due time, further reformation—a hope which was never to be gratified. This reforming or evangelical party within the Establishment were termed '*Puritans*,' and are known in history as the 'EARLY-*Puritans*,' to distinguish them from a party which existed later in history, particularly at and after the period of the Commonwealth.

"We have thus the origin of two parties formed at the birth of the Church of England,—parties differing widely both in principles and practice; the *Early Puritans* within the Establishment, and the *Separatists* or Brownists outside of that organization, declining to recognize the *spiritual* claims of the English Sovereign, and contending for the exclusively spiritual character of His church who had affirmed, 'My kingdom is not of this world.'

The records of the sufferings of these Separatists are deeply affecting. In 1567 a company of them, accustomed to meet in Plummer's Hall, Laurence Pountney Lane, were brought before the Lord Mayor and committed to Bridewell prison, on the banks of the Fleet River. "Gathered in the prison," around the New Testament, which the Reformation had placed in their hands, this little band spelled out, by the aid of the Holy Spirit's teaching, the spirituality of the true Church, its independence of the powers of the world, and its consequent right to self-government, subject to the laws of Christ. They accordingly formed themselves, in the prison, into a *separate* society or church of believers on the New Testament model, selecting pastor and officers. The original document, with the names of all the parties appended, has been recently found in the State Paper Office. Richard Fitz, pastor, the deacon, and several of the members died of the prison plague, but though deprived of their leaders they continued to meet in private houses after their liberation."

Somewhere about 1575 we find their principles adopted by Robert Brown, from whom they got the nickname of "Brownists," but who soon proved false to their principles. In 1582 an Act was passed which made it *treason* to worship except in the form prescribed by law, on which some of their leaders escaped to Zealand, and formed there a church of refugees. But before this, two of their leaders, John Copping and Elias Thacker, were apprehended in Norfolk (1576) and were kept in prison for some years. "They were at last brought to trial, and convicted of the capital offence of circulating Separatist books. Sir Christopher Wray, Lord Chief Justice, wrote, 'that they were condemned to die, and were to be executed immediately, *not waiting for the possibility of a reprieve*.' These martyrs died at Bury St. Edmunds, acknowledging the civil supremacy of the Queen, but maintaining that in spiritual matters they owed allegiance to 'another King, one Jesus.' William Dennis, 'a godly man,' so says the record, was executed shortly afterwards in Norfolk, for the same offence.'"

The story of John Greenwood, Henry Barrowe, and John Penry, has often been told, how, holy and loyal as they were, they suffered death because they could not bow down to the idol which the State had set up, and claimed liberty to worship God as they found themselves taught in the New Testament of the Lord Jesus. The words of one of them (Henry Barrowe) in a letter to

a friend are very beautiful: "Deal tenderly," he writes, "with tender consciences; we are yet persuaded that we should show ourselves disobedient and unthankful to our Master except we hold fast this cause. . . . Why should our adversaries wish to persuade the civil magistrates to deal with us by the *sword* and not by the *Word*, by *prisons* and not by *persuasions*? As for dungeons, irons, close prisons, torment, hunger, cold, want of meat to maintain families,—these *may* cause some to make shipwreck of a good conscience, or to to lose their life; *but they are not fit ways to persuade honest men to any truth or dissuade them from errors.*"

There was no confounding of "Separatist" and "Puritan" in the public mind of that period. These words represented totally different principles and parties. The Puritan clergy of the city of London visited the Separatist prisoners, Barrowe, Greenwood, and others, in prison once a month under the orders of the Bishop of London, apparently for conference, but noting down their conversations. And it was mainly on the evidence thus obtained, amounting to nothing more than a declaration of their views as to the character and rights of the church, that they were brought to trial and convicted.

The next step in Mr. Scott's argument is to prove that the exiles who left Leyden and the shores of England in 1620, and whom *all writers* are agreed in terming "the Pilgrim Fathers," were of the sect of the Separatists, and were the direct ecclesiastical successors of Barrowe, Greenwood, and Penry. The idea of exchanging persecution and death in England for exile to some foreign shore originated with the martyrs Barrowe and Penry. The former, in 1592, bequeathed a fund to aid the persecuted church "*in the event of their enigration*;" while the latter, in his last letter, urged the "brethren to prepare for *banishment in an unbroken company*." Francis Johnson, co-pastor with Barrowe of the infant church in Southwark, and who suffered imprisonment in "*the Clink*" for many years, was the first to put exile to the test. "Papers lately discovered bring all the circumstances to light. He memorialized Lord Burleigh on behalf of the church in Southwark in 1593, shortly after Penry's martyrdom. No opportunity offered, however, till 1597, and in the interval many found their way to Holland, where toleration prevailed. In the latter year we find 'the Brownists, falsely so called,' petitioning under that name the Privy Council to be allowed to go to Canada. From the register of the Privy Council it appears that permission was given, but restricted to the Island of Ranea. The voyage proved unavailing, for the poor pilgrims in the ships 'Chancewell' and 'Hopewell' were not suffered to land. Some also went to Newfoundland, a fishing station during part of the year only, but these returned also greatly disheartened and impoverished, and denied a resting-place in England, they also found a home in Holland."

Johnson there became their pastor, and Daniel Studely, elder of the church in Southwark, condemned to death with Greenwood and Barrowe, but afterwards reprieved, joined the same Christian Society. They prepared a Confession of their Faith, and sent copies to the leading universities of Europe. This is the first link of the chain of evidence which identifies the Separatists of

Southwark with the exiles in Holland. John Smith, a Fellow of Cambridge and a pupil of Francis Johnson forms another link. Being liberated from prison on the ground of failing health he retired to Gainsborough, in Yorkshire, founded a Separatist church there, and became its pastor. A second or branch church of the same faith was also established, meeting in the Manor House of William Brewster, at Scrooby, a village in Notts, on the borders of Yorkshire. Of this church Richard Clyfton was the first pastor, and on his retiring to Holland was succeeded by John Robinson, M.A., who was afterwards pastor of the church at Leyden, and organized the departure of the Pilgrims from that place to the new world.

Up to this point the distinction is still clear between Puritan and Separatist. Clyfton, the first pastor of the Separatist church at Scrooby, *had been* a Puritan clergyman, and had relinquished his living at Worksop to join the Separatists. Francis Johnson had been a Puritan minister of good repute, and the circumstances by which he was led to cast in his lot with the Separatists are almost romantic. Having, while a Puritan, discovered at a printer's in Holland a copy of a book written in "the Clink" by Barrowe and Greenwood, he reported the same to the English ambassador, and was charged to destroy the whole edition. Johnson seized the books and burned the whole, with the exception of two copies, one of which, prompted by curiosity, he perused. It was the means of convincing him, and he embraced the faith he had laboured to destroy. Johnson, when himself in prison for his faith, was visited by Henry Jacob, a Puritan clergyman, who hoped to convince Johnson of his errors, but who was himself convinced of his errors by the Separatist prisoner.

Thus far the distinction between the Puritans, who held what in these days we should call the Establishment Principle, and the Separatists, who dissented both from the Episcopacy and the Establishment of the Church, is clear. And equally clear is it that John Robinson and the exiles in Holland, who sent forth the first colony to the dreary desert lands beyond the Atlantic, were not Puritans but Separatists.

We shall not now repeat, even in the briefest form, the story of the *Mayflower* and the voyage of the Pilgrim Fathers. It was on the 9th of November (London Lord Mayor's Day), 1620, that the little band sighted Cape Cod, on the coast of Massachusetts, covered with snow and formidable with shoals and breakers. On the 11th of November the constitution of the future colony was signed by all the party in the cabin of the *Mayflower*, and after spending more than a month in search of a suitable place for settlement, the wearied, storm-tossed party found rest on the well-known Plymouth Rock. In the words of Mrs. Hemans,

> "Call it holy ground,
> The soil where first they trod;
> *They left unstained what there they found*—
> FREEDOM TO WORSHIP GOD."

But *did* they leave unstained what there they found—freedom to worship God?

This is the question which Mr. Scott discusses, and his answer is an unhesitating affirmative.

The probabilities of the case are strongly in their favour, but probabilities are sometimes deceptive. Human nature is a strange and inconsistent thing, and we wish to know whether antecedent probabilities are supported by facts. Mr. Scott adduces evidence to show that what the Pilgrims were on landing, that they remained through evil report and good report; that when charged with their Separatist views they did not abjure them, although they repudiated the term of reproach; that in an age when the majority of men were persecutors in heart and practice, they held aloof and reprobated such practices; that they sheltered and acted kindly towards the persecuted, Roger Williams included; and that when they, the Pilgrim Fathers, were laid in their graves, and the Friends arrived in New England, their sons and successors were advocates of toleration and supporters of the Friends.

The facts, as compressed into a paragraph by Mr. Scott, are these: "The colony of Virginia (South) was first attempted by settlers exclusively Episcopal. But that settlement resulted in total failure. The Pilgrim Fathers landed at Plymouth in 1620 (18th James I.), and they were, as I have shown, Separatists or Brownists. The third colony or settlement was that planted at Salem and Boston, Massachusetts, by Puritans in 1630 (5 Charles I.), that party having in turn come under the persecuting hands of the English prelates, Bancroft and Laud. It was these *Puritans* of Massachusetts or Boston who passed the Acts against the Quakers, and were guilty of cruel intolerance, which has been ignorantly charged to the account of the Pilgrim Fathers."

We have not space for the evidence by which Mr. Scott sustains this representation, but it is clear and conclusive. Even after the original Pilgrims had gone to their final rest, and their settlement of Plymouth was no longer an independent colony, but only one of the four New England settlements of Plymouth, Massachusetts, Connecticut, and New Haven, their sons and successors were true to their principles. Isaac Robinson, son of John Robinson, pastor of the Pilgrims at Leyden, was disfranchised for his opposition to the laws against the Quakers in 1659, and removed from his place in the government of Plymouth Colony. Others suffered for their consistency likewise. James Cudworth, who was one of the Commissioners for the United Colonies, fell under the displeasure of his fellow Commissioners in 1658, "'*because he would not set his hand to the laws* which had been propounded to the several Courts to be enacted *against the Quakers*.' He was left out of the magistracy and Board of Commissioners, and deprived of his military command. In 1659, being returned as a Deputy by the town of Scituate, the Court rejected him. A letter of his, in 1658, shows plainly what were his sentiments. 'The anti-christian and persecuting spirit,' he says, 'is very active, and that in the powers of the world. He that will not lash, persecute and punish men that differ in matter of religion, must not sit on the bench nor sustain any office in the Commonwealth. Last election,' he adds, 'Mr. Hatherley and myself were left off the bench and myself discharged my captainship, because I entertained some of the Quakers at my

house, that I might thereby be the better acquainted with their principles. But the Quakers and myself *cannot close in divers things*, and so I signified to the Court; but *I told them withal that as I was no Quaker, so I would be no* PERSECUTOR.' He then narrates how for two whole years he had been in opposition to the ruling powers on behalf of the same cause, and describes feelingly the sufferings of the Friends, which he says 'saddened the hearts of the precious saints of God.'"

We need not pursue the subject farther. The honour of the Pilgrim Fathers, which is dear to us, who (to use the language of olden times) are of "the Congregational way," is unstained. What they sought for themselves, freedom to worship God, they gave ungrudgingly to others, and rather than be parties to the denial of it they chose to suffer wrong. But the sad fact remains that Christian men of high character, who left England because they could not there enjoy liberty to worship God according to their consciences, did, when power was in their own hands, deny to others the liberty which they had claimed for themselves. They carried with them in their expatriation an evil principle, which bore its proper fruits in the land of their adoption. All honour be to the memory of these Puritans, even by those who lament their errors and condemn the unrighteous courses into which those errors led them! Few chapters of Church history are more instructive than those which tell how noble sufferers for conscience' sake, transplanted to the shores of America, became themselves persecutors; and how, gradually, the evil principle which led them astray was worked out of them, and the land of their adoption became the home and shrine of a perfect religious liberty, to which the countries of the old world are still practically strangers.

"While Christianity is proclaimed to be dying here (in England)," says Professor Goldwin Smith, "its Churches are rising, built by free will, in apparently unhesitating faith, wherever the pioneer axe makes room in the woods of Michigan, wherever the plough turns the soil in the prairies of Illinois, on the distant hills of Iowa, beneath the lonely headlands of the Upper Mississippi. Men go to write the life of Christ beside the sepulchre where He was laid; if they would go where Christianity is spreading over the untrodden west, they might know the meaning of the words, 'He is risen indeed.'" EDITOR.

THE LANDING OF THE PILGRIM FATHERS.

The breaking waves dashed high on a stern and rock-bound coast;
And the woods, against a stormy sky, their giant branches tost.
And the heavy night hung dark, the hills and waters o'er;
When a band of exiles moored their bark on the wild New England shore.

Not as the conqueror comes, they, the true-hearted, came;
Not with the stirring roll of drums, and the trumpet that sings of fame.
Not as the flying come, in silence and in fear;
They shook the depths of the desert gloom with their hymns of lofty cheer.

Amid the storm they sang, and the stars heard, and the sea;
And the sounding aisles of the dim woods rang with the anthem of the free.
The ocean eagle soared from his nest by the white waves' foam,
And the rocking pines of the forest roared—this was their welcome home.

MRS. HEMANS.

PSALMODY IN LONDON CHURCHES.

By the Rev. John Curwen.

PART SECOND.

The most artistic psalmody I ever heard, which was, at the same time, devout and earnest in its purpose and manner, was not in a London church. It was in a beautiful Yorkshire Congregational church. I had almost called it a Temple. The organ was on the floor at one end of the church, the pulpit a little on one side, and the choir on a platform in front of the organ. The leader stood up, in a front pew, facing the choir. He used a baton modestly but ably, and a sloping looking-glass placed over the organist's finger-board enabled him, as well as the choir, to obey the baton. I shall not soon forget those rich Yorkshire voices, well blended, singing as the song of one man, and the simple but most expressive playing of the young organist. They all united with the leader in an earnest and loving endeavour to make every attentive listener *feel* the sentiment of the hymn. But, the mass of the people, —what were they doing? Those of them who sang were following the choir in a listening kind of voice—subdued, humble, distant. This choir-worship was very sincere, expressive, beautiful; but it was quite a contrast to some Yorkshire singing which I have heard, in which the mighty tide of the people's song "shouting for joy," rose so high as to carry both organ and choir away with it, like straws on the top of the wave.

The most artistic psalmody I ever heard, which, besides being devout and earnest, is also *congregational*, was in a North-London church, which I will call B. As I sat in a corner of the gallery near the there swept towards me from t ther end, or rather *shot* alo "waggon roof" of the old-fa chapel, a blended mass of voi organ-tone with such unity *plomb* as I had never heard gregational singing before. T ganist and the choir were doi thing. They felt and moved to They were strong enough to le congregation, and they had instructed congregation, more to join *with them* than to foll is true that in my part of the that morning, tune-books we and singers not numerous, an in looking down on to the we pews below (those nearest the could count only one tune-boo average to every two pews. It that some of the tunes wer familiar than others, as evide the latter being sung with, if p greater purity and beauty, b less congregational fulness. true that the chant books co words and tune *in one*, wer generally used than the so-w to-hold great hymn-book and tune-book *in two*, and that the some people sing whom I h noticed singing before; but it true that when, on other visits downstairs in front of the pul tune-books around me were n more common, and the part wonderfully perfect and gene should not wonder if the minis such singers below him in fro

agers around the organ behind
magines that *his* congregation
y any number of tunes congre-
ly, and that it makes very
fference whether the tune is
or an old one. But I have
that pulpits are the most
l places for hearing congrega-
salmody, and that a minister
ave the advantage of sitting
he clerks and shopmen in the
, and the tradespeople under
aries, as well as between mer-
h the front pews below, and a
y association in the front pews
d behind, before he can know
the singing of his people is
congregational. Several *ad-*
"Psalmody associations" or
classes, which would reach the
of the clerks, the shopmen,
tradespeople, and teach them
ht sight, seem to me the one
nited here.

visiting the church which I
led E, I went to join in the
y of several other churches
he same tune-book is used.
hich is larger, I found the
better sustained, but the parts
ell. The roof of this church
ofty, and the church itself is
as to make it as difficult as
for sounds to communicate
y part to the other. So that
is none of that *à plomb* which
spoken of in E, but on the
each tone had a sort of pen-
ation, swinging from one side
urch to the other. Why do
ects study acoustics? No-
it an overwhelming force of
oices, some forty or fifty in
close to the organ, could
these difficulties. In an
rch, one recently built by the
enterprise of a few devoted Chris-
tians, putting to shame the wealthier
Churches around them, I found a
good congregation gathered from a
populous new neighbourhood, follow-
ing with very little congregational
fulness, the clear and pure lead of a
lady's voice, with the accompaniment
of a soft organ. In a third case,
that of a long-established congrega-
tion, in whose school-room for many
years past, some of the best popular
singing-classes in London have been
held, a congregation which must
necessarily contain a large amount of
singing power, I found (oh! miserable
substitute for full congregational wor-
ship) a good organ, a few fine voices
in the organ-loft, and a little genteel
singing in the body of the church!
I noticed that two tune-books were
used in this place, and that when one
was used, one set of people appeared
to be singing from notes, and that
when the other was used, quite an-
other set of people were singing from
notes! This congregation must des-
pise the poor, for how can poor people
supply themselves with two great and
costly tune-books! This congrega-
tion must be friendly to ceremonial
worship, else how can they be content
with the sound of an organ! This
is a case in which the people could
sing and sing congregationally, but
what I am obliged to call the *irreli-*
gious arrangements—arrangements for
music rather than worship—forbid.
These three neighbouring churches
had heard of the delightful psalmody
at E, and probably thought that
all they had to do was to "intro-
duce" the E tune-book, and then,
hey presto! they would have good
psalmody too! What a sad and sorry
mistake is this!

The Church at E— has, in the language of its gifted pastor, "devoted itself to psalmody" *for the last twenty years.* One gentleman, whom I saw at my last visit, has been secretary to the Psalmody Association belonging to the Church for at least seventeen of those years. Those of the congregation most distinguished for social position and musical skill (some of them among the oldest members of the Sacred Harmonic Society) unite in the weekly practices of this association, as well as a large portion of the other members of the congregation. The organists who have also conducted the weekly practice through these years, have been men of great ability and sincere lovers of a true and full *people's* song. The minister, too, who came there in the freshness of his youth is now grey-haired, and through all his prolonged ministry, in sermons, in public lectures, in writings, in private influence among the families of his people, and by personal example, he has encouraged his congregation to make the sacrifice of the lips, the sweet offering of praise, their own. Perhaps the truest test of the sincerity of this people in God's praise is this, that with all their musical ability, they are so anxious not to go farther musically than the congregational voice will freely follow, that they confine themselves to about fifty psalm tunes for their general use. Oh, that all Churches who use their tune-book would also imitate their diligence, their simplicity, their earnestness!

PART THIRD AND CONCLUSION.

Two young men had laboured hard, with great zeal and Christian happiness, for several years, in the Sabbath Ragged Schools in the north—singing revival melodies in loud unison with the rough lads and lasses about them,—loving, above all things, truthfulness in worship, and not caring for a little ruggedness. One of them removed to London and attended Mr. Spurgeon's Tabernacle. His friend, writing to him, lamented the coldness of the praise-worship in the church which he attended. "Is there no other way of praising God," he said, "but by the mouth of four paid singers? Is it not possible that, in some simple way, a *whole assembly* may worship God, of whom it may be said with truth *at once they sing?*" "Yes," answered my friend, "come to Mr. Spurgeon's Tabernacle." The young man had certainly found out a great contrast, on the one hand the four choice singers, on the other the rough semi-unison of five or six thousand people. Which of the two plans will best promote spiritual worship?

For my own part, I could worship with those four select voices, if I had faith that they belonged to four loving Christian people. How glad I should have been for their ministry, when I sat quiet for an hour and a quarter controlling my thoughts in a Friends' Meeting House the other day! I could pray—pray for the dear and honoured friends around me, whose disciplined minds found silent worship more easy than I did—but I wanted my Bible to help me to Truth, and I wanted some "sweet singers" (even though it were only four of them) to help me to praise. Surely they would have raised me nearer to heaven. But I cannot hesitate to prefer, even to four true-hearted and delightful

s; the rough semi-unison of the
politan Tabernacle, because
I feel my heart moved by the
thy of numbers. I feel that
ir men and women, but two or
housand, are joining with me in
worship. And it is this very
thy of numbers which makes
worship differ from private
p. I am quite impartial in
gment, because in either case I
be condemned to silence. At the
nacle, I could be only a listener,
art from sympathy of numbers,
, of course, prefer the four choice
I belong to that very large
the Tabernacle, very unfortu-
lass of men and women, to
God has apportioned only low

Mr. Spurgeon has a beauti-
h voice, and he gives out, with
personal enjoyment, "Let us
is hymn to *Arnolds*," and away
ne swings through that vast
ly of human souls—probably
han one-third of them, nearly
can, using their voices. But
er part—the people with low
—what are we to do? How
e should be if we could "sing
ymn to *Arnolds!*" We find
effort to strike upper D, and
upper E or F or G, they are
beyond our reach. But Mr.
on, with his easy tenor voice,
ounting aloft most happily, su-
y unconscious that we miser-
eople are left to grope after
one of the ready-made and
ly discordant bass or contralto
," which are growling below.
ne that in those very few tunes,
h the basses are much the same
he books and in all the congre-
, a bass singer may not find
fficulty so great. He may fol-
low the lead of other voices. But, where I stood, in the top gallery, I could get nothing sufficient to guide me in the bass. Even hymn-books were rare in that part, and how could I expect the people of the Tabernacle to lend a visitor their tune-book? Therefore, though I enjoyed the sympathy with so many people, thinking and feeling the same thing at the same time, it was very tantalizing to me to be invited by Mr. Spurgeon to sing a delightful hymn "to the tune Arnolds." I have known several ministers with good tenor voices who think and act like Mr. Spurgeon. My young friend of the Northern Ragged School has also a tenor voice. Looking at the lips of the people around me, as I did in various parts of the Tabernacle, I do not think that there was nearly so large a proportion of the people singing there, as in the churches which I have called E, or D, or C. If Mr. Spurgeon were to provide for his own congregation, and for the large and growing "Connexion" springing from it, a "hymn and tune-book in one," if his people could afford to lend specially bound copies of it to all visitors, if moreover he allowed its tunes to be also printed in that form of notation which I know has been very extensively taught of late years throughout all the south London district, and if he introduced this new book with three seasons of singing-classes and praise-meetings, he would soon have the joy of hearing at least half as many people again joining in the song, and all singing more happily and better.

The only church in which I have seen a larger proportion of tune-books used than at E (I do not refer to C or D, in which the hymn and tune-

books were in one) is that at F. This is one of the largest new churches or meeting-houses in London. In the gallery, on one Sunday evening, there was much uncultivated voice of the poorer people of the district, led musically purified, by the well-taught voices of the Sunday-school children. In the centre of the church below, on another Sunday morning, there was the most free, the most sweet, the most general part-singing I have heard in our London churches. At the ordinance of the Lord's Supper; (where always the heart makes the voice more beautiful) it was like heaven upon earth to me. Perhaps, *because* there was no organ I liked it better. I love to hear the clear flow of the four parts—now approaching, now diverging—in kindly harmony. Certainly, because there was no choir, I felt that the song came straighter from the people's heart. This intensely active Church—this Christian beehive—is also patient and disciplined. For ten or twelve years, if not longer, Psalmody Reformers have worked in its great Sunday-schools, in its Day-schools, in its young people's classes, to secure a general and spontaneous people's song. And when the new church was opened, and a younger leader was appointed, not quite three years ago, the fruit of their many singing-classes and psalmody classes began to appear. The present Precentor, who takes his office as a sacred ministry in God's service, tells me that he ascribes the psalmody revival, spiritually to sermons preached by their minister in 1864, on the great and solemn [illegible] of sincerity in our offering of p[illegible] God, and musically to the mar[illegible] of singing classes, and espe[illegible] to the training of a large n[illegible] of the young people just befor[illegible] time in high class music—in an[illegible] and oratorios. This purified taste—made them content with syllabic tunes, very few in numb[illegible] well sung in harmony—and them also very firm and cart[illegible] their ordinary singing. A very amount of personal influenc[illegible] brought to bear on this mov[illegible] Minister, deacons, Sunday-teachers, were all as one m[illegible] helping the Precentor, and y[illegible] gentleman laments the incomple[illegible] of his work. He mourns ov[illegible] still large proportion of the [illegible] who will neither learn to sing [illegible] in the elementary classes, nor [illegible] in the congregational practic[illegible] man with such a spirit will n[illegible] content until he has improv[illegible] singing of the galleries.

I hope that, by these exam[illegible] will be seen that it is not the book which makes good psalmo[illegible] each of the four successful ch[illegible] which I have described use a fi[illegible] tune-book, and that it is not the[illegible] or the choir which create [illegible] people's song, for two of these ch[illegible] use those pleasant musical appe[illegible] and two do not. Let us fully [illegible] stand that in no case has a tr[illegible] psalmody of the people and [illegible] children been attained, withou[illegible] much preaching t[illegible] science on the [illegible] Him whom [illegible] and patie[illegible] and wor[illegible] or the[illegible]

HOME EDUCATION AT STANFORD RIVERS.

PART SECOND.

ve shown, in our former paper subject, in what manner the *Education* which Isaac Taylor, men with his brothers and had received in his childhood, l the foundation for that super- e which he reared in his own ircle, and which he felt him- pelled to elucidate for the of parents similarly disposed dified. In youth, as in child- is *home* had been his *school*. saac was about fourteen years of s father, who was then Pastor of pendent Church at Colchester, to give philosophical lectures mber of young persons, part n were his pupils. These lec- ere graphically illustrated; and assisted in preparing for them children. We can imagine the of the young Isaac in having asant introduction to the prac- iciences, to the study of which cted so much attention in after His delicate health, as well as ural bias of his genius, would him to take peculiar pleasure e home pursuits. The former ed him an object of especial ness and affection to his sister between whom and him a great of mental sympathy seems to existed. Like her, he com- d his apprenticeship as an ader his father; and, like her, rwards relinquished it, the to pursue literature and science, sphere more congenial to his

But, although he did not e an artist by profession, he ued to practice the art of draw- ing in after life. The picture of Edward Irving, affixed to his works, was drawn by him; and, in later life, he even made his artistic and mechanical acquirements subservient towards maintaining his independence.

His father removed from Colchester to Ongar in 1810. There also he was Pastor of an Independent Church. Between the years 1813 and 1816, Isaac spent much of his time in Devonshire, to whose milder climate he had been sent for the recovery of his health. His companion and nurse during that period was his sister Jane. In allusion to this favourite sister's characteristic family affection, he says that he feels it incumbent on him to mention the self-denying, indefatigable, and tender assiduity with which she devoted herself to her brother's comfort. To promote his restoration to health was indeed the business of her life during several years. The whole family were much united, and warmly attached to each other; and one of Jane's greatest trials in life was her parting from that brother, when it became necessary for him and another brother at one time to leave the paternal roof. The separation, however, did not prove so entire and permanent as they had anticipated. They again dwelt together under the same beloved roof, and it was his arm that supported her in her last moments. She died in 1824.

Soon after his sister's death, Isaac Taylor married. His friend, Edward Irving, gave away the bride. His married life was a happy one. He

had found in his partner that unanimity on the subject of home education which forms one of its main elements. They had twelve children; and to a friend who visited him, at no remote period before his death, he gives the following testimony to the success that had attended their mutual efforts to train them in "the way that they should go": "We have tried to bring up our children as God's children, not knocking them about as stocks and stones, but treating them with the respect and tenderness due to the heritage of the Lord, not fearing to vindicate our authority, when that was really necessary; but aiming at rather having it felt than seen. We have represented to them, at the proper age, the duty of giving themselves to Christ, and we have every reason to be gratified in the highest degree by the result."

One of Mr. Taylor's requisites, in his summary of the benefits to be derived by children from a well-organized system of home education, was that the parents should live in the country; and in the enjoyment of this privilege his own family was reared. His residence, Stanford Rivers, was a sequestered spot, far from the hum and bustle of city life.

Let us now follow him in a hasty sketch of the leading advantages which he expected should result from the more general adoption of his theory and practice as an educator of youth.

He is careful to premise that his system was not absolutely the best *in every case*, although it might be practised successfully in many cases where it had never been tried; and, with regard to girls especially, was expedient wherever circumstances rendered its adoption possible. Let granted, he argues, that school tion is as comprehensive and e as, under the circumstances by it is limited, it can well be, an "as a preparative for the labo conflict, the competition and of real life, the rough treatm school may be really preferable more refined and better digest milder training of home." Th cession being made, he then pr to show in what respect a education, when well devise carried into effect, may be *absolutely the best*, and is the on that altogether deserves the *education*.

It seems to us, however, that of the author's arguments in f Home Education rest upon th position that children who are ed at school are entirely removed the family circle. It is not necessary that this should be the and, although the practice pre a great extent in England, it generally adopted in Scotland with *young* children, *never*, exc cases where they have no s home. Children who have th portunity of attending a good for a few hours every day, may r there all or many of the adva which school discipline is calc to impart to the mind—greater ness, a stimulus to exertion, degree of self-reliance and mas in which boys trained at hom often deficient; while in the circle they may be at the same imbibing that more "philosoph thoroughly intellectual train which cannot so well be impar school. School life and hom may thus act and re-act upon

n; the most beneficial way, and children, brothers and giving out what they had in their several spheres of or action, and receiving back tenant, each from the other; eds of knowledge, some germs -bred wisdom, experience, or ling, from the one side; energy r to contend, from the other, re and patience to bear and

mary advantage which parents g their children at home keep in view, is the power ives them to stand out against rate of *rapid development*, so at the present day, and so as our author believes, to the growth of the bodily and faculties.

le opinion, fully expressed by lor on this subject, we entirely The proper question for parents o themselves, or to those whom ect as teachers, is *not*, "What readiest and surest means of ng the faculties at an early but rather, "How may the f young children be kept alive, and joyous, at the same time e brain is allowed to rest in oyment of a happy childhood,' iood prolonged as much as the ' circumstances may permit. prolonged childhood is, in ses, denied to the children of rking classes. *They* must be out betimes into the rough to earn their bread by daily To *them* education must be im- at an early age, or not imparted

With regard to the children middle and upper classes, no ailway haste is needed. A nfettered by tasks and direct lessons till the age of seven or eight, if he be moderately intelligent, and is blessed with wise and intelligent parents, may be as matured in mind at the age of fourteen, as the child who figures as the dux boy in a large class will be at the same age. The parents' work in early youth is to see that the child's mind *grows*; that he has an eye to see and an ear to hear; and an eager desire to know more and more; and this may be accomplished without teaching him the mere rudiments of learning, which are to form the scaffolding of its growth as he advances in years.

The parent or teacher, having decided upon a delayed system of development, is next to consider questions like the following:—first, What things should be taught at the *earliest* stage of education? secondly, How far should instruction, in each department of knowledge, go beyond the mere rudiments? and thirdly, Which of the faculties should, in compliance with the order of nature, be most early cultivated, and which should be held in check?

In answering the first of these questions, regard must be paid to the diversities of mental conformation in children, as well as to their physical diversities. Some children have their minds early matured, while, at the same time, a healthy bodily organization gives facility to every effort on the part of their teacher in his work of education. Others, owing to physical weakness, or deficiency in mental powers, undergo a prolonged infancy. A judicious parent, educating his children at *home*, has it in his power to adapt his teaching to all the varieties of character and endowment which occasionally meet in a large

family. He is to bear in mind that in very early life his chief aim ought to be to keep unbroken the joyous, happy feelings which are universal in children, unless ill health or injudicious management should impair them; that with regard to the mere *intellectual* training of his children, he has little else to do than to keep their senses actively engaged, and their minds alive, until that period shall come when more direct teaching will be necessary.

In answer to the second question, "How far should instruction, in each department of knowledge, go beyond the mere rudiments?" the parent or teacher must be influenced by a regard to the probable future destination of his pupils. Here, again, home education has its advantages. In a large school or class the same process of education is applied to all; and when it happens that this uniform process is entirely ineffectual in the case of a certain number of the pupils, an education suited to their peculiar tastes, talents, or future avocations, must re-commence at the period when they leave school.

The third question Mr. Taylor regards as the most important of all. Which of the faculties are to be most early cultivated? and it is to its neglect that he attributes most of the errors in education, whether at school or at home. Our space will not permit us to enlarge on this subject. We rather refer our readers to the book itself. But we shall just glance at some of the author's views, in the hope of exciting parents, who are interested in the subject, to pursue it for themselves.

Under every circumstance Mr. Taylor is opposed to any *strain* being put on the mental faculties of children. With a child of extraordinary intelligence, even if the mind should be unhurt by excitement, there can be no possible motive why a parent should hasten on a mental culture, which will, in due time, proceed rapidly enough. "Taking due care that the tastes be not thwarted, and that the mind be not broken by restraint, why should we not secure for the bodily system a long morning of animal tranquility and gay sunshine? Why not allow the eager spirit a long familiarity with Nature's self, before the time when Learning (her interpreter) comes in, to be the chief speaker?" On the other hand, when there is any reason to fear an original defect in intelligence, a forced system of instruction will probably generate a distaste for all learning, or it may prevent the natural development of some latent rare faculties, which sometimes lie hid beneath the appearance of infant stupidity.

In the case of all children, of greater or less capacity, as Mr. Taylor argues, "our alternative is by no means that of rendering them book-learned in infancy, or of leaving them to reach childhood in a vacant and unimproved mental condition." "Not a syllable of book-learning need have been acquired, scarcely a task learned, and yet the mind of a child, in its fifth year, may be not merely in a state of the happiest activity, but may be intellectually alive, and actually enriched by various information concerning the visible universe." "In the flower garden, and among the gay winged humming tribes that frequent it, Nature opens her school; we have but to lead our infant charge thither, and simply to act as her interpreter;

hen this picture alphabet has
earned, it will be easy to go
and thence to mount higher
gher until we tread the skies,
ake some acquaintance with
worlds."

the subject of mere *book-learn-*
deed, Mr. Taylor seems to us to
extreme opinion. He thinks
e mere act of learning to read
ll cases, a painful effort to a
nd likely to be injurious to the
and that its exercise, when
d, is even more injurious.
commends that the teacher
rather read aloud to his pupil,
he has reached the period
n his sixth and seventh year.
ve known instances in which
fully borne out in all that
s on this subject; but we have
others, in which children have
ught to read, or have taught
lves, without any painful effort.
aylor compares the difficulty
a child experiences in reading
, while he has as yet an imper-
quaintance with words, to the
effort which a grown-up person
nces in reading a book in a
language, with which he is not
r. But a child does not usually
n *effort* to master the meaning
book which he reads for
e. He may not, indeed,
tand the meaning of all or
f the words, but if he is an in-
t child he will put a meaning
own (if it be not entirely the
's meaning) into a book, the
facts or ideas of which interest
If he is less intelligent, he will
ish the book as soon as he
e effort to read irksome or un-
ting. This a child may do at
pleasure when he reads to himself;
but when another reads aloud he may
feel himself, as it were, *constrained* to
listen, and the effort to comprehend
for himself what is evidently not only
comprehensible but interesting to the
reader, may occasionally, we think,
prove a more painful effort than the
solitary desultory reading in which
some children love to indulge. There
are, we know, very intelligent adults
who dislike being read to, and to whom
it is rather a painful effort to listen to
continuous words, read or spoken.
There are others, far less gifted by
nature, who will listen with apparent
interest to books or discourses which
seem to require far more previous
knowledge and powers of thought than
these listeners possess. The minds
of children may be similarly consti-
tuted. We cannot lay down any
general rule on the subject. Perhaps
the child's own inclination may be
the parent's best criterion in this
matter.

It is impossible for us, within our
prescribed limits, to follow Mr. Taylor
as he advances from infancy and
childhood into the period of youth,
when home education becomes a more
elaborate process, especially to the
pupil. We leave the subject with
our readers, only hoping that what
we have written will induce many
conscientious, intelligent parents to
read and study Mr. Taylor's book on
Home Education. If his plan be not
practicable as a rule, we may still
congratulate those who can open for
the little ones of their own family
circle a *Home school*, as happy, and in
all respects as satisfactory, as the
Home school of our author at Stan-
ford Rivers. C. B. E.

PRACTICAL PAPERS.

By Rev. Theodore L. Cuyler, Brooklyn.

I.—THE DAY-DAWN IN THE SOUL.

JEREMY TAYLOR'S description of the day-spring is so fine that it will bear frequent quotation. He says, in his quaint style, "When the sun approaches toward the gates of the morning, he first opens a little eye of heaven, and sends away the spirits of darkness, and calls up the lark to matins, and by-and-by gilds the fringes of a cloud, and peeps over the eastern hills, thrusting out his golden horns, like those which decked the brow of Moses; and still, while a man tells the story, the sun gets up higher, till he shows a fair face and a full light, and then he shines the whole day—often under a cloud, and often weeping great or little showers. So is a man's life." And just as Jeremy describes the day-dawn, may we describe the beginnings of spiritual life in a converted soul. Morning actually begins—not with the rising of the sun—with our revolving around *toward him*. So spiritual life begins with the approaches of the soul to Christ.

All true converts are alike in two respects; they were once in the darkness of depravity and unbelief; their day-dawn began with the penitent approach of the soul to Jesus. The Holy Spirit drew them, and they moved Christward. The individual modes of coming were probably very different. With one man the first step was toward his closet for secret prayer. With another it was the entrance into an inquiry-meeting to seek aid and counsel; the very act of coming was a novel and a decisive act that broke the darkness of a lifetime. With another it was the taking up a neglected Bible and praying with his household. A fourth began with a pledge of total abstinence; for it is impossible for Jesus Christ to dwell in a heart that is drowned in strong drink. With thousands, the first step is the banishment of a besetting sin; and as the beloved sin went out the light broke in. No inquirer for salvation ever finds peace until he has renounced his favourite sins, and done it simply to please and honour the sin-hating Saviour.

Some have a consciousness of sudden conversion. (They are the minority, however.) They can fix the day and the place, and all the attendant circumstances of their new birth. They can point to the very arrow of truth that made the wound, and the precise sermon, or prayer, or spiritual act that brought the healing balm. But with the majority of Christians the *conscious* experience in conversion is literally like the daybreak. A faint gleam of thoughtfulness grew into earnestness, grew into penitence, enlarged into a fuller sense of the soul's *need of Christ;* then, as the soul came on toward Jesus, the ruddier hues of hope appeared, and flushes of joy kindled up brighter; then the soul discovers that the night of unbelief has ended, and the day-dawn has begun.

Yet it is only a beginning. New converts are too apt to think that they have reached a fixed point, and are only required to remain there. As

ght the earth pause in its di-
iotion when a faint streak of
ɜ-light is reached, instead of
on into the "perfect day."
ɜion does not mark a fixed and
ə point. It is merely the
about of the soul from sin
God; it is not the perform-
the after journey in the path-
duty. No one has a right to
Now I am converted; the work
; I am safe, there is nothing
r me to do. I have only to
board of the church, take a
able seat, and ride on toward
" This wretched mistake has
l many a church-member for
hey never outgrow their baby-
Infancy is very beautiful in
e, but it must not last too
The first brief, touching, in-
ıt prayer of a young convert in
l meeting is delightful. It is
o angels' ears. But we should
satisfied to hear the same
from him after ten years of
ın experience. I expect my
win-boys to "talk broken"
ɔut not when they have become
-twenty, if God spares them
. Paul was a very thoroughly
ed man; and twenty-six years
is conversion he writes thus:
ıs though I had already attain-
ıer were already perfect. But
e thing I do, forgetting those
which are behind and reaching
ınto those things which are
I *press toward the mark* for
ze of the high calling of God
ist Jesus." The Holy Spirit
cribed the path of the Christian
unto "the shining light," the
ak, "that shineth *more and*
ıto the perfect day."
ress is the law of true piety.
The "convert" who never grows in grace may well doubt whether he ever was really converted. And let the genuine convert remember that, as the beginning of his spiritual life came from Jesus, so his advance in godliness will depend on his drawing nearer and nearer unto Jesus. We never could create an artificial morning over Brooklyn by any amount of gas-light or phosphorus; we must simply revolve onward toward the sun; so it is in the nearer approaches to the light and warmth of Jesus that a believer advances in holiness. We can only shine by reflected light. A Paul derives all his spiritual brightness and beauty from Christ. My brother! *Christ's love to you* was the orb that beamed and burned before you ever saw it! Christ's love turned your darkness into dawn. Christ's love to you is the unfailing shaft of light that shall stream into the "valley of the death-shade" when you are passing over that cold river that hath no bridge.

A rough old fisherman, who stammered in his speech, used to pray often in a certain meeting; and there was one expression that he always introduced. Often as the people heard it, that tender phrase never failed to touch their hearts. The prayer he stammered out was this: "Oh! Lord—lead us—more and more into the love of Christ—*for never was love like it!*" The nearer the old fisherman drew toward it the brighter and the warmer it grew; and now, at last, he stands, with other fisherman *from Galilee*, in the noonday glory of Christ's heavenly presence.

We never can get beyond the morning here on earth. But in

heaven we may reach the "perfect day" that needs no sun, for the Lamb is the light thereof; and there shall be no night there." Here we know in part; but then shall we know even as also we are known.

"Love here is but a faint desire,
But there the spark's a flaming fire;
Joys here are drops that passing flee,
But there an overflowing sea.

"Here shadows often cloud my day,
But there the shadows flee away;
My Lord will break the dimming glass,
And show His glory face to face."

II.—RISE AND BE GOING!

"'Rise! let us be going!' These were the stirring words which Christ addressed on the night of His betrayal to the three neglectful disciples who had slumbered at the garden-gate, while He was suffering above the fearful agonies in Gethsemane. They had been told to 'tarry and *watch* with him;' that was the duty of the hour, and they had criminally neglected it. The past was lost. Already the torches of Judas and his gang were seen flashing through the olive branches. What is to be done must be done at once. 'Rise,' exclaims the Saviour, 'let us be going; behold he is at hand that doth betray me.' While He yet speaks, the armed band of soldiers press up around Him, and Judas is already planting on his Master's cheek, that devilish dagger of a traitor's kiss.

"I. From these words of Christ we wish to address a practical hint or two to that large class who are grieved or conscience-smitten over lost opportunities. Our first hint is, Do not waste your time in unavailing regrets. You cannot dig up the buried past. It avails nothing for a full-grown man to sit down and weep over his neglect to study hard and improve to the full his early educational advantages. The seed-time of youth is gone, but shall he never try to make up the sad deficiency? Because youth was lost, shall manhood be flung away after it? By no means. I have known men who, at five-and-twenty, set resolutely about a course of study and observation that made their middle life respectable; I have known women who had frittered away their girlhood, and then grew ashamed of themselves, and made up their losses as rapidly as they could. My friend, John B. Gough, was never educated until he began his public career; poverty and the bottle robbed him of his youth, but he has saved his manhood gloriously. One of the greatest British admirals never trod a ship's deck until he was forty; yet he lived to carry his country's flag through battle-smoke to splendid victories. I know of persons in my own church whose characters were never developed, and who never made themselves felt for God, or any good work, until they had *existed* twenty-five or thirty years for absolutely nothing. Then they began to *live*. Then their conscience awoke; they gave their hearts to Christ; their minds grew; they found a nobler purpose, and began to shed forth a powerful influence. One man among us, before he was one year old in the Christian life, did so much work for Christ as to make good amends for his wasted past. 'Never too late to mend,' when one is earnestly determined to mend. To every unconverted person who is conscience-smitten over a misspent youth, and a guilty career of selfishness and sin, we would say, 'Rise up

ɔe going!' You cannot dig up mouldering past, but you can the precious present, and secure ıture that God may yet spare to The battle of life is not lost. ıe of Napoleon's marshals once to him, 'Sire, there's time ɣh to win a victory yet before ' You are not yet before the nent-bar, nor is your probation l. Rise at once and hasten to t. Come to Him with an honest ssion of your guilt. There is a ɔle score against you on God's of remembrance. Go down on knees and ask Jesus to lift off mountain-load of a life-long gression. You have a great to confess. Let other people's alone and look at your own. ɔre Jesus to pardon them for His ı sake and the sorrows of His · cross. 'It was a hard trial to ride to make my first prayer,' ı stout-willed man; 'but when nees touched the floor, my heart .' His sins were heavy, but the ıt of God's love was heavier still, hey broke him down.

\s you have lost so much time ly, you must be in quick earnest ne to Jesus. Treat the sin that ɜ in your way as you would treat ɜrson who stood in your way, if ɾere rushing into your burning to save your own child. Does ıf man hinder? Face it down. o one laugh you out of your soul. business hinder? Make it your ıusiness to seek God. Do plea- oving friends flood you with tions to their entertainments? God inviting you to the place of r. Whose invitation will you ıe—man's or God's? If you l be saved, you must be in earnest. From a burning ship a crowd of passengers leaped out into the boats and cut them loose. One boat was so filled that it settled to the water's edge. One drowning man clung frantically to the boat's side. 'Throw him off!' was the cry in the boat; 'he will sink us.' Some one seizing a knife cut off the fingers that clutched the gunwale; but the resolute creature flung his bleeding arm around the rudder and clung to that! 'Poor fellow!' was the tender cry that ran through the boat; 'his life is as precious to him as any of ours; let him hold on if he can.' That man was *in earnest*. He felt a thousand fathoms of cold ocean beneath him, and saw death glaring at him in every wave. Shall a man be more earnest to save his natural life than you are to save your immortal soul?

'But I would not apply to you the argument of danger so much as the argument of *duty*. You are simply robbing yourself of life's purest luxury, when you rob yourself of the joys of a forgiven heart and of a useful, holy life. The best part of your life for serving God may be irretrievably gone; but save every priceless minute of the remainder. It was far on in a day of disaster that the swift-footed Sheridan came flying up the Shenandoah to arrest his retreating troops, and to roll back a defeat into a victory. Sinner of many years! the battle has gone against you thus far. Sin has conquered conscience thus far, and robbed you of life's highest joys and best achievements. Stop not with mourning the lost years and the lost opportunities to do a good work for Christ. You may yet win heaven, and perhaps win some souls for

heaven too. During the present revival in my church, several persons have entered the service of Christ who are past forty years of age. They will not bring in such a sheaf as they might have brought had they entered the harvest-field in early life; but they are gleaning vigorously, and may yet secure a handful of the golden grain.

"II. Some persons who have long had a secret hope of conversion have wasted no little time by delaying a public confession of Christ. They sit nursing their doubts and fears, instead of doing their duty. They are feeling their pulses to ascertain whether they are alive, instead of *proving* their faith by their works, and strengthening their feeble faith by action. 'I have lost just eight years,' was the sad confession of a friend of mine who joined the church after eight years of trembling, vexing, self-tormenting delay. Each year weakened her faith until she grew alarmed lest the feeble taper would go out entirely; then she kindled it into a flame by one vigorous *swing* of decision. It burns brightly to-day.

"III. We have an earnest word, in closing, to backsliders. You are the sleepers at the garden-gate. Your eyes are heavy, and your hands are motionless. The prayer-bell with silvery chime is ringing nearly every evening but you do not hear it; nor does the loud alarm-bell for lost souls rouse you from your slumber. Well might your neglected Master address you with indignant irony, '*Sleep on now*, and *take your rest*, for ye have betrayed me into the hands of sinners. But as the torches of detection fall on your sealed eyelids, methinks I hear that voice of injured love sounding into your ears with trumpet tones, 'RISE UP AND BE GOING!' The night is far spent! Sinners are stumbling over you into perdition! The past is gone! Awake, or thou wilt lose thy crown! And what thou doest, do quickly!"—*The (New York) Independent.*

BRIEF PAPERS ON ITALY AND THE ITALIANS.

From "the Awakening of Italy," by Dr. Wylie.*

I.—THE ITALY OF TO-DAY AND ITS ECCLESIASTICAL PARTIES.

THE religious question divides Italy at this hour into three parties. The first party consists of those who look at church reform from an exterior and political stand-point. The second are those who view it from an inner and ecclesiastical ground. The third are the *Evangelici*. We shall pass in brief review each of these parties.

The flag around which the first rally is that which has blazoned upon it Cavour's maxim, "A free church in a free state." This party aims simply at a separation betwixt the ecclesiastical and civil jurisdictions. Nothing more, they believe, is needed to complete the liberty of both powers. The hierarchy

* We take the opportunity of repeating our very warm recommendation of this volume, published by the Religious Tract Society. It contains, in a form both clear and stirring, the very information which many are longing to possess. The best channel through which our friends can aid the evangelization of Italy, is the Evangelical Continental Society,—Treasurer, John Crossley, Esq.; Secretary, Rev. John Shedlock.

surrender their privileges and
ions, so far as these may give
ight or pretext to interfere in
civil; and the State, in return,
guarantee to the Church the
e and independent exercise of
n authority. No change does
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L. No reform in doctrine or dis-
do they seek. In these respects
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be parted from the State—the
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tate a new era of liberty and
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second party agree so far with
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lterior reforms, they are prepared
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etwixt the ecclesiastical and
al authorities, and a reform to
xtent in the Church's discipline.
awn from the engrossing in-
of politics, and freed from the
n of earthly passions, the Church,
y, would instantly recover her
and dignity, and win back the
and love of the faithful. But
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al head of Christendom. His
however, they would make more
al or more diffusive than at
. For the Pope, in whose hands,
vell known, is now centred all
ction and rule, this party would
ute the "Church," or, more
speaking, a "council," as the
ie judge in things ecclesiastical.
ey would permit no reform in the
." A little more latitude would
grant in "opinions," but in
ias," that is, matters which have
efined by the Church, they would
no meddling—these must go
o the latest age untouched and
uted as they flowed from the font
of infallibility. It is the clergy's sole and inalienable prerogative to judge of truth, and it is the people's indisputable duty to believe and obey. So does this party compendiously classify all rights and all duties on both sides. They leave the one still in possession of irresponsible infallibility, and they preach to the other the doctrine of unquestioning submission.

But while, in the judgment of this party, the "authority" and the "faith" of the Church remain in their state of pristine purity, and must be preserved intact, it is not so, they grant, as regards the Church's "administration." There, many abuses have crept in, and these they would willingly correct. The bishops and higher dignitaries, they say, have become oppressive. They have robbed the lower clergy of their rights. Well-nigh the whole of the revenues of the Church, and all its power, have they monopolised. A redistribution of both is loudly called for. We would, say they, give back to the parochial clergy the liberties and rights of which they have been despoiled; we would make their incomes more adequate; we would give them a voice in the government of the Church; we would permit them to marry; and, as the consequence of these reforms, we should expect a purer clergy, a more vigorous Church, and a readier obedience from the world. This party is found mostly among the clergy; the other is mainly, though not exclusively, confined to politicians.

The third party call themselves the Evangelical Church of Italy. They seek, by removing what they term the "pagan usages," the "scholastic dogmas," and the "idolatrous ceremonies," which are the fatal heritage of the past, and by instituting a reform in doctrine, in worship, and in discipline, to annihilate the antagonism, of which the Italians begin to be so conscious, betwixt Catholicism and civilisation.

Here an important question arises, Which of these three parties responds

most completely to the necessities of the country? This is the question which now begins to be anxiously discussed by all the more thoughtful minds in Italy. Nor is this to the Italians a mere speculative point; it is one on which hangs the life or death of their country. If they shall solve this question, they will establish order and consolidate their liberties; but if, on the contrary, their efforts for a reconciliation betwixt "religion" and progress shall fail, all that they have already achieved may yet be swept away. The unyielding attitude of Rome, and the opposition which the Italians have encountered from the Church on all points of their political and social reform, have helped, above all things, to raise this question of antagonism betwixt the country's religious faith, and its political and social progress. Hitherto this problem has baffled all attempts at solution. The longer the Italians ponder over it, the more inextricable does it become; still they are necessitated to continue their efforts: they must seek till they find; for to give up a solution would be to give up progress; and to stop would be to perish. "Behind us," once exclaimed the minister, La Marmora, "is the abyss."

* * * * *

Our sketch of Italian parties would be incomplete did it fail to include the Paolotti. "Who are the Paolotti?" our readers ask. They are, unhappily, but too well known in Italy, where, though the sound of their footsteps is nowhere heard, their presence is everywhere felt. The Paolotti—in other words, the members of the order of St. Vincent de Paul—are the Jesuits of our age.

The name "Jesuit" had become a word of terror in Italy as well as in the rest of Europe. It called up before the mind the image of a malignant power, dwelling in thickest darkness, hearing with its ear all that was said, and seeing with its eye all that was done.

To have retained a name whi become so odious—which was sug only of what was dark and sin while work of a certain kind hac done in Italy, would have been posterous as for an enemy to lig signal fires and beat his drums he meditated a night attack. A ingly the name was discarded. the word has been dropped, the has been retained. "The or Jesus, and the order of St. Vin Paul," said a Turinese journal "have come out of two separat but one mother has sat on bot Roman curia." "In every Pa observed another, "we behold a The wolf has lost his skin; he l lost his teeth or dropped his viso

The Jesuits and the Paolotti d name, but in all else they are th They are the same in their mor ciples, and they are the same i political aims. That "the end j the means" is the maxim of t code of unrivalled conciseness equally unrivalled convenienc raises no perplexing questions tc the violation of oaths, and it fi sin in acts of perjury or deeds o There is but one society for wh others exist—the Church. Her is ever the first consideratio whatever is done for that end is end sanctified. Crime becomes and the world's desolators are formed into its greatest bene Such were the ethics of the and such, the journals of Tur Florence assure us, are the et the Paolotti. Opportunity only Paolotti lack to show that the drunk as deeply into the spirit famous maxim as their predec and they are prepared equally wit to apply it with unshrinking vig the way of rectifying whateve deem erroneous in the opinic noxious in the institutions present age.

Marvellously and astoundingly

m the growth of the Paolotti in
In a single night, we might say,
ney shot up, like the prophet's
into protentous stature; and
hadow now begins to darken all
t the snows of the Alps and the
Etna. Just as the Reformation
the Jesuits into existence, so the
; awakening in Italy has brought
olotti upon the scene, and for
purpose. Their work is to trample out every spark of mental independence and spiritual light that begins to exist in the peninsula, and to present Italy, once more blindfold and fettered, at the foot of the throne of the Pope and the shrine of the Madonna. To accomplish this end they have two simple and efficacious plans; the first is to put down the *Statuto*, the second is to restore the Bourbon.

.—DIVORCE BETWIXT RELIGION AND MORALS—AND OTHER HINDRANCES.

i not easy to make plain to
i in our country how complete
atire is the divorce betwixt
ı and morals in Italy. The
ion is absolute. The very idea
orship in spirit" is extinct in
Not the *thing* only, but the *idea*
rished. It is this which makes
tter so hopeless as regards the
opulation of the peninsula. To
: reforming the religion of the
s, presupposes that there is a
ı to be reformed, which, in any
sense of the word, there is not.
ıas first to be done, is to restore
ea of religion—to revive the
of understanding what religion
what is its real nature. With
ıth in the schools this may be
but with regard to the grown
tion, their minds, darkened by
al exclusion of all positive truth,
eir faculties and feelings scorched
rned up by the sirocco influences
hole lifetime, this is possible only
gher Power.

taly it is religion to kiss a church
r a priest's hand, or the hem of
e; to adore a crucifix, to abstain
ertain sorts of food on certain
o scourge one's self, and to pay
ccclesiastical dues. It is a thing
lily performance, entirely and
ively. It has no connexion, in
nd of the Italian, with purity, or
or love, or reverence, or any one
or spiritual quality. We speak,
rse, of the nation in the gross; not of the spiritual or Christian men who may be found in Italy. We describe the popular notion as evidenced by the whole course of Italian life. As a consequence, Italy presents the somewhat contradictory spectacle of being at once eminently religious, and notoriously vicious. Piety and profligacy there grow up together. They flourish in the some soil, in the same breast. Instead of being mutually repulsive, they are mutually attractive. It is the greatest criminals who are the most religious men. Nor is this anomaly difficult of solution. The more the hand is defiled with crime, and the more the conscience is burdened with guilt, the greater is the punctuality and scrupulosity of the man in his religious performances. The brigand goes fresh from his orisons to Mary to rob and murder. The harlot rises from her knees before the Madonna to tread anew her path of shame. "Nowhere," says Mark Monnier, in his *Camorra*, "is the Virgin more fervently adored than in the prisons, by the malefactors and camorristi. The first demand made of a new-comer, immediately on his entry into the cells, is for a penny to furnish oil for the Virgin's lamp." "It is well known," he adds, "that at Naples, not only is the image of the Virgin placed in all the highways, but also in places more profane—in the shops, in the cafés, in the taverns, and even in the brothels. The inmates of these latter places say

their prayers with exemplary regularity before the image of the Mother of God."*

The state of morals in Italy is a thing we scarce dare describe. "The Church pardons and absolves," says the Italians, "let us sin, and her grace will abound." Something like this is the practical creed of the majority. Truth is unknown. Honesty and its co-relative, confidence, are sadly at a discount in commercial transactions. Chastity, the virtue of a rising race, as its opposite is the sure mark of a sinking one, is, on the testimony of all who have lived any time in the country, and have been close observers of its social life, lamentably low.

Tales circulate in Italy which imply that the iniquity of all ranks, from the royal house downwards, is in this regard full. The same sins, for which God rained fire and brimstone upon Sodom of old, defile the Italy of this day. From the hoar head down to the stripling, society is corrupt—frightfully and incredibly corrupt. The oftener one visits that country, and the longer he sojourns in it, the deeper and gloomier do his convictions on this head become. In truth, in its frightful moral putrescence lies the main source of the danger of Italy. The self-denial, the high aims, the courageous resolves, which have birth only in a pure state of a nation, are here lacking. It is not in numbers that the Italians are weak: they are twenty-one millions: it is not in soldiers that they are weak; they have an army of half a million. The *soul* of the nation is faint. With virtue will return courage.

Lewdness and blood are never far apart; and some lamentable instances of the close connexion betwixt the two came under the author's observation during his stay in Italy. We shall mention but one case. It occurred at Naples in October, 1864, durir author's sojourn in that city. body of a priest was one day fo the bottom of a well in a co which left no doubt that he had murdered. The sensation caus the discovery was great, the priest president of one of the theo seminaries of the town, and well l His death had been a cruel one. body was pierced through and t with numerous wounds. The was at first involved in mystery, a few days it was cleared up l apprehension of the chief perp who confessed the crime, stating had been hired to do the deed by whom the priest was an ob jealousy. The circumstances assassination furnish melanchol of the sunken condition of the litans, and the small account in life is held. The assassin proce a certain garden in the subu Naples, which the priest was kn frequent. The garden was a pub and there the murderer hire accomplices to assist him in de ing the priest. Two of these m watch at the gates; one threw from behind over the victim's he held his arms, two his legs, a despatched him with their kniv then flung his body into the wel how dreadful the state of society one can go, on any day of the a place of public resort, and h first half-dozen persons he meet him in any affair he may have o Under the Bourbons, the very s posted at these places were sometimes to rob those who e Other cases rise before our mi let us drop the veil and proceed.

* * * * *

A priest of great repute in lately preached a sermon o festival of St. Joseph, an extra which will show how impiously are disjoined from religion. brigand," said Father Rocco, '

* *La Camorra: notizie storiche raccolte e documentate, per cura di Marco Monnier.* Florence, 1862, p. 31.

ırder, of rape, and other sins, ; died, was conducted before the al of God, and there condemned. ɔner did St. Joseph learn what ıppened, than he rushed into the ce of the Eternal Father, and to intercede for the brigand.
t is not possible,' was the reply.
; is not possible!' said St. Joseph.
? A man who was so greatly d to me: a man who always came priest for mass, bringing at the ime a goodly portion of his spoils: who punctually told his rosary honour: a man who—oh, yes! st be admitted amongst us, or I must take my departure.'
'ather!'
ut you know,' continued St. ı, 'that by the civil law, the ıd has the right of property in 'e, and I will take away the queen ven. And besides, the wife has over her son, and if you do not my devotee into paradise, I will way Jesus. And, consider well, im will go all the saints, all the . all the martyrs, all the virgins— l depart, and what then will you

ı the instant the Eternal Father open the door of paradise to the d."

eeds no illustration to make plain ighty hindrance which such a of morals offers to both the al and spiritual emancipation of ıntry. It extinguishes patriotism source. The self-indulgent ı asks, "What good will this ght do me?" He must love his . before he can love his country. riest holds him through his vices. ; cannot hide from himself that ıy or other he shall need to be ıed and absolved, he deems it convenient to have a Church gives pardon and absolution on so easy. A religion that enforces ity would not quite suit the case. Italians complain that Protestantism is cold: their meaning oftentimes is, that it is virtuous.

The entire misconception of Protestantism on the part of the Italians, and their deep-rooted hatred of it, is another very formidable hindrance in the country's path of progress. This dislike, as intense as it is mistaken, is a thing scarce conceivable by us, and yet it is not wonderful in the circumstances. The priests have had it all their own way in Italy these three centuries. They have been the only channels of information, and their word has been infallibly credited by their flocks. They have painted Luther, Calvin, and Knox as monsters, whose lives were full of unnatural crimes, and their deaths of unnatural horrors. Like unto them are all Protestants, their lives a little less enormous, and their deaths a little less terrible. The Protestant, as the imagination of the ordinary Italian paints him, is a man who worships the devil, and curses God every morning, and all day through. In short, Protestantism has come from the abyss, and, as might be expected from its origin, is foully and frightfully demoniacal. So have the priests taught, and so generally have the people believed.

In proof we cite the "Catechisms" of Father Perrone, Professor of Theology in the Collegio Romano, and, by common consent, Rome's first living theologian. Surely such a man will have some regard to truth—will observe some measure in his statements. But, no! Speaking of Protestantism, he teaches the youth of Italy to answer that its spirit is "rebellion against Christ;" that its essence is "atheism;" that its professors are the "the flock of Epicurus;" that it was spread in Europe by the same means by which the Turk propagated his religion; that its tendencies are "immoral," as shown in the state of England, whose religious condition is "chaos," and whose social condition exhibits "a population wal-

lowing in thefts, murders, rapes, and all manner of crimes, and sunk in a poverty so deplorable, that they have no alternative but to die of hunger, or toil all day long amid machinery, or work in mines underground." Such are the propositions which Professor Giovanni Perrone maintains in his Catechism on Protestantism. It is, he says, "horrible in theory, immoral in practice; it is an outrage on God and man; it is destructive to society, and at war with good sense and decency." Its first propagators, he says, were men who "deserved the gallows;" and, after painting their characters in the blackest colours, he goes on to describe their deaths, which were, he tells us, worthy of their lives. Passing over his account of the last hours of Luther and Zwingle, we shall permit him to conduct us to the death-bed of Calvin. "Calvin," says Father Perrone, "died of a shameful disease, despairing, blaspheming, and calling upon the devil, being eaten of worms."

This catechism, which has as its motto, "These things have I written unto you concerning them that seduce you," has been circulated, as we learn from the preface, in scores of thousands, not in Italy only, but in France, in Spain, and in Germany. Coming from a man of the high standing of Perrone, the readers of this catechism unhesitatingly accept its statements as "the truth, and nothing but the truth" regarding Protestantism. No wonder then that the bulk of the Italian people should regard our creed as a heterogeneous compound of impious beliefs, and England, correspondingly, as a pandemonium of nameless vices and frightful sufferings.

III.—THE BIBLE, THE COLPORTEUR, AND THE EVANGELIST.

The battle of Solferino, fought in 1859, made a red gap in the ramparts of despotism and superstition. At that gap the Bible entered Italy. Scarcely had the cannon's boom died away, when lo! in the midst of the nation was the Sacred Volume. It looked like a prophet come down from heaven, or rather come up from the sepulchre, to reveal things long hidden from the eyes of the sons of Italy. Some there were who welcomed the messenger, and listened to his teaching. That messenger cried aloud, in this land of graven images, "God is a spirit, and they that worship him must worship him in spirit and in truth."

At the head of Italy's reformers, then, we place the Bible. In 1861, 32,000 copies of the Scriptures were circulated in Italy; in 1862, 25.000 copies were circulated; and in 1863, 28,000; making in all, during these three years, a circulation of 85,000 copies of the Word of God in Italy. The number at this hour must be considerably above 100,000, not including a large body of religious literature in the shape of New Testaments and tracts.

Here was the sowing of seed which is now, in many instances to the beholder's surprise, springing quietly up. Ever and anon events bring to light, in some rural district, in some secluded village, in some city lane, or in some mountain glen, a disciple, or a little company of disciples, whose existence no one suspected. It is as when one gazes on the dark night sky, and suddenly there is a rift in the cloud, and lo! a group of stars. Who made known to these men the Saviour? Whence had come the living water of which they have drunk? Has some celestial visitant carried to them the good tidings? No; some chance, as it seemed, but, in reality, a sovereign and merciful Providence had sent the Bible to them, and in the midst of their darkness a great light shone suddenly upon them.

Next after the Bible, amongst the agencies of Italy's evangelisation, is the colporteur. Unobtrusive and un-

the colporteur is permitted to
here the evangelist would be
, and to enter at doors which
be shut against the preacher.
he pioneer of the pastor. His
are great, but the curé sometimes
ıgly assists him. Hearing of
porteur's arrival, the priest
to ring his bell, and assembling
ishioners, tells them that the
have invaded their town,
ş with them the devil's books,
ihey must not buy, nor even
ınder peril of eternal damnation.
a step further, the curé some-
ırchases a few copies of the
nd carrying them to the public
there burns them. The people
vertised of the character and
of the stranger who has ap-
amongst them, crowd round
gin to buy his books, and the
of his whole stock is now a
›f little difficulty.

ssed of the Bible, these people
ingly it may be, or in twos and
:o an olive wood, or a river's
r to a private room, to read the
book. They open it timidly
trustingly. It is found to have
ge power. It says nothing of
Madonna; it is silent on penance
rgatory; its readers can see on
ge only One—the Son of the
—the compassionate, the mer-
They continue to read; the book
s their hearts, it responds
ly to the wants and wishes of
most nature; they begin to feel
rden of sin; conscience is
ed: and now the evangelist is
: to expound the way of life
ırfectly to them.

›vangelist is the third in order,
ılly he comes in the wake of the
nd the colporteur. Invited, he
in the city; he procures a *locale;*
iples—half-a-dozen or a score—
le and listen. A second and a
ne they assemble, and now the
comes to the ear of the priests.
The pulpits begin to thunder; the *Capuccini* are greatly agitated; they flit from house to house, inflaming the people; they look grave, as if pestilence had entered the town—and, in truth, they would rather it had been pestilence than heresy; they set the bells ringing to exorcise the devil: thus the fervour of their devotees is roused, and when the converts hold their reunion in the evening a crowd collects, in which the monks and lower clergy mingle, and a riot ensues.

The citizens now come to know that the Gospel has reached their town; curiosity is awakened, and the attendance becomes greatly larger. The authorities, although they do not, or cannot wholly, suppress the rioting, prevent the shedding of blood, and the meetings, with their growing attendance, are continued. Without the protection of the law, often tardily and hesitatingly given, though less so now than formerly, the evangelisation of Central and Southern Italy were an impossibility. What with the rancour of the priests and the superstitution of the masses, every spark of light would be trodden out in a few days. But as it is, the "drum ecclesiastic" is a help to the evangelist. It draws many to the conventicle who, but for the pulpit diatribe and the street riot, would not have given a thought to the matter. But after awhile curiosity subsides, the attendance thins, and those only remain whose hearts the Gospel has touched. The station seems to be dying: it is in reality taking root: from this time begins the real growth of the little Church. Such is a true picture of the beginning and progress, in almost every instance, of the evangelical stations in Italy.

It only remains to be mentioned, under the head of evangelistic agencies, that there is scarcely a section of the Church in Great Britain which has not its representative in this field. The first place, among Churches labouring

in this cause, is due to the Waldensian Synod. This is Italy's historic Church. Its presence forms the link between the evangelisation of the first century, and the evangelisation of the nineteenth. The action of this venerable Church is the guarantee that the present reformation is not a sectarian one, is not even a Protestant one formally, but an evangelical one. It is Italy's return, not to Calvin and the *Institutes*, but to Christ and the Gospel.

The next place is due to the Italian Evangelical Union. Yielding to the not unnatural reaction from the iron organisation of Rome, this body deems it to be its duty meanwhile to stand somewhat apart, and to labour to evangelise without reference to any Church organisation. It embraces some names held in high esteem in England, and it has been honoured to win souls to the Saviour. We heartily wish an abundant blessing upon its labours, not doubting that the work, as it advances, will, by its own power, correct misapprehensions, cure alienations, and gather all its friends around it. Our first desire is to see a church in Italy; that Church, when it has come into existence, will wisely, and, under Divine direction, determine what the form of its government shall be.

Many Churches out of Italy take part in this good work, and send either men or money. It is a work in which every Church in Christendom may well take part, for it is a work in the issues of which all Churches are destined to suffer a common defeat or to reap a common victory. Christendom, which has suffered so severely from the apostacy and fall of the Italian Church in bygone ages, will share in the blessings to be enjoyed at its restoration to liberty, and life, and light.

CONGREGATIONALISM IN CHESHIRE.

By the Rev. William Urwick, M.A., Batherlow.

THE County Palatine of Chester, though comparatively small and aristocratic, has never been wanting in religious zeal and energetic advocacy of civil and religious liberty. The scattered ruins of its abbeys, its fine old cathedral, the strength and beauty of many of its parish churches—ninety in number, some of which have been restored of late years at great cost—these, the labour of centuries and the outlay of millions sterling, still bear witness to the faith of our forefathers in the truth and stability of the Christian religion. The Reformation was embraced by Cheshire rather than forced upon her; the celebrated emblem writer of Elizabeth's reign, Jeffrey Whitney, of Nantwich, embodied the Puritan spirit in his poems, and "holy exercises of religion were kept monthly and maintained worthily, by the godly labours of faithful ministers in the county, with great and comfortable success and fruit." That phœnix of his age, as his biographer styles him, John Bruen, of Stapleford (ob. 1625), on a desk in whose hall there always lay a huge open Bible, and whose house was "the common inne or constant harbour of God's children," stands prominent in the history as a specimen of a pious Cheshire gentleman, one of the olden time: and the story of his servant, Robert Passfield, with his "strange girdle of leather long and large, so that for compasse it would go twice about him, divided into several portions and parts according to the books of the Bible, and with long thongs annexed, knotted by fives, to distinguish the chapters"—an instrument by which, as

memory, he, though unable to
ıme mighty in the Scriptures—
l down to us as a picture of a
ıeshire labourer.* Our space
not allow more than the bare
ɔf the honoured names of the
and holy Cheshire pastors of
's, Bishop Chadderton, a warm
· of the *Prophesyings*, William
f Bunbury; Sabbath Clark, of
Nicholas Byfield, of Chester;
Langley, of Middlewich; John
f Nantwich; Julines Herring
ɜrt Nicholls, of Wrenbury.†
men like these among her
entry, and yeomen, we need not
ıhat Cheshire was foremost in
ıg against the usurpations of
n England in the reign of the
arles. One of the earliest of
ɨitions came from Cheshire, and
Independent element appears.
ıat glory," exclaim the peti-
" would it be unto our God, our
ɨ nation, if we might see the
ɨoctrine of the prophets and
made old England's canons;
ght our ministers have liberty
h God's word, and administer
'aments according to the mind
ɨt, and our congregations power
ɨe ecclesiastical censures within
ves." About the same time
s petition (1641), a lecture was
ı Cheshire *for the promoting of*
ıgregational Way,‡ by pastors
ırches to whom we now intro-
ır readers.

ɜLY INDEPENDENT CHURCHES.

ɜeeds of Independency, sown in
ıearts by the popular study of
w Testament which accompanied
ormation, first bore fruit in the
ɨ west horns of our county. At
ıeld, situated in that long narrow strip of Cheshire running up between Lancashire and Derbyshire, an Independent Church existed at an early date. It is described in 1646 as "the first Independent Church, visible and framed, that was set up in England, being before the Apologists came from Holland, and so before their setting up of Churches here in London." § According to the Independency of those days it was a model Church, having for its officers, pastor as well as teacher, ruling elders as well as deacons.

The teacher of this Church was Samuel Eaton, a Cheshire man, and an Oxford graduate of great Biblical learning and preaching power, fitly styled by his contemporaries "the great apostle of Independency in Cheshire," an account of whom has already been given in this Magazine (p. 91). Its pastor was Timothy Taylor, who also was an Oxford graduate, and had held the living of Alnele, in Herefordshire. Adopting the principles of Congregational government, he resigned his living in 1635, and after three years' sojourn in Shropshire, he was chosen pastor of the newly formed Church at Dukinfield. He, as well as Eaton, was a learned man, and their joint works upon Independency, indicating acute scholarship, and knowledge of Hebrew and Greek, were widely read, and provoked elaborate replies from the Presbyterians. Their neighbour, Mr. Angier of Denton, was wont to praise them as "pious men, good scholars, and excellent preachers." "For myself," says Adam Martindale, "I was just come out of a part of Cheshire where Mr. Eaton and Mr. Taylor were had in great esteem; and I inclined to the same opinion concerning their worth, and was very much pleased with Mr. Taylor's moderate spirit."‖ Taylor, being invited to become chaplain to Colonel Venables in Ireland, resigned

de's Life of Bruen, pp. 57, 58, 100. Clark's Lives, Brook's Puritans, and al Sketches of Nonconformity in ɜ.

llingworth's Rejoinder to Eaton, p.

§ Edward's Gangraena, part iii., pp. 164 165.
‖ Autobiography, p. 61.

the pastorate of the Church at Dukinfield in 1650, and removed to Carrickfergus, where he formed a Church, and continued his advocacy of Congregationalism until the Restoration.

The Church suffered through the loss of its pastor. Though Mr. Eaton was still its teacher, he was frequently absent, being chaplain to the garrison at Chester, and his place was supplied by "gifted persons whereof the best were many degrees below him." Resigning, therefore, the chaplaincy, he was faithful to the flock till his death in 1664. The Church had removed from Dukinfield to Stockport, where it was dispersed at the Restoration, and its members with their teachers attended the ministry of the holy and peaceable John Angier, of Denton, and of John Jones, of Chadkirk.

John Jones is another, worthy to be reckoned among the fathers and founders of Independency in Cheshire. Having graduated at Cambridge, he obtained the living of Tarporley, but embracing Congregationalism, he removed to Harden Hall, five miles from Dukinfield, and officiated in the neighbouring chapels of Marple and Chadkirk. "He was," says Calamy, "of the Congregational persuasion, but of a Catholic spirit, and for holding communion with all that agreed in the main points of Christianity, though they had different sentiments about lesser matters. He was wont to say that for his part *he would be one with every one that was one with Christ.*" He died in 1671. His son Gamaliel succeeded him at Chadkirk, where an Independent Church was formed, and he in turn was succeeded by his son John—the ministry of the three, father, son, and grandson, extending over a century. The old Chadkirk chapel was, in 1706, exchanged for "a handsome new chapel" at Hatherlow, which in turn was forsaken for a second new chapel in 1845, and has been fitted up for Sunday and Day-schools. From these early Independents of Dukinfield and Chadkirk, the Churches at Dukinfield and Gee Cross sprang, and chapels were built which afterwards fell into the hands of Unitarians, the orthodox party in each communion separating and forming the nucleus of the present Independent Churches at Dukinfield and Hyde.

In Wirrall, the west horn of the county, there lived and laboured during the Commonwealth the excellent Ralph Marsden, who though not himself an Independent, was the father of four Independent ministers. He was succeeded at West Kirby (Samuel Eaton's early parish) by his son-in-law, John Murcot. Murcot being a close friend of Eaton and Taylor, he was urged to cross over to Dublin, where he became pastor of an Independent Church, and died in 1654. Previous to his leaving Cheshire he had been invited to the pastorate of a newly-formed Independent Church in Chester, the fruits of Eaton's chaplaincy there, which had suffered through the preaching of Mr. John Knowles, a Socinian. This Church afterwards enjoyed the ministrations of Dr. Thomas Harrison, a Congregationalist, at the cathedral, who, after his ejectment in 1660, held private meetings at his house; and it thus became the mother of the two Churches which we find in the city in 1688, the one Presbyterian, of which the celebrated Matthew Henry was minister, the other Independent, under the pastorate of John Harvey, ejected minister of Wallasey. Upon the death of Mr. Harvey's son (who had succeeded his father in the pastorate) in 1708, these two Churches were blended in one, under Matthew Henry's ministry—the Presbyterians and Independents having united as one body, under the name of *Protestant Dissenters*, in various parts of England.

To these early Independent Churches in the extreme east and west of Cheshire, it probably is that a Lancashire layman in 1646 refers, when, contrasting the

ounties, he says, "we have, h the mercy of God, a learned tive clergy in our county; but ire is miserably become a prey to ctaries; they have set up already wo or three Independent Chur- nd are setting up two or three The Dukinfield or Stockport h must have been specially sive; Henry Newcome, then at vorth, speaks severely of the its gifted members caused him aching there and at Macclesfield; ad too of "the Separatists of n parish," meeting probably at ay chapel; and Martindale of their holding meetings at chapel in Rosthern parish. dale himself, though a moderate terian, inclined to some practices dependents, and his signature t therefore occur among those of y-nine Cheshire ministers who an *Attestation* to the solemn and covenant in 1648, in which scribe Independency "an error, some enlarge the tenet, the nurse the mother of many dangerous ons from truth and piety."

FIRST CHESHIRE ASSOCIATION.

trong, however, was the leaven ependency in our county during ommonwealth, that whereas in hire Presbyterial Church govern- had been systematically estab- the Cheshire ministers formed a *ary* Association for mutual advice engthening one another. "Here," artindale, "was onely a voluntary tion of such as were desirous to and assist one another, nor did k upon ourselves as having any ll inspection over one another's gations, but onely to be helpful to n a charitable way." This, the heshire union, as it may be fitly worked well, but was necessarily up by the disastrous changes ng the Restoration. Among the ministers belonging to it, Congregational in sentiment, who held parochial livings in the county, and who were ejected in 1660 and 1662, may be named George Moxon, of Astbury; Thomas Harrison, of Chester; John Wilson, of Backford; and John Harvey, of Wallasey. To these may probably be added John Machin, of Whitley, who here deserves a word as the Cheshire evangelist of this period. A simile which he used in prayer for his friend and biographer, Henry Newcome, may be taken as a fitting description of this zealous labourer's life—"that he might be like a ploughman, who when he had finished one field went to another, and set in his plough as if it were all one furrow."

III. SECOND CHESHIRE ASSOCIATION.

The Nonconformists of Cheshire had their share of the persecution following upon the Act of Uniformity, the Conventicle and the Five Mile Acts; but their sufferings were mitigated by the "soft interpretation" put upon these by the learned Dr. Wilkins, then Bishop of Chester. Upon the Declaration of Indulgence, 1672, eight Presbyterian and four Congregational places of worship were licensed, George Moxon, John Wilson, and William Cooke being the ministers named for the latter.*

When the Toleration Act was passed in 1689, these congregations reappear, with many others which probably had met in secret before; and in the year following, a second Association of Cheshire ministers, Presbyterian and Independent, was formed upon the basis of the London Agreement. It is not easy to decide how many of the sixteen ministers who then united were Congregational, for they now spoke of themselves, in John Howe's words, as "Brethren, formerly of both persuasions, Presbyterian and Congregational, though now there is no such

* Record Office, Domestic Interregnum, 186.

distinction with us." Thirty years of trial had moderated the sectarian zeal of both parties; yet we have ground for the belief that fully half of them were Congregational.

Gamaliel Jones, pastor of Hatherlow, was scribe to the Association for many years, and Matthew Henry was its most illustrious member. This Association worked prosperously for fifty years. About the year 1720 two distinct calculations were made as to the strength of Protestant Dissent, as it was now called, in the county. According to the one,* the number of Churches, Presbyterian and Congregational, was at that date *twenty*, each with its settled pastor; the number of attendants, 8,000 adults, of whom 869 had votes for the county. The writer of the MS. calculates that, "including the Anabaptists, the Dissenters make up near a fourth part of the voters for the county." From the other authority, the *Notitia Cestriensis* of Bishop Gastrell, it appears that there were then in Cheshire ninety parish churches, thirty-eight parochial chapels, eight Anabaptist and seven Quaker meeting-houses, and twenty-three chapels belonging to Presbyterians and Independents. According to his data, moreover, of 1,787 families in the county, 1,335 were Dissenters, and 400 Papists. The minute book of the Associated Ministers proves that the number of Dissenting congregations was, in 1725, twenty-seven, and that many of these were large and flourishing.

This second Cheshire Association fell to pieces about the year 1745, owing to the religious supineness which then prevailed, and to the spreading Arianism of the day. Protestant dissent partook in that degeneracy which marks the 18th century—"sæculum tepidum"—in almost everything. But the wave of revival raised by Wesley and Whitfield soon reached our county. The Evangelical movement, as it was called, was advanced in Cheshire by the famous Captain Scott, who may justly be styled the Cheshire Whitfield. Quitting the army, he was ordained to the office of evangelist, and devoted his energies chiefly to Cheshire. The present Independent Churches at Chester, Nantwich, Congleton, Middlewich, and Macclesfield, owe their establishment or revival to the labours of this gallant Christian soldier. The early members of these Churches consisted chiefly of those Trinitarian believers who had left the chapels of their fathers, through the Arianism of their teachers. Of the old Dissenting meeting-houses in the county, many of which were endowed, twelve are now Unitarian, six belong to Independents, and five to Baptists. In most places they have long since been supplanted by more pretentious structures; but the few that remain, all of the same style of architecture, bear witness to the honesty, the simplicity, and the hardships of their founders.

IV. THE PRESENT COUNTY UNION.

The present Cheshire Congregational Union, which may be called the third Cheshire Association, and the representative of the former two, was formed at Macclesfield in 1806. In its first report the writer speaks of the county as "containing a population of nearly 200,000 souls, yet, in a considerable degree, but slightly furnished with the bread of life." A list of fourteen Independent Churches in the county is appended. The Rev. William Evans, of Stockport, was secretary to the Union from its commencement to his death in 1814—a man who was a host in himself, the life and soul of the Association. With him must be named two others, Job Wilson, of Northwich, and William Silvester, of Sandbach. These zealous ministers made their Churches centres of evangelistic work—the Gospel was not then as it is now.

* MS. in Dr. Williams's Library, lately in Red Cross-street, but now removed to the Unitarian college. Is it to remain there?

in many parish churches—and
est and pious of every persua-
elcomed their ministrations.
the following three months."
Wilson in his diary, * "I
seventy-five sermons, and
about nine hundred miles,
n foot . . . . This was my
course for several years, and
reat reason to thank God for
h and strength it has pleased
grant to such an unworthy
" Seven Independent Chapels,
them with organized Churches
in them, owe their origin to the
f these two last-named evan-
viz., at Northwich, Moulton,
h, Brereton, Wheelock, Over,
shull.

Cheshire Union has had its
les of life and torpor. Its
for the two years ending
er, 1811, was £762. In 1836
, again reached this sum, and
d, in 1841, to £440. These
re expended in grants to poor
, and in payment to ministers
rant labour. The revival of
al piety within the Establish-
an to appear in the parishes of
; the truth was now earnestly
in many churches, and schools
education of the poor were
ed on every hand. The Metho-
, Wesleyan and Primitive, were
netrating every district, and
se renewed efforts on the part
communities, the itinerant
f the Cheshire Union was in
perseded. The number of
had been trebled since the
n of the Union, and ministers
ple gave their chief attention
ilding up and strengthening of
s already formed. Most of
ve grown surprisingly during
thirty years; and this, while
part to increase of population,
due to the labours of individual

pastors. Among these pastors must be named the Rev. N. K. Pugsley, of Stockport, who has just completed the 50th year of his ministry in that town; the Rev. James Marshall, now for forty-six years pastor of the Church at Over, where he at present is engaged in the erection of a new chapel; the Rev. James Turner, of Knutsford, who died in 1863, having completed the sixtieth year of his pastorate there; the Rev. John Morris, pastor of Tattenhall for forty-four years, from 1819, and still resident there; and the Rev. G. B. Kidd, pastor of Roe-street chapel, Macclesfield, where he has laboured now for thirty-nine years, and has just undertaken the erection of a new chapel at Bollington, one of his preaching stations. To these men it is, and to others like them, that Independency owes its strength and influence in the county and throughout the land; men who have not made the pulpit "the lawless perch of winged ambitions," nor the pastorate "a vantage ground of pleasure," but who for years have worn "the white flower of a blameless life," spending and being spent in their Master's service. The results of their labours cannot be catalogued; *their record is on high*, and in the hearts of those who have been led to Christ, and confirmed in His service, through their unostentatious ministry.

The following table must therefore be regarded merely as an attempt to present the growth of outward Church organization among Cheshire Congregationalists during the present century, side by side with the progress of other Christian and Protestant communions. The calculation is made upon data, independently of the religious census returns of 1851, which the writer believes to have been exaggerated as regards Cheshire. The number of Independent chapels is there given as sixty-six, whereas, though ten new chapels and six preaching-rooms have been opened since, the number now

* nconformity in Cheshire, p. 396.

amounts to sixty-nine. This total of course includes several small preaching stations, in which there is no distinct Church—the number of pastorates in the county being forty. The population given in the last column is the census return of 1861.

	1801.	1831.	1851.	1866.
Population	192,505	334,391	455,725	506,428
Places of worship—				
Establshd. Church	140	160	228	262
Methodists(about)	36	100	300	370
Unitarians	12	12	14	19
Baptists	10	17	31	34
Independents	14	30	54	69
Day Schools—				
Church	60	92	168	?
Dissenters	5	15	32	?

It is evident from these figures that the Independents of Cheshire have kept pace numerically with the increase of population and with other Churches. The population has nearly trebled since 1801, and there are nearly five times as many Independent places of worship now as there were then. But this numerical increase is only a faint indication of the real progress which has been made. Besides chapels built for new Churches, many of the older chapels have been repeatedly enlarged or rebuilt. In only one instance has a chapel been abandoned, viz., Parkgate, now in the hands of the Presbyterians. In some important localities Independents are behind hand; for example, at Crewe, a town which has sprung up during the past thirty years, now numbering 12,000 inhabitants, there is but one very small chapel and a Church dependent on the Union; at Alsager, Rockferry, Alderley we have no chapels. There are large tracts of the county (agricultural), in which Independency is unrepresented, where however the population is scattered, and its religious wants provided for by other Christian communions. In the large towns, on the other hand, and the districts bordering upon Lancashire, our Churches are not a whit behind their brethren in any other county; they are bearing zealous witness for their distinctive principles and advancing the common Faith. To name a particular instance, the Church at Bowdon, strengthened by several true-hearted and liberal Manchester men, has of late years been foremost in its efforts to do good; imparting new life to three small neighbouring congregations, whose members unite in its fellowship, and contributing largely towards the support of the district Mission and the county Union. A new chapel also is in contemplation at Bowdon. New chapels are being built at Stockport, Knutsford, Over, Boughton, and Bollington.

V. REFLECTIONS.

The history of Congregationalism in Cheshire shows that an important change has taken place, both in internal Church government and in external Church association. Internally, the early Churches in the county were organized upon the principle that the officers of each Church, according to the New Testament, are pastor, teacher, ruling elder, and deacon. This is explicitly stated in the ninth article of the Savoy confession of the Independents, 1658. It runs thus—"The officers appointed by Christ to be chosen and set apart by the Church so called and gathered, for the peculiar administration of ordinances and execution of power or duty which He entrusts them with or calls them to, to be continued to the end of the world, are pastors, teachers, elders, and deacons." The works of the Cheshire fathers of Independency, Eaton and Taylor, contain much acute argumentation regarding the scripturalness of these offices; the chief text urged in favour of ruling elders being 1 Tim. v. 17. The system now universally practised by English Independents, seriously differs from that thus defined by our ancestors *as exclusively and to the end of time appointed by Christ*. Pastor and teacher are now blended in one, and the office and work

lder absorbed in that of

external relationship of
e early Cheshire Associa-
from our present county
the supervision exercised
studying as well as depen-
hes. The officers of each
elected by the free suffrages
ers, but the pastor elected
e approved by the Associa-
the case of Churches
tors, and of pastors seeking
the Association was con-
advice and assistance ten-
as authoritatively binding,
ding to maintain order
ny, and a recognized fra-
ministers and Churches.
what of this element intro-
ur present system of county
ht it not tend to obviate the
s arising from the multipli-
ik Churches, the haphazard
upplying "vacant" Chur-
introducing or recommend-
ble" ministers?

learning of the early Inde-
uggests another reflection.
of Eaton and Taylor, of
Wilson, and of Murcot, all
eshire Congregational pas-
itness to the acuteness of
ship, as well as to the depth
ty. When we turn from
ministers of the eighteenth
s almost like the transition
a dream from the fat kine to
he works of the early Inde-
buke the tendency now
lower the standard of our
learning. Methodism has
ate sphere in England, but
of Independency and its
mission is not that of
Unlettered yet fluent
are among "the diversities
" through which the Divine
, but Independency, histori-
, is more of an intellectual
resenting that phase of
Christianity in which knowledge is linked with faith, and religion a reasonable service—a phase withal equally recognized and employed by the same Spirit. The present strength of our body in England is owing to the learning as well as the piety of its early pastors and teachers, and to the intelligence of its laity. Lower the standard of the one and you lower the standard of the other. Luther's strong words in relation to the study of Greek as well as Hebrew might well be engraven over the doors of our theological schools:—*Saepe monui, ut linguam Hebræam disceretis nec eam ita negligeretis. Scio enim quantum mihi contra hostes meos profuerit, quare hoc quantulacunque cognitione infinitis aureorum millibus carere nolim. Et vos dabitis operam, ut hanc quoque linguam discatis, si non pecora campi et indoctum vulgus haberi vultis.*

One serious defect of Cheshire Independency, though not confined to this county alone, is its almost universal neglect of the secular education of the poor. Sunday-schools there are in abundance; but the spacious rooms thus occupied, are for the most part closed on week-days, together with our chapels, being used only for an evening class or a week-night service. Much yet remains to be done for the education of the people; one-third of the children in our county grow up utterly illiterate, and the public-house becomes their pleasantest resort. The Denominational system prevails in England, and the Established Church is doing, at least in Cheshire, its share of the work; indeed, it provides the only means of education for the children of many Dissenters. Though there are among us some noble exceptions, we as a body are chargeable with this neglect. Love for our principles, and a desire to extend them, demand our making provision for the education of our own people; but higher and broader motives than these should rouse us to action—love of our

country and Christian charity. Why should we be content to let our children grow up wholly uneducated, or with the meagre training of an overcrowded National school, while we have already school apparatus of such value and extent lying unemployed?

We are sometimes filled with wonder and sorrow, when on the one hand we calculate the amount of Christian effort which has been expended, generation after generation, for the past three hundred years in our small county, by holy men and faithful servants of Christ, who walked the roads we walk, going from house to house, and teaching the truth with their lips and in their lives; and when, on the other hand, we look around, and behold the darkness, deadness, and depravity that still prevail. The fact is each generation brings its own ungodliness, which the Christian who belongs to it must seek in his day to overcome. As each season brings its own weeds as well as wheat, and the husbandman must labour now as he did centuries ago to clear his land, so each generation produces its own wickedness, and the Christian as of old must go forth to his work and to his labour until the evening. With all the opportunities provided, and schemes for winning souls devised, at least two-thirds of the adult working population in the farming and manufacturing districts of Cheshire are habitually absent from public worship. How are they to be won? There is one method within the capacity of every Christian man and woman, however unlettered, however busy. Personal piety and kindness at home and in daily life, backed up by consistency of character—these are the mightiest commendations, to all hearts, of the Doctrine we believe, of the Communion we belong to.

THE MAY MEETINGS, 1866.

The May Meetings are once more things of the past; and as far as we can judge, the audiences at most of them were as numerous as ever, the speeches good, and the drawbacks and disappointments fewer than usual. When as many as four meetings a day have been held in the busiest part of the month, when some commenced at six in the morning, and others were not over until half-past ten at night, it will be out of the question to attempt a summary of the whole of them. We shall select from the mass a few of the best known Societies, whose aim it is, by written page or spoken word, to make known to men the great salvation.

I.

The Bible Society, through its Report and by the lips of those who so eloquently advocated its claims, has once more declared the supreme value of the Word of God to the inhabitants of civilised as well as of heathen countries. It was well remarked at the meeting, that no one could hear the statements contained in the Report without feeling that we had entered upon an era of Bible reading and Bible study. The world in its ignorance and guilt had long been ready for the Bible, but until recently the Bible was not ready for the world. God gave the book eighteen centuries ago, but the world has been effectually shut out from it, and it is only now that we can say that the great masses of mankind have the Word of God prepared for them. The fact is as new as it is great, that there is no part of the world where the Bible is

ady in good translations for
nd at large. And who can at-
to describe the amount of good
ng from the circulation of two
ns of copies of the Scriptures
the past year! England is
t is by God's working through
n Word, and that Word will
the same blessing to all the
s to which it comes. It is only
ble that is needed to make the
of France truly great and
happy. In proportion to the
ion of its blessed truths, will
ave neighbours snap the fetters
stcraft by which they have been
bound, and trample the Papal
y beneath their feet. Those
will alone rescue the nation
that widespread infidelity, in
long years of Romish superstı-
ıs surely ended. And so far as
culation of the book containing
aving truths is concerned, there
ything that is encouraging in
port which M. de Pressensé
He reports a circulation of
copies—an increase of 5,000
preceding year. The opening
ts at Paris, Bordeaux, Mar-
and Nice had been regarded
reasing favour, because through
a class of persons was reached
m colporteurs had no means of
Those simple but devoted
are still, however, the main-
of Bible circulation in France,
hrough their agency 67,000
of the Word of God had been
uted almost exclusively among
man Catholic population. Even
vernment had become so con-
of the moral benefit arising
their work, that there was no
any opposition to it. From
m, from Holland, from different
parts of Germany the reports were
also very satisfactory. The depôt at
Baden circulated during the season
100 copies per week, and it was not
unworthy of notice that the depôt was
exactly opposite the daily resort of
gamblers. In Austria and Hungary,
the blessing of God had manifestly
rested upon the work, and in the past
year there had been a circulation of
58,000 copies. Greyheaded old men
declared that they had been longing
for a copy of the Scriptures for many
years. In Russia, the Bible was
sought with eagerness and joy, and
from the depôt at St. Petersburg,
during the past year, 50,000 copies
had been issued. Although Spain
was not yet open, in Portugal six col-
porteurs were at work, who each sold
from eighty to ninety copies a week.
And if we look farther afield, the
operations of the Society are just as
interesting and encouraging. There
is a noble work being done in Turkey,
in India, in China, in Australia,—
where not? The Word of Life is
being freely circulated in every direc-
tion; and of that word it has been
said, "As the rain comes down and
the snow from heaven, and returns
not thither, but waters the earth, to
give seed to the sower and bread to
the eater; so shall my word be that
goes forth out of my mouth." Very
beautifully did Mr. Baptist Noel say
of this verse, It tells us that the pro-
cesses of nature can as easily be abor-
tive, as the promulgation of God's
word. His doctrine will do His
work; but it tells us more than that.
God has there spoken by the prophet
to tell us what the result is to be, as
well as that it shall be accomplished.
The rain descends upon the morass
and calls forth pestilential exhala-

tions; it comes down upon the rock and leaves it as hard and as barren as before; it is altogether wasted and lost in the wide and parched sand-fields. But these are exceptions; God has given the rain to come down upon the earth to fertilize it in every land, and to give "seed to the sower and bread to the eater." He tells us His word has to do that; He means the rain to come down upon human minds and society, so that everywhere there shall be that moral change which He has there predicted by "the thorn becoming the fir-tree, and the briar the myrtle-tree."

II.

Next in importance to the circulation of the Word of God must rank the spread of a Christian and Evangelical literature, and the RELIGIOUS TRACT SOCIETY has long enjoyed the distinguished honour of issuing valuable books and publications that accord strictly with the Word of God, and of issuing only such. Whether it be a four-page tract or a lengthy volume, a book of biography or travel, its unfailing motto is,—and it need not blush to own it in the presence of the most talented literature of the age—"I am not ashamed of the Gospel of Christ." The Tract Society, like the Bible Society, has a connexion with almost every part of the earth, and is spreading the glad tidings of the way of salvation throughout every country. The facts stated by the Secretary at its Annual Meeting in regard to the circulation of the various publications of the Society, when we remember their strictly evangelical character, are worth reflecting upon again and again. The total circulation, including foreign issues, had been during the year forty-six millions. Eight hundred and twenty-seven applicants had received grants of tracts to the value of £1,665, and nearly as many had received grants of tracts at half the reduced rates. The total number of publications thus granted had been upwards of six millions. The circulation of the Society's publications in France had been upwards of a million; and, indeed, they had everywhere accompanied the Bible Society's distribution of the Word of God. The religious tract or volume had followed the Book throughout Belgium and Germany, and other European countries; through India, China, Australia, Africa. With a simple fidelity to truth, and never in a solitary instance compromising the glorious Gospel of the blessed God, the Society, through its publications, had been aiming to diffuse light, to give life, and to impart power to sinful and suffering men. The Chairman of the Meeting, Sir Francis Crossley, truly said that there was no doubt the distribution of tracts greatly helped the preaching of the Gospel. On the day of the meeting he had received a letter from a person at Halifax, who was accustomed to distribute tracts in public-houses and other places, and who had in this way circulated no less than 200,000; and who moreover had some very interesting cases to relate of the manner in which they had been greatly blessed. Mr. Martin, of Westminster, in expressing his bond of attachment to the Society, simply declared what in the eyes of most people constitutes its best claim to continued support,—its fidelity to the Gospel. Some men thought there was no distinct Gospel, but he could not read the first chapter of the

s to the Galatians; without feel-
at the Gospel was there so dis-
, and so rigidly defined that
could be no mistake about it.
ociety had always been aiming
pgate and spread this clearly
d Gospel, and if there was an
f printed paper with the hint of
ther Gospel" upon it, it was
ecause it had escaped the eagle
f the men who conducted the
y's work. It struck him too,
here was a considerable adapta-
n the operations of the Society
times. He was not ashamed
fess that he had not always
ht this, but he did think so
for they had published several
which were just adapted to the
of the day. The work of the
y was done earnestly but quiet-
some cases they often got more
han work, but here they got
work than talk.

III.

living voice, however, is needed
ll as the written word, in the
ny of means by which those
t in darkness and in the shadow
th, both at home and abroad,
ought to recognise the message
cy of God in Christ. The work,
ere, of the London City Mis-
and of the Home Missionary
ry, can never fail to be most
ting. The work of the City
n in the metropolis of the world
of the most important that can
ll conceived of, dealing as it
oes with what is lowest, with
s most degraded and guilty in
greatest city. One of the evil
ies of the present time, and it
re influence than many people
is, the morbid pleasure which thousands of readers take in the descriptions of crime and wretchedness, with which men of no mean literary power season their serial stories and occasional papers. The simple unostentatious men who spend the best part of their time in "the streets and lanes of the city," are doing a far nobler work than the most brilliant story-teller. They are trying to remedy, and they have a remedy for evils that are surely too awful for the artist to indulge in a glittering waste of words about. It has been computed that during the past year seven persons would have died in London every day, without the instructions and consolations of the Gospel, had it not been for the agents of the London City Mission. They have paid 276,830 visits to the sick and dying, and altogether have maintained a daily visitation of about six thousand persons. Their distribution of religious tracts has exceeded the whole population of the metropolis, being at the rate of 9,000 daily. The gross total attendants at their meetings, during the past year, exceeded considerably the number of persons attending the churches and chapels of London on one Lord's-day. Through the efforts of the Society many poor children had been sent to school, many drunkards had been reclaimed, many shops closed on the Lord's-day, and many families induced to commence family worship. The Society could therefore look back with grateful pleasure upon a year of hearty and successful work, not only among the very poor, but among night and day cabmen and omnibus men; among loiterers about the docks; among gipsies and gasmen; among hundreds of people who, apart from the City

Missionaries might have truly said, "No man careth for my soul."

But the work which is being done in London by these excellent labourers, has also its counterpart in the work done in benighted villages by the agents of the HOME MISSIONARY SOCIETY. The field occupied by this Society includes 710 towns, villages, and hamlets, situate in 37 counties of England and Wales, and it has now 164 mission and evangelistic stations. In the evangelistic department of work done there is much that is encouraging: sixty-two evangelists have been constantly engaged among 30,000 families, and the reports from their local superintendents are without exception of the most satisfactory character. The Chamberlain of London, in the course of his speech at the Annual Meeting of the Society, showed only too clearly that its operations could ill be spared. He had formerly spent twenty years of his life in London, and since, twenty years in the country; but he was compelled to say that there was more darkness, ignorance, degradation, and heathenism in their rural districts, so far as he had seen, than existed in London and the larger towns; there being many agencies at work in the latter which were not to be found in the villages. Country districts had been to a large extent left for three centuries to the evangelistic teaching, such as it was, of the Establishment. There was a village a few miles from his own house, where a Christian brother, to test the enlightenment of the people, went to a row of cottages, four in number, determined to put one question only, and that a vital one, "Can you tell me who Jesus Christ was?" In three of the cottages he could get no intelligent answe and in the fourth, a lad, bro in a school in the district s was the son of Abraham, a offered on Mount Moriah!

IV.

Before alluding to the wor Church of Christ in heathen word must be given to the SCHOOL UNION, an institutio work is becoming more and r tensively useful in other lands in our own. The total numbe don scholars reported to hav the Church during the past y 1,554, being one in 102 scholars in the several school number of accessions to the reported by the country uni 5,167, making a total of 6,72 which conveyed great encour to all faithful workers in the S school cause, and should lead not only to pray for, but expect, great things in re their efforts. It was cheering at the Annual Meeting, of t phatically English institutio root in other countries. In there are at this moment m 5,000 Sunday scholars: in in Switzerland, and in Italy, schools have been introduc who can tell but that the they have already been to land, they may also prove land in which they are est Most certainly the first r which the meeting was a adopt was not a matter of fo *did* hear, with feelings of and thankfulness, the succe had attended the efforts of t mittee to assist in extending proving the Sunday-school s

d and other lands. We *did* that the institutions which een so greatly blessed to the of the British Empire, and of a, were being established on tinent of Europe; and we sin- trust the Committee will be ged to prosecute their work in hat the necessary means will plied, and that the Divine bles- ll not be withheld.

V.

meeting of the LONDON NARY SOCIETY was a noble tation of what was being done rist's name among heathen At the present time the number sionaries connected with this Society, which has now cele- its seventy-second anniversary, hundred and eighty-five. Of 27 are connected with the mis- Polynesia, 23 are stationed in st Indies, 41 in South Africa, hina, 62 in India, and 12 in scar. In the course of a few 9 additional missionaries will to India, 2 to China, and 1 h Africa. The Report took a of the state and progress of sions in every part of the field d by the Society's agents. It stated, that the manifest of the efforts in China were it to call forth admiring grati- hile the direct results in India ear comparison with the *direct* arising from Christian efforts ilar kind in other lands and ves, but to the more thoughtful *rect* results would appear even markable. As to Madagascar, nity appeared to have made couraging progress among the uring the past year, than during any other equal period since the resumption of the mission. It was very pleasing at the meeting to hear a hearty appreciation of Dr. Tidman's services as Foreign Secretary, from the noble Earl in the chair, and to observe the enthusiastic manner in which his name was received by the audience. It was simply a just tribute to him after long years of labour and anxiety, and of no ordinary success. The new Secretaries also received a very warm welcome, and both by the public press as well as by its sub- scribers and friends, the Society's Annual Meeting was counted one of the most important and popular of the season.

VI.

It was most appropriate that amid the gatherings of those engaged in the Lord's service, the SYSTEMATIC BENEFICENCE SOCIETY should also hold its meeting. The Society, as the Chairman remarked, was the useful handmaid of all other religious and philanthropic societies. It sought to assist all the Christian efforts that were being put forth for the welfare of mankind and the extension of Christ's kingdom. All the great efforts that were being made amongst various Christian communities required funds in order that the good aimed at might be secured. True indeed. The incomes of the various Societies do not show quite so favourably this year. The Wesleyan Missionary Society, it is true, has increased £5,000, but the legacies especially seem on all hands to be decreasing. The Bible Society reports a decrease of no less than £23,470 from this source of revenue, and the City Mission £5,000 from the same. Surely what

is needed is that the Divine principle of giving should be laid to heart, that none of the great Societies, at whose work we have glanced, should their energies crippled through of funds.

THE SACRIFICE OF CHRIST—AND HOW FREEDOM CONSER TRUTH.

By the Rev. Norman Hall, M.A.*

Bound by no declaration of assent to any denominational standard, there will be found throughout our Churches a substantial unity of doctrine, to be sought for in vain in certain communities where the compulsory use of the same formularies is associated with the greatest diversity of religious opinion.

Is this doctrinal unity accidental to Congregationalism or its legitimate result? Our system favours freedom—does it also conserve truth? A freedom that robbed us of the Gospel would lose all claims to our love; but freedom is doubly endeared, when, besides its intrinsic worth, it guards that invaluable treasure.

The fundamental doctrine of Christianity, is the Sacrifice of Christ as a substitution for the punishment of the guilty. A special assertion of this doctrine seems justified, and almost demanded on this occasion, by the circumstances of our day. I propose to show how it is assailed, and how our system tends to its conservation.

Although many of us might object to some of the terms and arguments by which this truth has been explained and defended, and although we might be unable to unite in any precise verbal definition, yet there is amongst us a substantial and most devout agreement in the interpretation we put on such statements as the following: "He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was him, and with his stripes we healed." "The Lord hath laid on the iniquity of us all." "The S Man came to give his life a ranso many." "In whom we have re tion through his blood." "He i propitiation for the sins of the world." The fact of the atoneme taught in these and other passag typified in the law, foretold b Prophets, affirmed by our Lor His Apostles, we regard as so f mental, that to remove it would l destruction of Christianity itself. in some quarters of professed orth it is so diluted, disguised, exp away, as to lose all its special cha and force.

Not alone by some of the grea ters of theological speculation, language lacks the clearness that make it dangerous, but by others speech and pen arrest and cha classes, this defective representat the work of Christ has been made way of illustration I will refe volume of sermons which, by fre of thought, vigour of style, bea sentiment and the high character preacher, have secured an almo precedented circulation. I tur discourse on the sacrifice of Chr object of which is to show how died for all." Two arguments a duced. The first is that Christ *victim to the sins of all*, His

* In his Inaugural Address at the Annual Assembly of the Congregational May 8, 1866.

culmination of the vices of
But if so—Abel died *for*
rates *for* the Athenians, and
im of oppression for his op-
nd the whole of the human
existing. The second argu-
hat the death of Christ *repre-*
sacrifice of all. If so, every
r truth died for all in the same
f, as this preacher says, "the
he death of Christ consisted
rrender of self-will;" and if
man life is a perpetual com-
id repetition of the sacrifice of
hich is "done over again in
which is lived not to self but
—then, our self-sacrifice, if as
s our Lord's, would be a re-
f His in every respect; and
of any one in the surrender
ill, is of the very same nature
f Him who "once in the end
rld put away sin by the sacri-
imself."

such teaching accord with
'? Does it satisfy the great
he soul? Does it inspire hope,
e, love, and thus produce the
fice it recommends? Is it
d to nourish that inward life
h alone voluntary Churches

ssed with guilt and fear, "tied
id with the chain of my sins,"
ie assurance of pardon and the
alvation before I can aspire to
ation of a perfect model. If
sacrifice is not *for* me as an
nt, it is *against* me as a testi-
f it does not *cancel* it only *reveals*
. His self-surrender displays
ast my self-indulgence. How
performance of duty give hope
nscious of the *neglect* of duty?
as so pleased with that perfect
e, must He not be displeased
y exceeding sinfulness? If
notwithstanding such self-sur-
suffered so much, what may not
who have sacrificed so little!
righteous scarcely be saved,
where shall the ungodly and the sinner
appear?" If He died not as a substi-
tute, how reasonable my fear that the
blow which bruised Him may crush
me! If He illustrated how a God of
Love may allow a perfect being to
suffer, though He neither deserved it
Himself nor was a substitute for others,
He showed how a God of Love may
consistently punish me, a transgressor.
Thus if the law, in the letter of Moses,
makes me anxious; the law, in the
life of Christ, makes me tremble. If
Sinai suggests *doubt*, Calvary compels
despair.

If, out of darkness thus rendered
deeper than before, I again cry out,
"What must I do to be saved?" I am
told to imitate that perfect sacrifice.
But I lack the power. I am weak
through fear. I am paralyzed with
despondency. I am prostrate under the
spell of sin. Beholding excellence does
not necessarily make me love it. It
may excite hatred or deepen despair.
The more perfect it is, the more beyond
my reach. "It is high, I cannot attain
unto it." Besides, were I to succeed,
my past sins would still be a burden.
My own moral nature, as well as God's
law, demands satisfaction. How can
my debt be cancelled? And why, with
that debt undischarged, should I, hav-
ing no hope, practise a life of self-sacri-
fice?

Are there mysteries in the death of
Christ as a propitiation? Are there
not mysteries in that death on any
other theory? Why so awful a death,
—the indignities, the torture, the agony
and bloody sweat, the bitter cry, "Why
hast thou forsaken me?" Why such a
death of One so faultless, so honoured
of God, so Divine; and why such em-
phatic and frequent allusion to it, if in
that death His soul was not made "a
sacrifice for sin?" If it was to remove
no obstacle but what existed in our
own hearts, might not the Holy Spirit
have wrought the needful change at a
smaller cost? If it was only to show

the existing possibility of salvation without any atonement, why should there not be such possibility without that death?

In opposition to such views we hold that Jesus died, not to reveal how easy it was for sinners to be saved by Divine mercy had He never died, but as a necessary condition of the salvation itself; that His self-sacrifice was not merely an example to animate us to improvement of character, but a Divine propitiation whereby, as the basis of all change of character, we undergo a change of condition, and pass out of death into life; that He died not only as a sharer of our sorrows, but as the atonement for our sins; that the cross is not merely an object of contemplation to improve our spiritual nature, but the Divine instrumentality for cancelling our guilt and rescuing us from death; that "by His stripes we are healed," not only through the moral influence of beholding them, but by the judicial deliverance thus effected from the scourge of law upon ourselves; and that not only in His resurrection Christ offered to God a perfect pattern of sinless humanity, but that in His crucifixion He offered to Divine Justice an adequate equivalent for the punishment of sinful humanity. Consistently with this view, we hold that the mission of Christ was not merely to teach the inherent righteousness of God's character, but to illustrate the righteousness of His government in the special act of justifying the unrighteous; and that we share Christ's righteousness, not only by becoming righteous as He was, but by being treated as righteous for His sake; and become just, not only by loving God through this exhibition of His love to us, but by first being transferred through that love so exhibited to the status of the just, as saith the Apostle, "Being justified by faith we have peace with God through our Lord Jesus Christ." We hold that Jesus came not only to declare the Fatherhood of God already existing, (for even the heathen "We are all His offspring,") confer on those who "were by children of wrath, even as o "power to become the sons of G a higher and spiritual sense, e "all who believe in His name." word, we maintain that the sacri Christ not only tends to *make u eous*, but does this by first givin and help to us *when unrighteou* it places us in a new *conditio* means of developing in us a new *ter*; and that thus it is a power duce *saints*, by being the Divin pointed method of saving *sinners*

Yes, we prize the atonement, a as the channel of pardoning mer as a vital force to fulfil the pur Him who "died to redeem us fr iniquity and purify to himself a p people zealous of good works," mility, penitence, trust, gratitu primary elements of spiritual li these derive their chief impulse Cross of Christ. There we lea holy is the law of God thus vind how infinite His love thus man how hopeless was our state a such a remedy, how secure is o vation thus guaranteed, how u lable but how blessed the deli incurred.

An evil may be measured by bour of deliverance, and a boon b it cost. The more terrible the the more it will be shunned; the the bondage, the more it will be the more costly the freedom, th it will be prized; the greater th fit, the deeper will be the gr I abhor sin which needed so m atone. I love God who did so to redeem. I honour the law delivered from the penalties of exult in a Salvation which Lo stows, which Justice approve which is secured by the stup price at which it was obtained.

Instead of the doctrine th amendment is all a sinner nee

teaches that guilt must be can-
a order that guilt may be cured;
trity can flourish only in the
e of pardon; that life *by* Christ
ecede life *for* Christ. Man needs
ion which can reach him when
in sin and sorrow, which stoops
o his lowest estate, which gives
ver when without strength, which
m of reconciliation while he is
enemy of God, which darts a
heaven's own light into the
dungeon of his despair, which
life to him when dead in tres-
and sins. Accepting this salva-
leave the prison-house of sin,
me forth into the sunshine of
Love. Our chains fall off and
ome willing servants of Jesus,
edience being not the cause but
sequence of our deliverance. "O
ruly I am Thy servant. Thou
osed my bonds." "We freely
ecause we freely love," and ex-
"Lord, what wilt thou have me
" Now, through the power of
d the indwelling of the Divine
we strive to imitate the self-
s of Christ; our sanctification
ot simply a superstructure reared
e foundation of our justification,
living branches growing out of
ing trunk, and deriving from it
r strength and beauty, all their
flowers and fruit.

is the great truth which effects
miracles surpassing all bodily
and which attest its Divinity.
nolnts the eyes of the blind so
ey see clearly the path for which
id long been groping; this it is
healing virtue dries up the secret
s of those who had spent all their
on many physicians and were
bettered, but rather grew worse;
says, "Arise and walk" to the
me from his birth, whom no gate
temple however beautiful could
ut who now is seen walking and
and praising God; which casts
devil that no less potent spell
could exorcise; and which says to the sinner sepulchered in guilt and despair, "Come forth:" and then, seeing him still encumbered with the grave-clothes of doubt and fear, adds, "Loose him and let him go!"

Returning to our main argument—the relation of our Congregationalism to the preservation of fundamental truth—I would say that the prosperity of our Churches may be measured by the estimation in which this doctrine is held. The surrender of it is fatal; its maintenance is the Palladium of our safety and the Ark of our strength.

How is this? Our Churches being upheld neither by Government, nor external organization, nor as a rule by endowments, are constantly dependent on newly developed voluntary zeal. If that zeal flags the Church declines. Its external prosperity is dependent on its internal life. What then sustains that life? Not worldly power, social status, or pecuniary profit,—for few would ever be so foolish as to join a Congregational Church from such a motive, and devote money, time, and strength to an investment so surely unremunerative. What then does sustain the inward life of our Churches? The presence and power of the Holy Spirit. To this I may refer on a subsequent occasion. But as the Holy Spirit operates through the truth, what truth is it by which the Holy Spirit chiefly stimulates the love and zeal of believers? We unhesitatingly reply—the doctrine of Jesus Christ and Him crucified—crucified for us—the Sacrifice for sin, the Saviour of the world.

Because our congregations feel that with "the precious blood of Christ" they have been redeemed from sin and death, adopted into the family of God, and made heirs of heaven, therefore "the love of Christ constraineth them to live not unto themselves, but to Him that died for them and rose again." This is the secret of our activity. We might otherwise be diligent as citizens

and philanthropists, but why in our special organization should we teach poor children, evangelize the great masses of the people, send forth missions to the heathen, if we had not some special message and motive? Reduce Christianity to a system of morality, let us no longer feel that the cross of Christ secures a salvation we may rejoice in ourselves and offer to others, and then our ecclesiastical system supplies us with no adequate motive for self-sacrificing zeal, and we shall lapse into that stagnant condition of which examples may be found wherever this life-giving truth has been obscured. Unsupplied by this fuel, the furnace conveys no motive power to the machinery which must soon come to a stand-still, if dependent on mere organization or previously gathered force. Without this truth proclaimed in our sermons, animating our prayers, prompting our praises—as the foundation of promise, the power of precept, the motive of self-sacrifice—we must soon become a body devoid of life, hastening to decay, demanding burial and deserving oblivion.

Congregationalism, therefore, tends to the conservation of this truth. For if the Gospel produces zeal, the subjects of that zeal will certainly cherish zealously that Gospel. As we love that for which we have laboured, so, in proportion to the money, time, effort laid upon this altar, will be the devotion with which it is guarded. A godly congregation are the best conservators of Christian doctrine. Not so often have the people originated heresy as the priests and the preachers. The flock has strayed less frequently by leaving the shepherds than by following them. Our Lord from the first had to say, "Beware of false prophets;" and "take heed how ye hear." And the Apostle charged the primitive Church not to give heed to seducing spirits, but to "try the spirits" and test the doctrine, rejecting the preacher of any other Gospel though he were an apostle or even an angel of God. Men of study are not mo to discern and hold fast essent than men of toil, nor do th verify by experience their nee sustaining influence than those exposed to all the conflicts and t of life. Merchants and traden ing men and working women, th in the great truth that Jesus them, a resting-place and a str precious, that the absence of thi from the ministrations on whi chiefly depend for the nurture spiritual life would be at once d lamented, protested against. whose love for the fundaments of the Gospel prompts them t contribution and active effort, likely to call to the ministry or in it a man to whom that fund verity is not also dear, and in preaching it is not prominent pew is the guardian of the pul the saying is true—"Like pri people;" so also is it true—"Li ple like priest." Happily our p stedfast in the truth, need no pressure—yet fidelity to the c the congregation is the best gu of fidelity to the cross in the m You may have articles, creeds, lit but these, as is too evident, are n tual security for the clear and c upholding of the essential fact of tianity, so emphatically stated beautiful Communion Service Church of England, that "God tender mercy did give his onl Jesus Christ to suffer death up cross for our redemption; who there, by his one oblation of h once offered, a full, perfect, and cient sacrifice, oblation, and satis for the sins of the whole world." possible to evade the obvious m even of such words. But a fre gregation of believers will ever more trustworthy guardian of vital than all the confessions ever drav The sheep know the voice of the herd, and "a stranger will the

They who have tasted the
are will be content with none
ot that free congregations have
sed from the faith; (though this
y arisen from those congrega-
ceasing to be free;) no system
, but what we maintain is that
there exists no security for sound doctrine so strong as the enlightened attachment of a free and self-governing people. The influence is reciprocal. The congregation conserves the doctrine, the doctrine builds up the congregation.

THE BISHOPS AND THE RITUALISTS.

f the Bishops of the Estab-
urch have just been respect-
earnestly memorialised upon
nes to which High Churchmen
ying their ritualistic obser-
The Birmingham memorial to
op of Worcester is a significant
a memorial of laymen—magis-
ankers, merchants, manufac-
nd others. These approach
iop with the expression of their
hat in some churches of his
ractices have been introduced
ave been unknown in the
f England since the period of
mation—such as processions,
f incense, strange vestments,
ration of the sacramental
, and similar usages. They
lieve—as who does not?—that
ges are fraught with great and
vil to the venerated Church of
ey are members, and to their
county at large. They be-
lordship to pronounce a legal
upon these usages, and if they
ary to the law of the Church,
s best endeavour, in conjunc-
the other venerable prelates,
the removal of the evils of
hey complain. In reply, the
f Worcester says that the evils
ed of—some of them at least—
ary to the law of the Church,
expresses his regret at their
The practices so much in
ith "silly young ladies who
ir-cloths," were laid aside at
d of the Reformation, with the almost unanimous consent of the nation, and not without a strong and very general expression of indignation at the mischief of which they were considered to be the cause. They have continued in disuse with equally unanimous consent, forbidden, as was generally supposed, by the law and custom of "our Church" during the subsequent period of more than three hundred years. The Bishop gladly gives the ritualists credit for their zeal and piety and good intentions, but he cannot help thinking they are in error both in assuming a right to violate a law of the Church, and with regard to the permanent good effect of any but a chaste and simple ritual upon the hearts and minds of Christian worshippers. If any one supposes that, in any instance, the revival of these usages is intended to encourage the notion of union with the Church of Rome, or to represent the belief of doctrine which it is difficult for simple persons to distinguish from the doctrine of the Church of Rome, then the Bishop desires to express his hearty condemnation as well of the usages themselves as of the notions which have led to their revival.

There is no space to analyse this reply of the Bishop to the sixty gentlemen who memorialised him; but some of them will perhaps think that one use of a bishop, at least, is to deal plainly with the clergy of his diocese, who in their "usages" are, according to his own admission, transgressing a law of their Church.

The memorial presented to the Bishop of Carlisle was from the *clergy* of his diocese; it was signed by four rural deans and forty-seven other clergymen, and was to the same effect as that of the laymen of Birmingham. But the reply of the Bishop of Carlisle is a little louder in tone than that of his reverend brother. He says the vestments, the lighted candles, the incense, and other similar usages violate in all cases the spirit, and in most, the letter of the Church-law. They are also designed to inculcate the doctrine of what is in truth a material presence of the body and blood of Christ upon the holy table after the consecration of the elements, which it is impossible, except by the most subtle refinements, to distinguish from the Romish doctrine of transubstantiation. He further says that the prostrate adoration of the consecrated elements on the part both of clergy and people, which so frequently accompanies the innovations to which he alludes, is in sad consistency with this view of the case; that any doubts that could possibly remain as to the intended significance of these ritualistic observances, must disappear on a perusal of the Manuals of Devotion, and the Catechisms of Doctrine which are now so industriously circulated in many of the parishes and districts where the evils complained of have found an entrance. He trusts that in conjunction with his right reverend brethren, in whose known concurrence with himself and his memorialists he gratefully rejoices, something may be done to banish and drive away this, and all other strange and erroneous doctrine contrary to God's Word.

With every good wish for the success of the Bishops in so doing, it should not be forgotten that here are two at least on the Episcopal bench who are rather far apart from each other upon the question of what High Churchmen really mean by their usages; one is slow to entertain the supposition that in *any instance* the revival of such usages is intended to encourage the notion of union with the Church of Rome; the other says they are designed to inculcate the doctrine of what is in truth a material presence, &c. And if two cannot walk together unless they are agreed, their march will not be rendered more uniform and decisive when a third right reverend brother, taller than either of them by head and shoulders—and in one sense a Saul among the prophets—takes hold of an arm of each and bids them keep pace with the spirit of the times, by preventing them, as far as possible, from taking a single step in advance that is worth anything towards the achievement of their purpose. It would be the height of presumption to say to-day what the Bishop of Oxford will say to-morrow, or whenever the time will come for him to express his "known concurrence" with him of Carlisle upon this matter of ritualism. If I am not mistaken, however, the Bishop of Carlisle was in London when a little incident occurred in All Saints Church, Margaret-street, that was worth his notice. Preaching in that Church, which was described in our last as being "one of the most popular and fashionable shrines of High Churchism," the Bishop of Oxford greatly delighted the ultra-ritualists by turning round in the middle of his sermon towards the great cross, and, after the fashion of the Romish friars, making an eloquent appeal to the people behind him in the name of Him who was nailed to the cross on Calvary. Where is all this to end? A serious question both for the Englishman and the Christian!

X. Y. Z.

OUR QUARTERLY OBITUARY.

CAPTAIN CARY, OF THE "SPIRIT OF THE OCEAN."

.E CARY was the captain of the "Spirit of the Ocean," which was wrecked oast of South Devon, in the terrible storm of Friday, March 23rd. The as bound from London to Halifax, with a valuable cargo; her crew numighteen, and the passengers twenty-four, making a total of forty-two, of nly four were saved—the mate and three seamen, who owe their lives to oic exertions of a neighbouring farmer, Mr. Popplestone, by whom the vas witnessed. Captain Cary had been mercifully preserved, from youth n the vices and follies to which sailors are, alas! too much addicted, and st exemplary for filial respect and love. Some years since, he received ce of God in truth, and became a member of the Congregational Church zance. His consistent and useful Christian life endeared him to his nembers, who expressed deep regret on losing him, when some time since ioved, with his family, to London, and became a member of the Church he pastoral care of Rev. James Bowrey, Shadwell.

he last Sabbath evening allotted to him on earth, he listened to a sermon brevity and uncertainty of human life (Deut. xxxii. 29), which was preached pastor on account of a strange and powerful impression of its special suit-

A prayer-meeting was then held, to commit him, his crew, and passen- the care of God. The captain's voice was then heard for the last time by ow-members in fervent supplications at a throne of grace, after which, with solemnity than usual, the pastor and his flock committed him to the pro- of God, who has now answered their prayer in a way they did not expect, aging their departed brother safely and swiftly "to his desired haven." st act before leaving the vestry was to put into the pastor's hand a donation s a new Chapel being erected in Burdett-road, the special claims of which en that day advocated.

a the Downs he wrote a letter to a Christian friend, which breathes the of child-like confidence. After referring to the boisterous weather, and matters of a secular nature, he writes: "My daily prayer to God is to be om sin, and made more like Him; and if I know anything of myself, I have confidence in the God of Jacob, who is my God. . . . . While I is love in my heart, all must be well. Glory be to His name, He has taken t, and brought me back again many a time in safety, and He is the same ver all, blessed for evermore; this moment I feel His love in my heart r than life itself. O for more of it! to be found praying without ceasing, every thing giving thanks, which is the will of God concerning us. . . . now bid adieu, hoping that our prayers may prevail for one another, and e shall have the happiness of again meeting on earth; if not, may we meet parting will be no more for ever."

en the vessel struck and parted, he hurried, with the mate, into the cabin, ler assistance to a family of four children, who were there with their parents. took one of the little ones in his arms, and the mate another, the remaining eing in the arms of the father and mother, he said, with calmness, "I am red to die—." The sentence was unfinished; a mountainous billow rolled he helpless group, and he was seen no more alive.

hearing of the sad event, his father, seventy-five years of age, hurried to oast, and resolved not to leave, if God should so will, without reco- g the body of his son. Day by day he paced the lonely shore, till, fifteen days

after the wreck took place, the precious remains, for which he had so long kept almost sleepless watch, were recovered. "Blessed are the dead who die in the Lord."

RICHARD ASH, ESQ., OF BRISTOL.

Bristol knows, and will long remember that name. It was, eighty-five years ago, entered in the family register of Edward Ash, his father, with hopes and prayers which both father and son, now in heaven, thank God for having fulfilled. It was prominent on placards during the great political struggles which issued in the abolition of slavery and gave us Reform. It was inscribed on the list of town councillors and magistrates of the city, amongst her charity trustees, and amongst the founders and benefactors of some of her most beneficent institutions. More than fifty-five years ago it was enrolled in the church register of Bridge-street Chapel by the Rev. Samuel Lowell, his revered pastor; it has since then headed probably hundreds of subscription lists, in full or under the modest but not effectual disguise of X. Y., and now, alas! is carved on a tomb.

Mr. Ash's father, an eminent and highly-esteemed member of the Society of Friends, and conspicuous, even among them, for his active philanthropy, gave his son, according to the standard of the times, a first-class education, chiefly at the school of the Thompsons', at Compton, near Sherborne, where most of the families of the Friends in the West of England were trained for several generations. Law was to have been his profession. He was articled to one of the leading firms in the city, and afterwards was offered, and for a brief period accepted, a partnership. But not needing the emoluments of a profession, and having an extreme dread of close air, and strong benevolent sympathies, he retired early, and for fifty years devoted himself to works more congenial to his tastes. The greater part of his working hours he devoted to charitable and religious institutions, and affairs of the Church. Mainly to his exertions public morality is indebted for the suppression of the pleasure fairs which were so prolific of evil. He was in the forefront of the battle for the abolition of West Indian slavery, and was courageous enough to be chairman of the meetings which the powerful and unscrupulous planter interest rendered exciting and stormy.

No particulars of his conversion have been preserved, but it is known that, on leaving the Society of Friends, he was somewhat inclined towards Unitarianism; but about that time he became acquainted with the Rev. Samuel Lowell, and afterwards entered the Church under his care. There his voice was soon heard in public prayer; and his good sense and piety speedily secured his election to the diaconate, an office which he held successively in connection with the churches at Bridge-street, Brunswick, and Highbury chapels, for upwards of forty years. Those who knew him needed no dying testimony to his faith and hope. He was unable to speak after being seized with paralysis, but by signs he assured his friends of his perfect peace. He rests from his labours, and his works do follow him.

ABRAHAM CALOVIUS SIMPSON, LL.D.

Abraham Calovius Simpson was born in 1792. He was the third son of Dr. Robert Simpson, who was Theological Tutor from 1790 till his death in 1817, of the Hoxton Academy, London, for the training of Ministers. Dr. Robert Simpson named his son "Abraham Calovius" after a Professor of Theology in Wittenburg, whose works he held in great admiration, and who mightily vindicated the Divinity of Christ. And time proved the name was well given, for the bearer of the adopted name became a doughty champion for the great doctrines of the Gospel, and had little sympathy with timid apologists for those truths that deserved to be boldly asserted and maintained. The subject of this sketch early in life joined the Church meeting at Old Gravel-lane, Ratcliff, then under the pastorate of his brother-in-law, the

John Hooper. His training was at the University of Glasgow only, where as a favourite pupil of the celebrated Professor Young, who held the chair of ek Literature. He took his M.A. degree in 1814; and in 1828, when he was is thirty-sixth year, the same University, at the instance, it is believed, of the ical Professor, Dr. Mylne, and without any expectation on his part, conferred him the degree of LL.D.

In 1817 he became the minister of a small Independent Church at Fulbourne, ar Cambridge. From thence, in 1820, he removed to Haverhill, Suffolk, ere he was ordained, and where he remained till 1831. Thence he removed to ford, and afterwards to Oundle, Northamptonshire, where he remained six rs. Subsequently, he was for a time at Cardiff, and in August, 1844, he tled upon his last charge at Long Sutton, Lincolnshire, where he remained ven years, and was greatly honoured and beloved. Various positions of influ- e had opened before him, but his modesty restrained him from accepting them. 1855 the state of his health rendered it necessary for him to retire from the ive duties of the ministry. He resided from 1855, until his death, with his ily at Islington. Some particulars of his latter days are given in the letter ted below. His paralytic affection had so impaired his powers that his former ce and fire were wanting; but now and again there were looks and words which wed that, although the temple was in decay, the altar fire was still burning dily within. He died on the 17th of March, 1866, in his 74th year, and was ied on the 23rd at Abney Park Cemetery. A widow and five children are left lament his loss. He had married in early life.

"He was," says a relative who pays homage to his memory, "generous and nial, and impetuous; sympathetic in manner—at once at home with all classes d conditions of men, women, and children, and they with him. And a more fectly unaffected man never lived. For metaphysical inquiries, his love mounted to a passion; and his detection of the weak points of a theory or an gument was instant. In general literature, his reading was wide; and his owers of conversation were by general consent very remarkable. Unfeignedly mble in his estimate of his own abilities, he was so severely critical and even stidious in taste about everything his own, that he could not bear in print what s had spoken or written. He had a transcendent idea of the requirements of the inistry of the Gospel, and felt it an honour to take as much pains in the service f a small congregation as if its hundreds had been thousands; nor did he ever, nder any circumstances, pass by the doors of the believing poor for the sake of se society of the richer members of the flock."

JOHN MUNRO, LL.D., OF SHEFFIELD.

The late Dr. Munro was born at Knockando, in Strathspey, on the 3rd of ctober, 1807. His father was pastor of an Independent Church, and acquired o small fame in the North in the Baptist controversy, being a keen and clear- eaded champion of Pædobaptism. John was the eldest of ten children, and eceived his early education mainly at the Knockando Parish School, and partly t the Elgin Academy. In his seventeenth year, he entered King's College, Aberdeen, and gained by competition a bursary of £15 per annum. The many prizes which he gained at college attest his diligence and success. At the end of his curriculum, in the spring of 1829, he took his degree of M.A. Two or three years after, he became one of the masters of Mill Hill Grammar School, where he remained seven years; and in the summer of 1838 he was appointed Principal of the Northern Congregational School at Silcoates, near Wakefield. This office he held for eleven years, and the lette which he received time after

time, from ministers at home and missionaries abroad, old pupils and friends of pupils, breathing the same strain of respect and gratitude, might be counted by hundreds. In 1816, he received the honorary degree of LL.D. from his Alma Mater; and in 1849 he opened a scholastic establishment of his own at Sheffield, where he continued till his death, on the 15th of March, 1866. In addition to his many laborious home duties, he occupied many positions of trust at Sheffield, such as treasurerships and secretaryships, and was at the time of his death, and had been for many years, a deacon of the Church under the pastoral care of the Rev. David Loxton.

It was only on his going to Silcoates that John Munro made a public profession of faith. Whether this arose from the extreme reserve and reticence which we (the Editor) know characterised him in youth, or from some other cause, we cannot say; but he became an eminently useful and trusted Christian.

In his funeral sermon, Mr. Loxton remarked on his firm attachment to his principles as a Congregational Dissenter, on his catholicity of spirit, on his liberal support of religious and charitable institutions, and on his spirit of Christian forgiveness. He described him as a man of a reticent and self-contained character, and as being eminently and in the best sense "a gentleman." Of his end he said, "I saw him alone a few times during his last illness; once on the day before he died, and asked very seriously about the ground of the hope that was in him. He told me that he could look forward with great comfort to eternity, that his belief in immortality and hope of eternal life were founded, not upon any philosophical speculation or reasoning of his own, but upon the great fact that Jesus Christ had come into the world to save sinners, and had brought life and immortality to light by the Gospel, that he rested all his hope upon the word of that great and loving one who had said—"I will give unto them eternal life, and they shall never perish, and no man shall pluck them out of my hand."

Dr. Munro has left a widow and family at Eccleshall College to mourn his loss.

NOTICES OF NEW BOOKS.

The British Quarterly Review, April, 1866. London: Jackson, Walford, and Hodder.

We are glad to receive a second number of our own *Quarterly* from the hands of its new Editors, and one which leaves no doubt of their competency. It contains articles on Anglicanism and Romanism, Praed and his Works, Bradshaw as representative of the modern Railway system, Club Life and Society in London, Peter the Great, the Reformed Church of France, the Rinderpest in Great Britain, with nearly fifty pages of Critical notices. Our tastes have drawn our attention more especially to the article on Anglicanism and Romanism, and to that on the Reformed Church in France. These alone give character and value to this number of the *British Quarterly*. The first of these occupies fifty pages, and is by far the most complete and satisfactory exposition of the question raised by Dr. Pusey in his Eirenicon that we have seen. The second is evidently by a Frenchman, who has a thorough understanding of the history of French Protestantism, and an intimate acquaintance with the great conflict now in progress between a liberalism which is but a disguise for the most unlicensed unbelief, and a faith which holds fast the Divinity of our Lord and the Redemption which He has wrought. Turning to the Critical notices it is with no small satisfaction we observe the manner in which "The Vicarious Sacrifice," by Dr. Bushnell, is reviewed. While giving full credit to Dr. Bushnell for certain admirable qualities which are found in all his writings, the reviewer, in strong and decisive terms, rejects his theory as utterly failing to satisfy his conscience, his intellect, or his heart. We think we are not wrong in tracing this notice of Bushnell to a certain old College in Herts, and we rejoice that utterances so clear are given forth where they must be so influential for good.

: *of Society, or Leaders of Social, ual, and Religious Progress.* By ILLIAM ANDERSON, author of "Self- :en." London: Elliot Stock. 1866 ınderson has a very happy knack king an interesting book. The spect and style of this volume is commend it at once to a large readers. The way in which the arranges his materials and exhibits his readers prevents dulness and ges perusal. The deeds of such Luther, Cromwell, Carey, Raikes, hn Pounds are set forth with skill erest.

Friends of Christ in the New Testa- By the Rev. Dr. ADAMS. London: Blackwood and Co.

A cheap reprint of an American book, which is fitted to be useful, though it does not possess any very marked character.

The Love of God. Precious Promises. A Precious Saviour. By HENRY JENNINGS, F.R.S.L. London: Nisbet and Co.

Of the first of these three volumes the Rev. Horatius Bonar says:—"It brings out vividly and scripturally the great truths which the author proposes to discuss; these are well illustrated by suitable anecdotes from many sources. The volume is well fitted to be useful, and, being written in a vigorous style, will be read with interest by many." And what is true of the first is equally true of the others. We recommend them cordially.

CONGREGATIONAL REGISTER.

April—May, 1866.

prevent mistakes and delay, all communications for the Register should be ed to the Editor, 35, Paternoster Row, E.C., and marked on the envelope Congregational Register."]

ASSOCIATION MEETINGS.

l 10, 11.—Congregational Union of l at Dublin.

l 17, 18.—North Devon Congrega- Union at Ilfracombe. Sermon by . Clarkson.

l 18, 19.—Lancashire Congrega- Union at Preston. Public meetings held for the Union and for the shire Chapel Building Society.

il 19.—Hampshire Association at am. President, Rev. R. Nobbs. ier, Rev. W. Tidd Matson. A g of the Hants Sunday-school was also held.

il 23.—Eastern district of the n Congregational Association, in dale Chapel, Limehouse, T. Scrutton, in the chair.

tol and Gloucester Congregational iation. President, Rev. J. Morris.

il 24, 25.—Dorset Association at Preacher, Rev. R. S. Ashton, B.A. th Staffordshire Association at wick. Preacher, Rev. J. Whewell.

y 7, 12.—Congregational Union of nd and Wales.

y 8.—Hackney Theological Semi- —A meeting of the Committee and former and present Students, for ly and profitable intercourse, was t the Seminary. Prayer was offered e Rev. A. Mackennal, B.A. Ad- s were delivered by Rev. S. McAll, nan; Rev. J. E. Richards, secretary; W. Tyler, W. Tritton, Jas. Richards, berts, E. Price, T. Hayward, and mmidge.

NEW CHAPELS OPENED.

April 24.—Leamington Free Congregational Church, Clement's-street, by Revs. E. Mellor, M.A., and C. Dukes, M.A.

April 25.—Wellington-road, Stockport. (Pastor, Rev. A. Clark), by Revs. D. Thomas, B.A., and E. Mellor, M.A.

Mission Chapel, Moseley Green, Forest of Dean, by Revs. E. J. Hartland and T. Yeo.

CHAPELS RE-OPENED.

April 22.—Manningtree, by the Rev. J. Thomas, B.A.

———.—Howard Chapel, Bedford, by Revs. T. Binney and E. Paxton Hood.

CHAPELS—FOUNDATIONS LAID.

April 17.—Bromsgrove, by Mr. H. Willmott.

May 3.—Rotherham, by Mr. G. Haywood.

CHAPEL DEBT CLEARED.

Middlesborough, in connexion with the settlement of the Rev. J. Chadburn.

SCHOOLROOMS OPENED.

Baddow-lane, Chelmsford, by Rev. J. Raven.

April 29.—Stubbins, near Ramsbottom, by Rev. D. E. Ford, Manchester.

May 1.—Dudley, by Henry Lee, Esq.

SCHOOL—FOUNDATION LAID.

May 1.—Plaistow, London, by the Rev. J. Curwen. £150 laid on the stone.

CALLS ACCEPTED.

J. M. Hodgson, M.A., of Lancashire College, to Uttoxeter.

W. M. Beeby, of Spring Hill College, to St. Austell.

D. Thomas, of Brecon College, to Ystradfellte.

W. Field, M.A., of Cheshunt College, to Lymington.

S. C. Gordon, M.A., of Lancashire College, to be co-pastor with Rev. W. Legge, B.A., Reading.

A. Holborn, M.A., of New College, to be assistant to Rev. J. Davies, Old Gravel Pit, Hackney.

W. Young, of Airedale College, to Wirksworth.

R. Nicholson, of Nottingham Institute, to Great Yarmouth.

ORDINATION.

April 30.—T. H. Allenson, Market Lavington. Introductory discourse, Rev. T. Mann. Prayer, Rev. H. M. Gunn. Charge, Rev. G. Wood, B.A. Sermon to people, Rev. S. Hebditch.

RECOGNITIONS.

April 12.—T. Drew, Shepton Mallett. Revs. J. Grosvenor, J. Moss, R. C. Howell, F. J. Perry, E. H. Jones, and E. Vigis, took part in the service.

April 18.—T. Grant, Billericay. Introductory discourse, Rev. H. P. Bowen. Prayer, Rev. T. Hayward. Charge, Rev. A. Hall. Sermon to people, Rev. J. C. Rook.

April 24.—A. King, Greenwich. Sermon by Rev. T. W. Aveling. The Revs. J. Pulling, J. Beazley, H. Baker, took part in a public meeting.

April 24.—T. S. King, Manningtree. Introductory discourse, Rev. T. W. Davids. Prayer, Rev. T. B. Sainsbury. Charge, Rev. E. Jones. Sermon, Rev. J. Raven.

April 25.—G. P. Jarvis, Limerick. Introductory discourse, Rev. J. B. Wylie. Prayer and address, Rev. Dr. Urwick. Sermon by Rev. W. Roberts.

REMOVALS.

Rev. J. Alden Davies, from Brent, assistant to Rev. J. Stoughton, Kensington.

Rev. G. W. Lewis, Lytham to Cockermouth.

Rev. W. Southwick, Chorley to Ashbourne.

Rev. Edward L. Adams, late of Nantwich, Old Meeting House, Scarborough.

RESIGNATIONS.

Rev. W. Woodcock, Rillington.
Rev. T. Young, Ledbury.
Rev. C. Jukes, Clare.
Rev. J. Meffin, Great Yarmouth.
Rev. G. A. Rawson, Cobourg, Canada.

DEATHS OF MINISTERS.

April 19.—Rev. W. Whillans, Beeralston, aged 79. Length of ministry, 54 years.

May 13.—Rev. R. B. Isaac, Woolwich, aged 50. Ministry, 24 years.

———.—W. E. Whereat, Prees, aged 26, in the 1st year of his ministry.

DEATHS OF MINISTERS' WIVES.

April 23.—Mrs. Bruce, wife of Rev. J. Bruce, Liverpool, aged 84.

THE MERCHANTS' LECTURE

will be delivered (D.V.) on Tuesday, the 5th of June, at the Poultry Chapel, by the Rev. Newman Hall, LL.B., at noon precisely.

THE ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION.

The meetings of the Congregational Union were held, as announced in our last, in the Weigh House Chapel, on Tuesday, May 8th, and Friday, May 11th. The address of the Chairman, Rev. Newman Hall, LL.B., was on "Congregationalism in relation to the spirit and wants of the age," and our readers will find a long extract from it in this number of the *Christian Witness*. The presence of Dr. Thompson, of New York, as representative of the American Congregational Union, gave occasion for a fresh expression of English sentiment towards our American brethren. The constitution of the Union was in part revised and in part remitted to the committee of revision for further consideration. On the proposed Model Trust Deed, the following resolution was adopted:—"That this Union, feeling that it is impossible to discuss in full assembly the complicated details of the Model Trust Deed now submitted for its consideration, declines to pronounce any judgment or recommendation in relation to it, but cordially thanks the Trust Deed Committee for their protracted labours, and determines that the deed shall be placed on the minutes of the Union, simply as the result of the deliberations of the committee by which it has been drawn up." A question was raised as to the admission to membership in the Union of ministers, being themselves Baptists, who are pastors of what are called "Union Churches," that is, not Churches whose membership is open to Baptists and Pædobaptists alike (for most Congregational Churches are in this sense "Union Churches")—but Churches for whose ministry and pastorate Baptists and Pædobaptists are alike eligible. But the question was felt to be not ripe for decision, and the committee was instructed to reconsider applications of this order, *which* had already been made, and to report.

THE

IRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

JULY, 1866.

)NE.—THE GOSPEL IN THE NORTH OF ITALY, 1519-1536.

By Merle d'Aubigne, D.D.

ANSLATED FROM THE "ARCHIVES DU CHRISTIANISME," FOR THE "CHRISTIAN WITNESS."

RE lived at Pavia, on the Ticino, a bookseller named Calvi, "who ed the muses." The celebrated printer, Frobenius, of Bâsle, sent 1 the year 1519, the New Testament of Erasmus and the earlier s of Luther, and from this time the study of the Gospel occupied him ıan that of the poets. Desirous of aiding, as far as lay in his power, vival of true religion, he undertook to spread the writings of the ıers, not only in his immediate neighbourhood, but throughout all the of Italy. Pavia being the seat of a celebrated University, it was its professors and their pupils that the precious volumes were first ıted. Under the piazzas, near the University, the vast Cathedral, or Castle, students might be seen, from time to time, book in hand, poring over its pages. Other printers and booksellers engaged work of dissemination, and very soon everywhere throughout Italy, in Rome, people were reading "I principii della Theologia di o de Terranigra." Terranigra was Melanchthon, and these "Theo- Principles" was his work, entitled "Theological Commonplaces." ıdmirable book, along with the works of Coricius Cogelius (this was le), and of Aretius Felinus (this was Bucer), made their way even as the Vatican. Bishops and Cardinals pronounced splendid eulogiums them, not one of them suspecting at that time that the spirit of elical religion which pervaded their pages, must of necessity prove fatal fictitious piety of the confessional. The book of Terranigra was read

in Rome with so much avidity that additional copies were called for. A learned Franciscan of the Metropolis who had in his possession the Latin edition, struck with the strange name, Terranigra,* determined to procure for himself this Italian work so much talked of. He had not read far before he began to feel that the book was not new to him. Taking from the shelf his Latin Melanchthon, he compares it with the Italian work and discovers to his horror that the two books are, in fact, the same. He loses no time in making known the device of the booksellers, and the next day this book, which so lately had been extolled by the Cardinals to the skies, was condemned to the flames. . . . . .

The writings of the Reformers had reached Turin. Piedmont, from its contiguity with Switzerland, France, and Germany, was among the first to receive some rays of the sun which had just risen beyond the Alps. The Reformation had already made its appearance at Aosta, and the greater part of its doctrines had been diffused ages before in the valleys of the Vaudois. Some monks of an Augustinian cloister at Turin, and in particular Hyeronimo Nigro Foscianeo, were among the number of those who earliest became acquainted with the evangelical writings. In the year 1520 a young man, twenty years of age, received these writings from their hands. His name was Celio Secundo Curione.

About three leagues and a half north of Turin, at the foot of the Alps, there was a small town called Cirié, containing two parochial churches and an Augustinian convent. Beyond the town rose an old castle, which bore the name of Cuori, and the family to whom it belonged were thence called Curione, or Curioni. One of its members, Jacomino Curione, who lived at Cirié, had married Charlotte de Montrotier, Lady of Honour to Blanche Duchess of Savoy, sister of the Chief Equerry to the reigning Duke. On the first of May, 1503, at Cirié, a son was born to them, whom they named Celio Secundo. He was their twenty-third child. His mother died in giving him birth, and his father, who had removed from Cirié to Turin and thence to Moncaglieri, where he had estates, died when Celio was only nine years old.

Curione, the father, had in his possession a Bible which, at the moment of his death, he placed in the hands of Celio. Possibly this act was the foundation of that love for the Scriptures which at a later period of his life distinguished the heir of the Curione. His ardent filial piety led him to regard them as a treasure before he knew the prize they contained. Celio, having received the earlier part of his education at Moncaglieri, came to Turin, where his maternal grandmother resided. She received him into her house, and her watchful love surrounded him with the tenderest cares. He lived, it is said, on that delightful hill which rises above Turin, and is bathed by the slow and majestic waters of the Po, and whence can be discerned the heights of the Alps. Here Celio gave his whole soul to the study of the classics, orators, poets, historians, philosophers, till having

* The words Schwarzerd, Melanchthon, Terra Nigra, have the same signification in German, Greek, and Latin—Blackhearth.

ined his twentieth year, he began to be conscious of higher wants which ature could not satisfy. But his Father's old Bible supplied the t he felt, and a new world, sublimer than that of literature and osophy, the spiritual world, was laid open to his soul. At that e there was much talk both in the University and the City, on the ject of the Reformation and the Reformers. Curione frequently heard n certain priests and their partizans very bitter complaints of the e doctrines of these heretics, and harsh denunciations against Luther l Zwingle. He listened to these vituperations, but he was not con- ced by them. He had within him a nobler soul than the generality those among whom he lived, and his generous and independent spirit in- ed him to take part rather with the accused than with their accusers. tead of joining in the almost universal cry against the new teachers, Celio d to himself, "I do not wish to condemn these doctors before I have read ir writings!" It would appear that he was already known in the Augustinian nastery, where, as in that of Wittemberg, truly pious men were to be nd. The beauty and grace of his person, his quick intelligence, and his er thirst after religious knowledge, interested these monks. Curione, owing that they possessed some of the writings of the Reformers, asked loan of them, and Father Hyeronimo put into his hands Luther's Captivity of Babylon," translated into Italian under a different title. The ng man eagerly carried it off to his study, and there read those powerful es where the Saxon doctor treats of the living faith with which the istian should cling to the promises of God, and where he declares that ther Bishop nor Pope has any right to lord it over the conscience of the ithful, who have received Christian liberty from God Himself. Craving further light, Celio brought back the book to the convent and asked for ther. Melanchthon's "Principles of Theology," and Zwingle's "True d False Religion," were successively read by him with the same avidity. great work was going on in his soul. What he had found in the Bible ame clearer, deeper, and better arranged. He rejoiced to find his own th confirmed by that of those great doctors, and his heart was filled with e for Luther and Melanchthon. "Ah!" he said, at a later period to this d, "while I was yet a youth, and had made my first acquaintance with ur writings, I felt such a deep love towards you, that it seemed to me im- sible that I should love you more."

But Curione was not satisfied with reading the writings of these men of d, he desired to hear them for himself. An ardent longing possessed his nd to set out for Germany. He spoke of his desire to several of his friends, d especially to John Cornelius and Francis Guarino, whose hearts, like his n, had been touched by the Gospel, and who declared themselves ready to e along with him. These three young Italians, enthusiastic admirers of ther and Melanchthon, accordingly quitted Turin and set out on their way Wittemberg. They pursued their route across the valley of Aosta where, re than five centuries ago, there stood a house of the order of St. Augustin, signed for the accommodation of travellers making their journey across that

pass, which in those days was well frequented. On their way they conversed together of their journey, their feelings and their hopes, and not satisfied with mutual conference they spoke on these subjects with simple enthusiasm to as many persons as they chanced to meet, either on the way or at their different resting-places, and in the youthful fervour of their zeal they even allowed themselves to be drawn into imprudent disputes respecting Romish doctrine. They could not keep silence till they had crossed the Alps. As to God's ancient prophet, "the Word of the Lord was to them as a burning fire shut up in their bones, they were weary of forbearing, they could not stay." The result was that one of those with whom they had discoursed took it upon him to denounce the young Piedmontese to Boniface, Cardinal Archbishop of Ivrée, at the same time giving him information of the route which they were intending to take. The Bishop issued the necessary orders, and just as the three students were about to enter the Valley of Aosta, the satellites of the Cardinal, who were lying in wait, seized them and conducted them to prison.

What a cruel disappointment was here! Just as they were eagerly anticipating the delight of free intercourse with Melanchthon and Luther, they found, instead, chains and solitary captivity. Happily, however, for Curione, he had, in this country, friends who belonged to the highest nobility, and he succeeded in acquainting these with his sad fate, and they generously made intercession in his behalf. The Cardinal having summoned him to his presence soon perceived that his prisoner was no ordinary young man. Struck with the refinement and large culture of his mind, he determined to do all in his power to re-attach him to the Romish Church. He surrounded him with kindnesses, he promised himself to defray the expense needful for the prosecution of his studies, and with this design placed him in the Priory of Saint Benignus. It is probable that Cornelius and Guarino were very soon liberated, and though not so celebrated as their travelling-companion, they distinguished themselves some time after by their evangelical zeal.

Curione remained shut up in the monastery, but his zeal for the Word of God suffered no abatement. He thought regretfully of Germany, from which he had promised himself so much, but having failed to gain those new stores of light and warmth he had hoped for from Wittemberg, he resolved not the less diligently to use the little he had, and to attempt the enlightenment of the monks, who were charged with his conversion. The superstitious practices of their worship saddened him, and he longed if possible to do something to liberate them from their bondage. There was placed conspicuously upon the altar a reliquary containing a skull and other bones which, it was pretended, were those of Saint Agapet and Saint Tybur, martyrs, and these on certain festivals were presented for the adoration of the people. Curione refused to pay the least homage to these relics, and in his familiar conversation, with the monks, he went so far as to reason with them against this idolatrous worship, and to instruct them in a purer faith. "Why put dry bones in the place which should be occupied by the living Word of God? Are not the writings of the apostles and prophets the only authentic relics?"

But he did not rest satisfied with mere argument, he resolved to do some-

ng further. In the library of the convent he had found a copy of the Holy riptures which no one had observed; he had marked, too, the place where e monks kept the key of the shrine, which was so precious to them. One y—it was towards the year 1530—availing himself of a favourable opportunity while the monks were engaged elsewhere, he went to the library, id taking possession of those sacred oracles of which David said, "they re more precious than gold," he entered with them into the Church, opened ie mysterious shrine, and removing the relics laid the Bible in their place, id above it this inscription:—"Here is the ark of the covenant, where the ue oracles of God may be inquired of; here are to be found the true relics the saints." Then filled with joyful emotion, Curione closed the casket and the Church without having been observed by any one. A deep, evangelical aning lay under this rash action,—it expressed the grandest principles of e Reformation.

Some time afterwards one of the festivals occurred, during which the relics ould be presented for the worship of the multitude. The monks opened the rine. Seeing what had been done their surprise and indignation knew no unds, and they all accused their young companion of this act of sacrilege. rione, however, who had been on his guard, made his escape, and quitting edmont took refuge in Milan. There he devoted himself to the teaching of erature, and at the same time, wearied with the vain practices of the monks, gave his whole soul to works of Christian charity. Famine and pestilence re ravaging these countries, and ere long he gave up all his time to the ief of the poor and the sick. He besought donations from the nobility, induced the priests to dispose of the costly things that adorned the urches in behalf of the wretched, he himself consoled the dying and even ried the dead. While in the convent he had seemed to contend only for ith, in the midst of the plague he seemed to live only for works. He emembered that Jesus Christ came to minister, and, following the example f his Master, he eagerly sought out and succoured the miserable. After the lague ceased every one was eager in the expression of gratitude to Celio, and he Isacio, who were among the nobles of the country, gave him in marriage ne of their daughters, Margarita Blanca, a young lady of great beauty, who ecame the brave and faithful companion of his whole life.

Some time afterwards Curione, believing that he had no longer anything to ar in his native country, and longing to revisit it, and desirous of consecrating is faith and energies to its service, returned to Piedmont. He hoped, also, to ecover his patrimony there. But all his hopes were disappointed. His life as embittered and agitated by family vexations and clerical persecutions. One ister only remained to him, and her husband, learning that he wished to eclaim his inheritance, resolved to compass his ruin. At that time a Dominican in a neighbouring town was creating a considerable sensation by his preaching. Celio, taking with him a volume from his collection of books, went to hear the preacher, accompanied by some of his friends. He waited quietly till the monk, according to the custom of the times, began to draw a frightful picture of the Reformers. "Would you know," cried he, "Why

Luther delights the Germans? It is because under the name of Chr liberty, he allows them to give themselves up to every kind of licentiou Nay, more, he teaches that Christ is not God, and that He was not b a virgin." And continuing with great vehemence this monkish philippi enflamed the minds of his audience with hatred.

The discourse being ended, Curione asked permission of a prelate wh present, to say a few words. It was granted, and the assembly having hushed to silence, he addressed the preacher. "Reverend Father," he "You have brought grave accusations against Luther; can you mentio book or passage wherein he has taught those things whereof you accuse hi The monk replied that he could not do so just then, but that if Cu would accompany him to Turin he would there show him what he de "But I," rejoined the young man with indignation, "am prepared to you, and to show you now, the book and the page where the Doct Wittemberg has taught the very reverse of that with which you charge l Then opening Luther's commentary on the Galatians he read to the asse many passages which completely refuted the calumnies of the monks. nobles present at the service were indignant; the people went much fa Enraged with the Dominican for having imposed upon them with audacious lies, some of the most violent rushed upon him and struck The more moderate had great difficulty in rescuing him and restoring him t to his own home.

This scene made a great noise. The Bishop and Inquisitors saw in revolt against the Papacy. According to them, Curione was a firebrand th into the midst of the Church by the devil himself, and unless this wer once extinguished, the impetuous wind which, coming across the Alps, beginning to blow in the Italian Peninsula, would carry the sparks c sides, and a general conflagration would arise. The courageous Evan was seized, conducted to Turin, and thrown into prison. News having spread of his arrest, all his old enemies were at once on the alert. covetous brother-in-law and, so far as appears from the history, even hi sister, made common cause with the priests for his destruction. Fanat and avarice leagued together, the one to deprive him of his property other to take his life. It was not the first time that Curione had be prison for defence of the truth. His fortitude did not fail him now preserved the serenity of his soul, and retained the mastery of all his thou The ecclesiastic charged with his case examined him and overwhelme with questions. They brought up against him the removal of the relics the Monastery of St. Benignus, the journey he had projected into Germany discussions he had held during his route; they menaced him with flame fire.

The Bishop, knowing that Curione had protectors among the chief m the city, set out for Rome, in order to obtain from the Pope himself his demnation to death. On his departure, he delivered the prisoner int keeping of a brother of the powerful Cardinal Cibo, named David, whc been appointed his coadjutor. Wishing to make sure of his captive, a

prevent any one knowing where the accused was detained, David caused him to be removed by night from his prison and conducted to one of those castle-like mansions, so common in Italy, where he was shut in a chamber, surrounded by very thick walls. His attendants attached heavy chains to the feet of the poor prisoner, fastened them tightly, and fixed them into the wall. Finally, two guards were stationed inside, before the door of the house. This done, David felt satisfied, sure of having his prisoner to produce as soon as his condemnation should arrive from Rome. There was, in fact, no longer any hope of deliverance for the unfortunate Curione. He understood that death could not be far off, but in this terrible extremity his gratitude did not desert him.

The different operations for securing the prisoner had been gone through during the night. When the day broke Celio looked around him. To his surprise the place did not look altogether strange, and gradually it seemed to recal early recollections, almost effaced, to his mind. He set himself carefully to study all his surroundings, and slowly the remembrance returned to him that when a boy he had been in that house, in that very room, doubtless on a visit to some friend. He was gifted with a strong local memory, and by degrees he was able to recal distinctly all the arrangements of the building, corridors, staircase, windows, door. But soon a sense of suffering interrupted his thoughts, the guards had fastened his chains so tightly that his feet began to swell, and the pain was becoming intolerable. By-and-by the jailer entered the room as he was wont, to bring him some food. Curione told him how much he was suffering, and mildly begged that one of his feet might be liberated, adding the request that when this one should be healed the chains should be fastened upon it again and the other set free. The man granted him what he asked, and in this way many days were passed, the prisoner suffering often acute pain, but with occasional alleviations on the change of his fetters from one foot to the other. Meanwhile sad thoughts were busy in his brain. He dare not hope ever again to see his wife, his children, his friends; the blessed work of awakening which God was accomplishing in His Church must no longer be shared in by him. He knew too well what sentence would be pronounced on him in Rome. But is not self-defence permitted against the attack of murderers? An idea suddenly came across this ingenious mind,—a glimpse of the possibility of escape, of rejoining those he loved, of yet serving the cause of the Gospel. The expedient that presented itself to his much pondering mind was a strange one; it might not be successful, and yet it might be the means of saving an innocent life from the hands of malicious enemies. Celio did not hesitate, but at once set about the execution of the singular yet simple plan his lively imagination had devised for his escape. He removed his boot from the foot that was at liberty and stuffed it with rags; he next broke off the leg of a stool that stood within his reach, and attached it to the false foot, making, as well as he could, a wooden leg of it, which he fixed to his knee in such a way that he could move it as if it were real. The Spanish robe he wore, which reached to his heels, covered the whole and

made the thing more easy. He had just completed his preparations when the footsteps of his jailers were heard They entered his room and did what they had so long been in the habit of doing—released the chained foot—and then without looking narrowly at the other, for they had no suspicions, they attached the fetters to the fictitious leg and left the prisoner to himself.

Celio was now free. He rose, he walked across the room, scarcely able to believe in a deliverance so unlooked for; he felt like one beside himself; he had escaped death. But all was not accomplished. He had yet to make his escape from his strong prison-house, where guards were on the watch so near him. He waited the approach of night, and when all the town was shrouded in darkness, and the guards sunk in sleep, he ventured to the door of his room. The jailers, knowing that their prisoner was fastened to the wall, and the outer door was guarded, had contented themselves with shutting, without securing, with a key, the door of the room where he was confined. Curione opens the door and goes out with light and cautious step, avoiding the slightest noise. Though all is dark around him his recollections of the place enable him readily to find the way. Groping along he traverses the corridors and descends the staircase, but when he has reached the outer door of the house he finds it firmly barred. What is to be done? The guards are asleep beside him, and the slightest movement on his part may rouse them. In this dilemma he recalls to mind a particular window placed at a particular height on one side of the door. This he succeeds in reaching; he then leaps into the court, scales the outer wall, and hurries to seek out for himself some place of refuge as quickly as his bruised feet allow him.

Next morning great astonishment and agitation was in the castle when the prisoner was found missing. The fidelity of the guard was not called in question, no explanation of his flight could be given, and his enemies finally spread the report everywhere that he had had recourse to magic in order to escape death. Curione himself was hardly less astonished to find himself once more free, and the thought that he had not only escaped the hands of his jailers, but the dreaded condemnation of the Sovereign Pontiff, made his deliverance appear doubly wonderful. He carefully avoided remaining in Turin, and took refuge in a quiet town in the duchy of Milan, where he was joined by his family. His reputation as a man of letters soon spread in this part of the country, and several Milanese nobles, who were accustomed to pass the summer months in villas in the neighbourhood of the solitary house where he lived, conceived a high opinion of him. One of them sought his acquaintance and introduced him to several of his friends. All were charmed with the loveliness of his character and the extent of his mental cultivation, and they resolved that so much goodness and ability should no longer be buried in a rural solitude. Accordingly they procured his call to the University of Pavia, where very soon he was surrounded by an admiring audience. The Inquisition, who had been some time baffled in their search after him, at length learned that the bold heretic who had escaped the prison in Turin was quietly teaching at Pavia. They issued a warrant of apprehension against him, determined to end by death the disquieting warfare which

pendent spirit had so long carried on against the darkness of the ges. The familiars of the holy office lay in ambush with the in- f seizing the Piedmontese Professor, just as he was leaving his own go to the University. But the plot was discovered; all the students ry part of Italy, with whom the University was filled, formed them- to a battalion, supported by some of the principal citizens of the nd surrounding Curione as he issued from his own house, conducted he University, and when the prelection was over, brought him in me. Public opinion ran so strongly in favour of his liberty of and against Romish tyranny that three years passed away, during ie inquisitors found it impossible to lay hold of the Professor. All rejoiced in their defeat. The Pope, indignant with this resistance ed the Senators of Pavia with excommunication, and Curione, not longer to expose his friends to trouble on his account, quitted the betook himself to Venice, and from thence repaired to Ferrara, in claim there the enlightened protection which the Duchess Renée to all the lovers of the Gospel.

MARTIN LUTHER—THE HYMNIST.

ER, it is said, was once stand- s study window when a blind ame below and began to sing. a hymn of Paul Speratus. ls told that our whole salva- nds on the grace and spirit and as the Reformer listened, rted into his eyes, and he "If I could only make ongs, which would spread es among the people!" He ie work; and then, one after another joined in the ntil that wondrous outburst roke over the listening heart tendom, the sweet echoes of ll never die away.

true that before the Refor- many an occasional hymn ave been heard in Holland nany; and the truths of the gospel had been nurtured in the rugged but enraptured lines which were often on the lips of the perse- cuted Brethren of Bohemia. But when the Reformation began, it was, as has been well said, as if the south wind had awoke, had chased away the cold night that had covered the face of Europe—the Comforter came and with tidings of free grace, filled the hearts of the people; and then the frozen surface was broken up, and tongues were once more loosed, and like a vast abounding river there rushed forth the swelling tide of sacred melody. Instead of the lonely strain of a monk's cell, instead of the artistic exclusiveness of the choir, the common people felt the reality of their personal accounta- bility; that they were not to be pious, not even to sing, by proxy; and the altar-screen that had fenced the priestly caste from laic intrusion was

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das Heil uns kommen her, ans d' und Güte.

broken down, and young men and maidens, old men and children, with loud voice now praised the Lord. Four hundred writers, and more, led on the hymnody of Germany.

The first name we mention of this goodly array of sweet singers is that of the great Reformer himself. If we contemplate some aspects of the character of Dr. Martin Luther it may almost surprise us to find him telling forth his thoughts in numbers. The fibre of which poets are made is generally of not so stern a stuff. But when Luther sang, it was the outflow of the same resolute conviction and ardent emotion that uttered themselves in his most prosaic and decisive acts. Hence he was ever a child of song. When at school at Magdeburg, he used to wander in the neighbouring villages with some of his school-fellows, singing carols in four parts, that they might have the means of providing for their wants; and it was on one of these pilgrimages that the kind farmer first alarmed and then rewarded them, and on another that Ursula, the wife of the burgomaster of Ilefeld, took pity upon the poor scholar, found him a home in her house, where he learned to play on the lute and the flute, and to accompany the latter with his fine alto voice. On another occasion, when in the monastery of Erfurt, he was overcome by self-inflicted austerities. He had allowed no one for several days and nights to approach him. A friend, suspicious at the death-like silence of Luther's cell, took to the door some boys of the choir, and knocked. No answer came. The door was broken open, and Luther was found lying—apparently dead—upon the floor. His friend strove to restore him—but in vain. The choristers sang a sweet hymn; the charm succeeded, and gradually Martin Luther was restored.*

It is said that Luther's first hymn was written on the occasion of the death of two Christian martyrs, "burnt at Brussels by the Sophists." In 1524 he completed the translation of the Bible into German, and in the following year he changed the Latin form of worship for the German, translated the best German hymns into the language of the people, and wrote those simple, childlike, yet mighty strains which spread like wildfire over the land, and which made the enemies of the Reformation say, that "Luther had done more harm by his songs than by his sermons!" In 1524 and 1525 most of his hymns were composed; they were printed on single sheets, with the tunes; and four printers in Erfurt alone were fully employed in their publication. Thus, he won for himself the encomium of having given the German people their hymn-book as well as their Bible.

The most famous of Luther's hymns—"a rough bold piece, with its glorious chorale," the national hymn of Protestant Germany—is sometimes called Luther's version of the 46th Psalm:—

"A sure stronghold our God is He,†
A trusty shield and weapon:
Our help He'll be, and set us free
From every ill can happen.
That old malicious foe
Intends us deadly woe;
Armed with the strength of hell,
And deepest craft as well,
On earth is not his fellow."

* Merle D'Aubigne's History of the Reformation. Book II., Chapters 1 and 3.

† Ein feste Burg ist unser Gott.

third verse commences with
lusion, suggestive of Luther's
rable saying, that though there
l be as many devils at Worms
ere were tiles on its roofs, he
enter it:—

were the world with devils filled,
ager to devour us,
uls to fear should little yield,
y cannot overpower us."

endering of this psalm is to be
in the new Congregational
Book, No. 66:—

is our refuge in distress
ield and hope through every care,
epherd watching us to bless,
erefore will we not despair;
though the mountains shake,
id hills their place forsake,
id billows o'er them break—
t, still will we not fear,
ou, O God, art ever near."

contrast between the clarion
f this hymn and the deep con-
tive and subjective style even
best productions of mediæval
will show how the temper of
urch had changed. And how
that hymn uttered the feeling
people is proved by its popu-
Far and wide from land to land
ad. It was sung in the church
weinfurth in Bavaria, against
ll of the Romish priest, and
ildren hymned it aloud in the
at night. Years afterwards,
Melancthon and other eminent
an divines had to retire before
nemies to Weimar, they heard
mn sung by a child as they
l the town. "Sing, my dear
er, sing," said Melancthon,
know not what great people
e now comforting." The first
inscribed on the front of
's monument at Wittenberg;
and many a time and oft has this hymn stirred the hearts of the people. Gustavus Adolphus of Sweden ordered it to be sung before the battle of Leipsic, in 1631; and when the victory was won he fell on his knees, and exclaimed in the words of the second verse—

"'Tis He must win the battle."

When the evangelical Prince Wolfgang of Anhalt was banished by the Emperor Charles V. and his land was given to another, he mounted his horse, rode through the town of Bernburg, and sang aloud in the marketplace the last five lines of the fourth verse. *

"E'en should they take our life,
Goods, honour, children, wife,—
Though all of these be gone,
Yet nothing have they won,
God's kingdom ours abideth."

This hymn often solaced the exile of the poor Protestant emigrants from Salzburg; the Huguenots of France sang it during the bitter persecution of 1560 and 1572; and many died with its words upon their martyr lips. Through Meyerbeer's opera "the Huguenots," both hymn and tune have been introduced to the stage; and as an indication of its popularity it may be mentioned that it was sung in Schleswig-Holstein, in the political gatherings of the people, as a national hymn.

Many an incident of interest is woven around the hymns of the great Reformer. He sang, with clearer note and calmer faith, a German version of some lines written many a year before in Latin by Notker, a monk of St. Gale. The first line of

* Historical Notes to the Lyra Germanica. By Theodore Kübler.

the original is employed in the burial service of the Church of England—"In the midst of life we are in death,"* and it is said to have been suggested while the writer was watching some workmen who were building a bridge over an abyss at the peril of their lives. This hymn was widely popular, and has more than once been employed as a battle-song. In the celebrated conflict at Sempach in 1386, 1,400 Swiss herdsmen, poorly armed, confronted the iron-clad knights of Austria; and just before the battle began the Swiss sang this old Latin hymn, and then fell on their knees in prayer. An Austrian knight at once exclaimed, "Look! they ask for mercy." "They ask mercy," was the answer, "not from us, but from God; and we shall soon find out what that means." And the Swiss won a great victory.

One sweet Christmas carol, commencing with the words—

"From heaven above to earth I come,"

was written by Luther in 1531, for his little son Hans; for with all his stalwart strength of nature, Martin ever loved to make children happy, and especially to share in the simple joys of a German Christmas-eve.

"Out of the depths I cry to Thee,"

is a free metrical translation of the 130th Psalm, and was published in 1524. It was soon widely known and prized. It was sung in the market-place of Magdeburg by a poor cloth-worker; and when the burgomaster ordered his imprisonment, two hundred citizens repaired to the town hall and demanded his liberation. This hymn was often a source of consolation to its author. On one occasion, at the castle of Coburg, he fainted through exhaustion brought on by anxiety; but, on being restored to himself, he said to his servant, "Come! let us defy the devil, and praise God by singing the hymn—'Out of the depths I cry to Thee.'" Years afterwards, when his own death took place, and his remains were brought to Halle on their way to Wittenburg, the people gathered on that winter evening around the coffin, and weeping sang this hymn. And from that day to this those memorable words have made many a weak one strong, and have turned the chamber of the dying into the vestibule of heaven. The first stanza is thus rendered in the New Congregational Hymn Book:†

"Out of the depths I cry to Thee,
Lord God, O hear my wailing!
Thy gracious ear incline to me,
And make my prayer availing:
On my misdeeds in mercy look,
O deign to blot them from Thy book,
Or who can stand before Thee.

HYMNOPHILOS.

* Media vita in morte sumus.

† No. 215.

EADINGS FROM DR. VAUGHAN AND DR. CANDLISH.

I. HOW JESUS CHRIST SPOKE OF HIMSELF AND HIS WORK.*

as been justly said, that to a Plato you need a Plato, that a Newton you need a Newton. nen, has painted Jesus? No No man could. He has de- Himself in His own manner, by n words and deeds. The shades nes of colouring in the por- are above the earthly. Only a and could have laid them truth- n the canvass. The fact that ould be made to speak of Him- He does, in many respects, in es of the evangelists, demands consideration from the enquirer ith. We have nothing like it history of human nature else-

sus speaks of Himself as being sin. Other religious teachers een holy men, but no one of id ever claimed to be sinless; to of them had sinlessness ever ttributed by others. But our s described as saying: 'The of this world cometh and hath in me.'† No taint of the evil s come from His nature will be n mine. Again He says, 'He at me is with me; the Father t left me alone; for I do always ings that please him.'‡ Look- enemies in the face He says, t of you convinceth me of sin?'§ the voice which is said to have om heaven concerning Him:— s my beloved Son in whom I am eased, hear ye him.'‖ Hence guage of disciples concerning s 'undefiled and separate from sinners,' as one who 'knew no sin;' as a lamb 'without blemish and without spot.' It is not easy to suppose that the followers of Jesus would ever have spoken of Him in this manner had He not been wont to speak thus of Himself. Jesus gives us the form of Jewish thought on this subject when He says to the young ruler, 'Why callest thou me good? none is good save one, that is God.'¶ Hence, in claiming to be sinless in this world, Christ must be understood as claiming to be divine; and so contrary was it to all Hebrew ideas concerning human nature, even in the best of men, to describe any man as absolutely good, so certainly must expressions of that nature have sounded as nothing less than blasphemy in Jewish ears, that we may safely conclude the disciples of Christ would never have become thus bold in speaking of Him had not His words and works seemed to sanction forms of speech so peculiar and strange. Everything in the conduct of Jesus is in harmony with this impression concerning Him. By making such a claim, He subjected Himself to the highest, the most perilous test imaginable. But He knew what He did. He did so because He was conscious that His nature was a form of the supernatural. Even Judas, who knew all His ways, and whose spiritual perceptions and sympathies must have been but very partially alive to the beauty of the character before him, was compelled in the bitterness of his remorse to exclaim, 'I have betrayed the innocent blood.'

One feature in our Lord's history, as a consequence of this purity of His nature, is especially observable. He was eminently a man of prayer, giving whole nights, upon occasion, to such

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*m "The Way to Rest: results of earch after Religious Truth." By Vaughan, D.D. Sect. III.

n xiv. 38.

n viii. 29.

tt. xvii. 5, iii. 17, xii. 18; Mark i. ce iii. 22; 2 Peter i. 17.

n viii. 46.

¶ Matt. xix. 17; Mark x. 18; Luke xviii. 19.

exercises. But He is never heard making confession of sin, is never heard to pray for forgiveness, though He teaches all men to do so; and He is never known to pray for grace to cleanse His nature, though all men are urged by Him to abound in supplication for such aid. In this there is consistency. But it is a refined and delicate consistency, which would hardly have been perpetuated through the four Gospels, if the authors of those narratives had not been under a divine guidance in their work.

If Christ had warrant to speak of Himself after this manner, He must not only have been perfect man, but something more; if He had not such warrant, then He must have fallen below the common level of humanity, as being deceiver or deceived, or a mixture of both. And if when we look to His entire portraiture as given in the Gospels, we feel that the conclusion of His having been one of the weakest or the worst of mankind, cannot be for a moment admitted, then the only conclusion left is, that such language, however strange to our ears, must have been language which it became Him to use.

In brief, if we regard Christ as a person who claimed to be sinless, and as one who through years of public life acted consistently with that pretension, we must then accept His character as being above nature—as miraculous, divine. If on the other hand we suppose the evangelists to have imagined Him sinless when He was not, and still to have given His life and teaching in such forms as to be consistent throughout with the idea of His sinlessness, then we must accept the evangelists as men capable of achieving the supernatural on a scale hardly less wonderful. For one of these two things must have happened. Christ has lived a perfect life on earth, or the evangelists have made Him live such a life; and the natural causes adequate to account for either of these results, are not easy to discover. It should be added, that if there be any certain guarantee against self-deception in sacred things, that guarantee, where there is ordinary intelligence, will be found in goodness. It is natural that truthful men should see the truth, that the good should discern the good. 'If a man will do his will, he shall know of the doctrine whether it be of God.'

2. The manner in which Jesus speaks of Himself in relation to truth, is not less remarkable than the manner in which He speaks of Himself in relation to sin. According to His language, all truth is in Him, and from Him. He is not only without sin, but to Him it pertains to know all that can be known concerning sin and its opposite. The mystery of being in those high relations is mystery to us, not at all to Him. Hence, while other teachers often express themselves doubtfully, and on many points confess their ignorance, Jesus never does so. His statements concerning every imaginable relation of good or evil are always direct, decisive, in the manner of one who regards His own authority as final. Commencing His ministry in the Sermon on the Mount, He cites the maxims to which the highest human authorities among the Hebrews had given currency, and limits or reverses them in the manner of one to whose decision every other must be subordinate. His words are—it has been said of old time, thus—and thus. But I say unto you thus—and thus. To Pilate His word was—'To this end was I born, and to this end came I into the world, that I should bear witness to the truth.' The sense in which this language should be understood is made clear by passages in which the words are such as no lips beside His own could have uttered. 'I am the way,' He says, 'the truth. and the life.' He does not content Himself with saying, I have come to show you the way of return to the

ır, His words in effect are—I that unto you am it—I *am* the way. oes it content Him to say—I am to teach you the truth, or to teach re clearly; He in effect says—I speak unto you am it—I *am* the

Wherever you find spiritual truth ine—of me. Human lips had never d words of such import before. acher had ever so spoken of Him- The taught had never so spoken instructor. Hence the tone which ded the teaching of Christ was as to lead the people to say, 'he t as one having authority, and not e scribes.' Among teachers He the final word on all moral and ual questions. The consistency too, is a consistency perpetuated gh the four Gospels. Whence steadiness of touch, where the l needed to be so nicely—so sitely handled? The answer is us—a divine guidance only could given us this result. Much is y the Great Teacher, and a little ery little said otherwise than it is, l have marred the whole. But the pancy does not come, the keeping served—easily and naturally pre- d.

re again, supposing Jesus Christ ve spoken in this manner, He must had warrant in claiming to be ted in this light, or He had not. had such warrant, then, not only divine mission, but His divine e is manifest. If He had not such nt, then in place of doing homage im as the light of the world, it es us to assign Him a place with ost deluded of mortals, or the most ved.

Such is the language in which claims to be accepted as sinless, as the incarnation of all truth: ot less remarkable is the language ich He assumes to Himself the work of human redemption. He ccording to His own teaching, hat the Father is. Hence His words—'He that hath seen me hath seen the Father.'* 'Before Abraham was, I am.'† 'I have glorified thee on the earth, I have finished the work thou gavest me to do, and now, oh Father, glorify thou me with thine own self, with the glory which I had with thee *before the world was*.'‡ In His human nature, Christ was subject to the Father; and there is probably a sense in which He meant to say that His Sonship altogether is subordinate in the work of redemption to the divine Fatherhood. But still it is true that He was wont to affirm Himself to be, in a high and mysterious sense, one with the Father — His manifested being.

This will not be at all surprising if we bear in mind the relations which Christ assumes both towards God and man. The work which He undertakes to accomplish is such as required not merely human virtue, but divine power, divine perfection. Here are words which suggest all this. 'I am the Way, the Truth, and the Life, no man cometh unto the Father but by me.'§ On the one side you are to imagine the presence of the whole race of man, of all lands and all time; on the other, the Divine Nature as revealing itself through moral law, and the moral government of the universe. Between these Jesus takes His place, and says—If any one from amidst that vast sea of erring natures shall come to the Father it must be through me. If any one of them be pardoned it must be through me. If any one of them be regenerated and raised to a higher life, it must be by me. I am the Way, I am the Truth, and *I am the Life*. 'My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life and they shall never perish, neither shall any pluck them out of my hands.'‖ In other words—Wherever this life is

* John xiv. 9.
† John viii. 58.
‡ John xvii. 45.
§ John xiv. 6.
‖ John x. 27, 28.

it is mine, my gift, it is of me. 'Without me ye can do nothing.' *

Men who do not accept these words of Christ as Christians generally accept them, do still accept the Gospels as giving them all they know concerning Him, and are often careful to assure us that though they do not see in Jesus all that we profess to see in Him, He is always in their eyes an eminently wise and good man. An eminently wise and good man!—that, and no more than that! Does He not discourse concerning Himself as being without sin? Does He not claim to be accepted as the Incarnation of all truth? Does He not declare Himself to be the sole and all-sufficient Mediator between humanity and the Infinite? Mere human wisdom and human goodness preach about itself after this manner! Call it rather human presumption, human blasphemy. It is in vain for such persons to say they do not regard such language as having really come from the lips of Christ, but as utterances attributed to Him by the weakness of His followers. For it is to be remembered, that if the particular passages which I have cited as from the lips of Christ be cast aside, the Gospels will be found full of expressions which directly show, or clearly imply, that His teaching was uniformly to this effect. So that if we are to find a Christ in the Gospels at all, it must be a Christ of this character, one whose wont it was to speak of Himself after this manner. If there be no Christ to realise this idea, then there is no Christ to whom certain ideas of any kind can be attached. The Gospels give us this picture or they give us none. If all these diviner elements in His teaching, and if all things supernatural in His history, are to be eliminated from the Gospels, their authority is utterly gone. What is left can have no certainty or value. Records which, according to this fancy, are convicted of lying in every page, must, in common with the convicted liar everywhere, be a witness of no worth. It is to me immeasurably more natural to believe in these narratives in their entireness, than not to believe in them at all.

But there are other facts conspicuous in the life of Christ which tend in the most potent manner to strengthen this conclusion.

1. We all know that Jesus claimed to be received as the promised Messiah. Yes, some men will say, and therein betrayed that susceptibility of illusion so natural to minds of a religious, musing, and a mystical temperament. We all know that the near advent of this expected Deliverer was the fond notion which had taken full possession of the Jewish mind in that age. One and another, accordingly, had presented themselves, claiming to be the leader who had been predicted in the old Hebrew prophecies. At length a dream of this sort came over the meditative and sensitive spirit of Jesus of Nazareth, and it was so cherished by Him, that in the end it led Him He scarcely knew whither.

Such is the fancy broached by some of our contemporaries. But it is to be regretted that persons so sagacious in detecting mental processes and motives in this case, should have known so well where to stop. So much of this theory as may be made to serve their purpose is taken: the remainder, which may be seen at a glance to be fatal to it, is discarded. If Jesus was indebted to the notions then current among the Jews for the thought that He might Himself be the Messiah, is it not manifest that the character of the Messiahship assumed by Him would be that which was then fascinating the imagination and kindling the passions of His countrymen? But was it so? Anything but that.

The service to be expected from the Messiah, according to the teaching of

* John xv. 5.

, in place of realising the general ipation, presented the strongest ivable form of protest against it. Messiah of the popular imagination to be a military chief, who would ish the enemies of the favoured n, and bring back the heroic times eir annals. Instead of this, Jesus , saying—'My kingdom is not of world, else would my servants ' From the first to the last He ies to be judge or ruler, and con- His mission rigorously to ends y spiritual. His generation can- accept Him in this character. His own disciples are slow—very in conforming themselves to the ly religious object of His mission. continue to dream, in some form ner, about a kingdom, and thrones, power; and in place of such things, ids them expect persecution, im- nments, and death. In place of g the battle-cry, you hear Him 'If a man smite thee on the right , turn to him the left also; if he take thy cloak, let him take thy 'Is any great among you, let e your servant.' us finds men enslaved to appetite, on, and falsehood, and He comes liver them from thraldom in those s. The world had never been so ughly materialised as in that age. ious faith had died out. Wealth ncreased enormously, and the life e most cultured classes, in common with the rudest, was of the earth earthy. This bad leaven, which had saturated the nations, was in Judea as elsewhere. Nevertheless, the great revolution which Jesus aims to bring to pass, is that which shall end in reconciling men to God, and in enabling them to realize their highest sense of happiness in the consciousness of being conformed to the will of the Divine Father. This is the elevation, the wealth, the power, the blessedness to which Jesus would raise the people about Him, and in comparison with such revelations, everything merely earthly is described by Him as little more than the shadow to the substance.

How natural is all this on the supposition that Jesus came to us from the bosom of the Father? How utterly unnatural on the supposition of His being moved to His course by the popular ideas and passions of the time? Had He been so weak as to have been deceived in this matter, His deception, we may be sure, would have gone in the direction of the popular opinion. Had He been wicked enough to have descended to the practice of deception, His life and teaching would certainly have been just the contrary of what we know them to have been. The difference between His Messiahship, and the messiahship of the popular imagination, presents all the difference between the carnal and the spiritual, the earthly and the heavenly.

II. THE SPRING AND STRENGTH OF THE WORSHIP OF THE VIRGIN. *

hat is the use of an idol? What e design and aim of those who or fancy visible images of the ble God,—grotesque figures, in , or stone, or metal; the heavenly deified heroes; personified divine utes and influences? Is it not to bring God more within the range of their actual and sensible apprehension, as a true and palpable reality, than otherwise He would be? The idols are real, and, in a sense, even living. The hideous, mis-shapen block before which yonder dark Hindoo bows and worships has for him a certain real life, akin to his own. The beasts so sacred in old Egypt's eyes were real and living emblems of divine powers and qualities

* From "The First Epistle of John, unded in a Series of Lectures." By ert S. Candlish, D.D Lect. 45.

of some sort. The suns and stars on which rapt Chaldæans gazed had a real, living significancy, as representative of Deity. The men and women whom a more earthly superstition turned into gods and goddesses were real and living flesh and blood while on earth, and continued to be to their votaries much the same when they were gone. Even the strange, dreamy, mysterious spiritualities with which the early heretics and Gnostic corrupters of Christianity peopled the divine fulness; divine essences and emanations which they named as in some sense persons; had for their imaginative minds a living reality that they could grasp and feel. These last were the idols of John's day, within the church; from which, even more than from grosser idols outside, it concerned him to warn his little children to keep themselves. They were the forerunners, as his prophetic eye partly saw, of idols still more seductive, with which Christendom was to be ere long tried; canonized martyrs and saints, with their images, pictures, relics; and, high over all, alone in her glory, the blessed Virgin.

Now all these idolatries, however widely differing in their nature, and in their effects upon their devotees, have this principle in common, that they are all attempts to give actual form and substance; true, living embodiment and realization, as it were; to men's conceptions of Deity, which otherwise are apt to be so indistinct, indefinite, misty, shadowy, as to be for the most part practically all but uninfluential. They bring what is divine within the range and grasp of humanity. The abstract becomes personal; the ideal, real. The infinite takes the clear, sharp outline of a form, a face,—that can be pictured to the mind's eye at least, if not to that of the body. And what is apt to be little more than a great blank vacancy becomes instinct with living personality.

Hence, even for refined natures, the more refined kinds of idol-worship have a strong fascination; witness th which Mariolatry has over intelle highest and hearts the tender purest. It is indeed the cro masterpiece of idolatry—the wo the Virgin. Fairer, holier, mor and lovable idol never was for fancied. Never idol like this—t mother of our Lord. I say idea is an idealised Mary that is i And yet we see and can und how intensely real, even a idealised, she is and must be to lieving worshippers. In her th a real mother, a real sister—a t very woman; with all of woman love, and none of woman's w And she has divinity about he the mother of God. That Ma ideal and yet real, should be ado loved, chivalrously and yet d with human passion rising int enthusiasm, is so far from see me strange, that I doubt if a have not sometimes had som sympathy, if not with the hon least with the frame of mi prompts it.

I take this highest instance charm that there is in idolatry, it comes nearest to what John a safeguard against it. The mother of our Lord is alone created universe of God. N being ever has occupied, or e occupy, the same position wi She stands in a relation to Deit ther peculiar; absolutely singu is a natural thought that she ma voked as well as her Son; nay, may be invoked instead of her S in fact, a most persuasive plea Him. And she grows to be so v and real, as a genuine woma pitying, relenting; while her div as well as His heavenly Fath away in the dim distance of a fined misty majesty; that know as it seems, so thoroughly and ally, one is fain to rest in her, a all to her, and be satisfied with

r all in all. And it must be so, ke her as our mediator. For ot "the true God and eternal She is, thus viewed, an idol. idol brings us into communica- h God as true and real. We he idol as real; but God, whose ie may profess to be, between nd us he ought to mediate, is as s ever, or more so. The virgin I know; in her I can live. But e Son and the Father, I look to leal with them for me. To me but names.

ng of this sort can happen e through whom I am to know ly, is Himself, as his Son Jesus the true God and eternal life. human as is His virgin mother. s much as she is—a real, living person; as truly set before me

Nay, I have Him, as a real erson, more clearly, fully, with personal individuality in my ye, than I can have her. The f Mary are few and far between; id indefinite. We have nothing he merest generalities to give tion of what sort of woman she ut her divine Son, the Son of hest, the Son of the True One, Jesus Christ, is as a living man us, a real person; more truly, intensely real to us than even her Mary; and if more than she, re by far than any saints or that ever were canonised; any that ever were deified; any tatives of Deity, dead or alive, r were worshipped; any effluxes ations of Deity that the highest tion ever invested with the pro- f personality. Yes; here is Christ, the Son of God, truly, intensely real; a real and living going in and out among us; one n we can really form a truer, more intimate conception than of our dearest and most familiar whose hand we clasp in ours ally, because more inwardly, than we can our friend's; with whom we can talk more confidentially than we can with any brother. Here He is. And it is through and in Him that I am to know God as the True One. He is to represent God to me; it is with Him that I have directly and immediately to do; in Him I am to know 'the True One.'

But does not this arrangement really put aside 'the True One,' and substitute in His stead 'His Son Jesus Christ?' Doubtless He is the best possible or conceivable substitute. But still is it not a substitution? Does it not tend in the direction of making Jesus Christ, the Son of 'the True One,' the real and living 'True One' to me; while God, His Father, the absolute and ultimate 'True One,' becomes to me a dim and far-off vision? Is there no danger of idolatry here? Am I not on the point of falling into that sin by setting Him up instead of God? And is not that equivalent to making Him an idol?

It has been so often, and it would be so always; were it not for the great and blessed fact that He is 'the true God and eternal life.' But I cannot make an idol of Him, if I believe that; I cannot worship Him in an idolatrous manner, or after an idolatrous fashion, if I really own Him as being 'the true God and eternal life;' and take in the full meaning of His own words: 'Whosoever hath seen me hath seen the Father.'

Is it not a blessed thing to know that there can be no idolatry in your closest fellowship with Jesus, if you only bear in mind that He is the true God and eternal life? Your warmest love to Him; your most familiar intercourse with Him; your most affectionate clinging to Him, your most tender, trusting embrace of Him; never can be idolatry; for He is the true God and eternal life. You need have no fear of your making too much of Him, or making an idol of Him; as you must have in the case of any other being, real or ima-

ginary, whom you let in between God and you; for He is the true God and eternal life. You may admire others to excess, but never Him; for He is the true God and eternal life. You may be too devoted to others, but never to Him; for He is the true God and eternal life.

What ease and freedom may this thought impart to all your dealings with Him, as come especially to give you an understanding that you may know the True One; that you may know Him as true and real. The most perfect of God's creatures, the highest angel, if he had come on this errand, must have bid you look away from him. You may listen to my voice, he might say; you may hear what I have to tell you about God; I will do my best to set Him before you as a reality, in as lifelike a representation as I can give. But beware of fixing your eyes too much on me. You may imagine that I am so like Him, as living so near Him and seeing so much of Him, that when you have formed a clear notion of me you really know Him. But it is not so; it is far oth Your very knowledge of me may i you as to Him; tempting you t inadequate, if not erroneous, conc of Him; to enshrine Him in my and clothe Him in my vestu frame, the vesture, of a mere cre the best.

But no such caution is nee the part of Jesus, for He is the t and eternal life. Therefore let nc be a name or a notion to you; if so, much more will God be so. I be a true, present, living reali sitting at His feet as really as di Be welcoming Him to your hot table as really as did Zacchæ leaning also on His bosom, a as did John. Be grasping His when you are sinking in the sea, as really as did Peter w cried, "Lord, save me, I perish. may do so with all safety, an no risk of idolatry; for He is "t God and eternal life."

THE CEMETERY AT GLASNEVIN.

By the Rev. J. C. Geikie, Sunderland.

THE Cemetery at Glasnevin is the great graveyard of the Roman Catholics of Dublin, and attracts a constant stream of visitors, not only from love to some or other of the great multitude of the nameless dead whom it houses, but for its beauties of art and nature, and, above all, as the resting-place, among other celebrities, of Daniel O'Connell and Curran. It lies on the north side of the city, beyond a very mean suburb, inhabited by the lower classes of Romanists. A great open space, busy with "cars" bringing visitors or taking them away, or with the solemn processions of death, stretches before the gates, with the usual paniment of public-houses and cutters' yards flanking it on eac The grounds are laid out in w right angles, as is common in cem with borders of shrubs and t many different kinds, blended wi taste, and forming vistas of sw solemn beauty, mingled and br every step, by a background of e varied memorials of the silent tudes beneath. In other cemeter comparatively open field is ge edged and intersected with a we flowers, to which the trees are, a as yet, subordinate. At Gl

:e fewer flowers, but a wonderful
s of growing trees and shrubs,
y shade, from silver and purple,
every tint of green, to the rich
the yew, and of every outline
ect, from the airiest to the most
ɛ in their gloom. Both trees
rers have their special charms,
:her can well be spared, but it
as if there were something even
fecting in the triumphant waving
tiful branches, and in the un-
reen of the firs, and spruces,
vs, and in the undying vigour,
long tracts of years, that is as-
with any kind of tree, in a
cred to the resurrection here-
t crowded with mortality now,
ere is in the softer and more
beauty of flowers, with all their
as emblems of our passing

umber and variety of the monu-
rough the grounds strikes one
ient he enters. It seems as if
ig had been erected over almost
ave. Can it be that the connec-
served by Romanism between
ivor and the dead, leads to a
neral expression of sympathy
embrance, in this formal way,
ommon with Protestants; as if
were not broken even by death?
White tells us that the doctrine
r for the dead is the hardest
his creed for the Romanist to
—that it seems to him almost
ble, to think of having to resign
rted ones so utterly. Taught
ancy that he can still aid them,
nseen world, they seem still his
en gone. There are some errors
re only the best human wishes
es, pondered and dreamed over,
come to be believed as realities,
one, which has prevailed in so
ces, age after age, is of the

a vain attempt to make earthly
nortal. There are obelisks and
f ancient crosses, and pillars,

and ordinary tombstones, interspersed with more ambitious erections of very varied design. One monument to a priest has his full length statue in officiating robes, on a pedestal, with an inscription beneath; another, over a family vault, is covered with a great variety of exquisitely carved Bible incidents, illustrating the benevolence and pity of the Master who was imitated by him for whom it had been raised. Very many had recesses, cut into the stone, with vases of artificial flowers, or pictures of sacred subjects, or crucifixes, or statues of the Virgin and child, or of Christ and the Virgin separately, or of angels in the attitude of intercession; mirrors shining from behind many to increase the effect, and glass in front excluding air and moisture. Garlands and crosses of immortelles hung on a number, and crosses of box or of flowers were common on the graves themselves. Carved crosses, as might be expected, formed part of almost all, either aloft above the whole, or cut in the most conspicuous parts. It brought me in mind, perhaps by contrast with the richness of the marble on every side, of the forest of plain black wooden crosses I have seen in foreign churchyards, in Romish countries, at the head and the feet of the graves.

There was no mistaking from other signs than the statues and emblems that Glasnevin is a Romish cemetery. The inscriptions are very different in many cases from our own. On one stone you read, "Holy Mary, pray for us. + Blessed Jesus have mercy upon us." The mother first, the Saviour only second. On another, "Jesus have mercy upon her. + Holy Mary, pray for her. + Saint Teresa pray for her. + May she find eternal rest in Him whom she loved." A brother besought passers by to "Pray for the soul of his beloved sister, who died on the Feast of the Purification of our Blessed Lady." In the centre of the grounds there is a great circle of subterranean vaults, to

which you descend by a flight of steps, the doors facing a broad walk which you can follow round the sweep. On each there are two doors, the outer, solid, and covered with iron, the inner, an ordinary railed gate of the same metal. In many, the outer door was opened back to the walls, and the coffins exposed through the second. Some had been laid there for years, till the coffins and their appointments were old and faded, and others were those of the recently dead. It was a strange sight to look on coffin after coffin, on trestles, above ground; the awful reality of the grave without its charitable veil of earth and flowers. In every vault some peculiarity arrested the eye and heart. In one was a statue of a nun or saint in full life-size, standing in the attitude of prayer, and at her side the words—

"Of your charity pray for the eternal repose of Mrs.—— May she rest in peace.

"Pray for her, O Holy Mother of God, that she may be made worthy of the promises of Christ."

Another had the touching cry for some loved ones—

"May eternal light shine upon them." Words which somehow brought me in mind of those of the Emperor Alexander for the Cæsarewitch who recently died: "May the Almighty stretch forth His hand to him in that world where there is no more suffering or death."

How death levels all earthly distinctions and confounds imperial purple with the beggar's shroud!

In another vault there were three coffins, one that of a priest, with his cap on his coffin. Chaplets of tinsel and glass flowers, and China vases, with gum flowers, were on all three,—a large statue of the Virgin at the priest's feet, and at the back of the vault, two statues of saints, and a wooden altar with crosses, and flowers again. Many coffins had withered or fresh leaves of laurel or lilac, and I think none were without a statue of the Virgin. The inscription to one lady told the reader that "in possession of all her mental faculties, and *sanctified by the Holy Sacrament*, her faithful soul flew into the hands of her Creator," and one, on a man's tomb, maintained that "Virtute vicit,"—"by his good deeds,"—as we might turn it, "he conquered." So much for popery in some of its teachings.

O'Connell's body lies in a vault separate from the others, facing a short flight of steps down from the grounds, with a green mound over it, surmounted by a wooden obelisk, with nothing on it except a cross and ball. There is not even his name, and the paint does not hide that the structure is of wood. His true monument is at another part of the cemetery, and is imposing enough to make a landmark far and near. A perfect copy of an Irish Round tower has, with great taste, been chosen as his best memorial. It is built of grey granite, and is very lofty. A circle of vaults runs underneath it, faced by another, on the outer side of a paved circle, which encloses it at a considerable depth, like the ditch of a fortress. The body will be removed when these substructions are finished.

That there should not be even a name on the vault where he lies at present, seemed a more striking tribute to his fame than any words, for the coffin was loaded with fresh lilac and laburnum, and crowds of visitors thronged the approach. Only the body is in Ireland, the heart was sent by his will to Rome, which, as some one said at the time, was only repeating in death what had always been the case in life. The homage paid his memory now, so far as it goes, is in striking contrast to the popular neglect in which his last years were spent, for before his death, what with his imprisonment by government in 1843, and the evident emptiness of his promises of repeal, his prestige was gone and his heart well-nigh broken at

But death has cleared off the
f these closing days, and re-
r everlasting memory, his great
n earlier life to his co-religionists,
e found proscribed, and left citi-
he empire. One could not look
sty coffin which held all that
of a power which kings could
e commanded, without feeling
ish it is that a child of earth
e proud, and how needful it is
something more lasting than
ldly greatness. Yet man does
ie, even here, and if we cannot
d do not wish the mighty fame
n one as O'Connell, we can at least so live that our memory will smell sweet and blossom in the dust.

The tomb of Curran stands in a square, called after him. There is nothing on the massive sarcophagus that covers him but his name, and the words,—"Born 1767. Died 1817." There is something unspeakably touching in the absence of all panegyric. The contrast between poor Yorick, as he was and as he is, is left to silent thought.

Glasnevin is a sight which no visitor to Dublin should miss. It is full of lessons for everyone, and its beauty both of nature and art will not easily be forgotten.

THE LINCOLNSHIRE THRASHER.

By the Rev. W. Jardie, B.A.

Lincolnshire Thrasher, Charles
son, was a man whose good-
s his greatness. And his
s was seen, and its influence
mainly through his singularly
l and effective preaching. He
l the "Peasant Preacher," by
rapher, from the circumstance
humble birth in the Lincoln-
llage of Tetford; but whether
ressed congregations in rural
, or in provincial towns, or
the metropolis, he invariably
himself a prince of preachers.
respect, however, as in the
many of a different mould
superior fame, his early
ave no indication of his future

Quiet and unobtrusive in
ion, vigorous in health, strong
scle, stalwart, skilful, and
he was content from the age
ity to nearly forty, to wield the flail in the barns of successive masters "from early morn to dewy eve," during six months of the year, and during the remaining six to do the general work of a farm servant.

"A spade, a rake, a hoe!
A pickaxe, or a bill!
A hook to reap, or a scythe to mow,
A flail, or what ye will.
The corn to thrash, or a hedge to plash,
The market team to drive,
Or mend the fence by the cover-side,
And leave the game alive."

A happy contentment preserved his life from the unrest of dissatisfaction on a labourer's wages of sixteen or eighteen shillings a week; and if he had any ambition at all, it was the rare and superior passion for gaining and communicating good. All the schooling he got as a boy was during the evenings of one winter, and at a cost to his father of five shillings!

More desirous to gain knowledge than most of his class, he was always alert and acquisitive; and, more humble than most inquirers, he was always willing to learn from every source. So that not only by the diligent use of the few hours he could spare from manual toil, and the limited opportunities within his reach; but also by so simple a device as questioning a school-boy idling his holidays at home, and watching at the barn-door with boyish interest the thrashing of the wheat, as well as by seizing every occasion for conversation with ministers, he gradually acquired sufficient information to fit him for the public duties through which he afterwards became celebrated. Indeed, a perusal of his letters, and especially of some specimens of his written sermons, awakens our surprise and admiration at the soundness of the knowledge, and remarkable correctness of style, he had attained under such unfavourable circumstances. Biblical knowledge was his chief delight; and he had scarcely the means of attempting any other, for the book-store in his father's cottage comprised only a Bible and hymn-book, the Pilgrim's Progress, Wesley's Sermons, and a few other little volumes.

But better than all books, there was genuine piety in that rustic home, and the first twelve years of the lad's life were moulded under its salutary influence. At the age of thirteen, he went out to work for farmers, and held different situations until his twentieth year, (1811). Up to this time he lived in the immediate neighbourhood of Tennyson's native village (Somersby),—a district in which many a lone farm-house may have furnished the Laureate with such a picture as he gives in the "No Farmer," where the crass ignc the rude speech, and the brutis suality of the peasantry, are with wonderful truthfulness fro life. But it was Charles Richar fortune, at an annual fair fo hiring of servants, called the "castle Statutes," to be hired by a methodist farmer, who put a sl into his hand, in accordance wi Act of Parliament passed in the of Queen Elizabeth, as a tol the engagement. The traini his youth, and the good infl exerted upon him in his new m home, combined with the z ministrations of a godly pre were the means by which the Spirit, gently and imperceptib the falling dew distilling in the night, renewed his heart. O time he confessed that he "us follow the plough day after da many tears, crying to God for as he walked over the furrows field," and a little before his de added: "there is not a buildi all Mr. Riggall's yard but I prayed in it again and again." upright and blameless deportme one to say that "Grace had not to do for him," but he himself felt the depravity of his hea evidence of which—as Foster ingly remarks—is more appar such blameless characters than vicious and debased, since the be pure and virtuous before me yet remain totally alienated in from God. About nine months his conversion he entered the s of another Methodist farmer. "first love" was displayed in sistent conduct, earnest efforts t others, and hearty enjoyment of

ngs and love-feasts. In none of meetings, however, did he find ge to speak. But there was er kind of language in the use ich he was sufficiently ready and sful to win the heart of a tic servant, who made him an ent wife. His family life was guished by peace and love. a while, he became a class-, and by his tact and faithful- as well as by the charm of his er, was very successful in this of work. As a proof of his ude for others, it may be men- that it was his usual practice, he day's toil, as he was return- me, to pray for the salvation inmates of the dwellings which d passed.

ny of his friends, appreciating haracter and abilities, were s that he should begin to preach; s diffidence and heartfelt sense nworthiness restrained him. strongly urged on one occasion, plied: "Well, if ever I do to the people, depend upon it not spare them." But his es continued so long that arti- s at length resorted to in order ng him out. He was a wor- r in the congregation one y evening when the local er for the day brought his s to an abrupt conclusion, and ly called out, in an authorita- ne; "Brother Charles Richard- ust come into the pulpit and an address." Every eye to the modest labourer. The cted summons was not refused. fear and trembling he entered pulpit, relying upon God. e was poured upon his lips." proceeded, he forgot his fears; and so acceptable was his address, that, like Samuel, he was "established to be a prophet of the Lord." In due course he was placed on the list of local preachers, and gradually acquired confidence and proficiency in the exercise of his gifts. Everywhere he was encouraged by success. As a platform speaker, also, he advocated the claims of foreign missions, and at anniversary gatherings he was frequently called upon to speak.

These engagements, however, were not permitted to interfere with his usual employment. When a friend called to see him at work in the barn, he said, "You see, I can think and thrash." Sometimes the ardour of his thought stimulated the action of his arm; and when the same friend, finding him stripped and sweating at his work, expressed surprise that he did not spare himself, he replied, "You see I was thinking over a passage of scripture, and when I do so, and it goes well, I am a little carried away, and then I work over-hard, as I have been doing just now." The sermons and addresses thus conned over were usually committed to writing in cooler moments, but at the first opportunity; and were delivered, with original warmth, at the close of the day, or on the Sabbath, when he worked harder for his Heavenly Master than he had done during the six preceding days for his earthly master. For some years he contrived to labour as usual for the support of his family, without incurring debt, and at the same time to undertake many pulpit and platform engagements. In such places, his appearance must sometimes have been novel enough, for he did not discard the clean *white slop* of the

country labourer until the villagers, proud of their preacher, sent a tailor to measure him, that he might appear as respectable as others, in "black coat and waistcoat, drab small-clothes and gaiters, and a new hat." In his ardour and devotedness he sometimes exceeded the limits of prudence and overtasked his strength, even though he was in the habit of saying, "Thank God, I never feel tired!" For eighteen or nineteen weeks, however, he was prostrated by fever, and his life almost despaired of. His medical attendant, an avowed sceptic, had at the same time another patient in a similar state, who was greatly terrified at the prospect of death. He endeavoured to allay his fears by telling him of Charles Richardson's resignation and hope. "If you get better you must try to live as he does, and then you will get quit of your fears."

As an example of his honesty, the following reply is related to have been made in the market to a customer examining a heap of potatoes which Richardson had to sell. "What sort of potatoes are these? "None of the best," was his answer. The other salesmen standing near, surprised at this straightforwardness, remarked, "what sort of man is this, who won't praise his own potatoes!"

His integrity and piety gave weight to his words as a preacher. His ministrations awakened unusual interest in most of the congregations he visited. His style was simple, clear, and vigorous. He was apt in the use of homely illustrations, fervid in his appeals, and earnest throughout his discourse. Gradually his fame spread in methodist circuits. Numerous requests called him away from home to preach for missions, anniv saries, and chapel debts. Where he went the congregations and c lections were larger than in for years. His circumstances compel him to decline many such i tations until, in 1850, at the ag fifty-nine, he was induced through pressing demand for his services withdraw almost entirely from wor business. He had already spent wards of fourteen years in frequ public engagements, and in a more disinterested manner he gave himself wholly to the Church His congregations were always lar and sometimes more than 2,0 hearers, as in the Centen Chapel, Boston, listened to voice.

In course of time his preaching to took a wider range, and he visi Lancashire, Yorkshire, Cornwall, Ke and most of the counties of England which Methodism prevails. His l absences from home gave rise to m serious considerations, and many loving message did the godly fat send to his children, telling them t he was waiting to hear the news their conversion. "Amidst all I and do, I do not forget you, and of bring you to a throne of grace wit father's feelings. My comfort depe upon your happiness. I want you be pious and upright, and use members of society, serving God, preparing for heaven." Perhaps home-longing of his affectionate he became more intense as he felt t his Heavenly Father had called h to service elsewhere.

A fair idea of the kind of labo which absorbed his time and energ may be got from a few extracts fr the letters he wrote to his wi

are examples which might be plied almost without limit, so dant and fruitful were his rs. Every letter,—and he wrote ently,—contains some evidence he power of the Holy Ghost ac-anied him from place to place, lessed his preaching, in the con-n of many. In March, 1844, ites, "there has not been one since I left home, but the Lord ved souls." How this happened quently detailed,—

BODMIN, Decr. 8th, 1851.—I left t. Just's people all in a blaze . . . er was amongst such a people. st I have been preaching to them, would break out in loud ex-ions of joy, and others in dis-ng cries, saying:—'Lord, save

And I have often had to begin g till the noise has abated, and begun to preach again."

STALEYBRIDGE.—Mr. Griffiths. . . in upon us at half-past nine k; he stood amazed, and said, ver saw anything like this before.' were scores in deep distress of and, like violent men, taking the om of heaven by force. Thank whole families have been saved I came here."

he journeyed from place to place, ivate influence was as marked s public usefulness, and many es in which he sojourned owe lasting debt of gratitude. It lom the privilege of an itinerant ier to leave behind him such a as this.

HATTERIS, 1845.—I mentioned the family with whom I stayed: ther is a large market gardener, mploys near a hundred people. s a wife and seven children, the est of whom is thirteen years of age. None of his family were saved before I went to see them. On Sunday night the mother was saved; and they all went with me into the country on Monday night, when one of the daughters obtained mercy. On Wednesday two of the sons closed in with Christ: and on Friday night, another son. On Saturday, at twelve o'clock, I left them by coach for this place. As soon as breakfast was over in the morning of that day, the father said he would have all his family together before I left them, and his wife and seven children, and the wives of the two married sons, a servant girl and another woman, were all present at family prayer. First one and then another prayed, till at last we all seemed praying at the same time, and before I left them the whole company were saved except one of the sons' wives, and she was weeping and praying for salvation. I never saw such a sight anywhere before. The father was in tears of joy, shouting, 'Glory be to God! I never was so happy before; the Lord will save all my family!' The mother was going first to a son and then to a daughter, tears streaming down her face, telling them to believe in Christ; and the nine children, servant, and friend, were all weeping and praying together: it was overwhelming to see it."

Such cases were not exceptional in the history of Mr. Richardson. His later years were gladdened by frequently meeting those who claimed him for their spiritual father. When his health began to decline, and his preaching engagements were necessarily curtailed, a few disinterested friends obtained for him a small annuity, which though unworthy of his services to so many Churches, was

sufficient for his frugal habits and contented mind. At the age of seventy-two he was still preaching and useful. When his natural force abated, the heavenly fire still burned in his heart. To a friend he said, "You do not know what a poor old man I have become. I am now in my seventy-third year, and often feel that I must give up preaching altogether." A fortnight before his death he preached in a little village, whe one of his daughters was settl from Numbers xiii. 30, his soul int on the view of the heavenly Cana In the evening of August 5th, 18(he retired to rest, after conducti family prayers as usual, and bef the morning light his spirit ente that world where they have " need of the sun, for the Lord G givet h them light."

THE FREE CHURCHES OF ITALY, AND A MODERN ST. BARTHOLOMEW'S.

By Dr. J. C. Holbrook.

The *New York Independent* for May 10th, and 17th, contains letters from Holbrook, narrative and descriptive, from which we extract the following account the Free Churches which, through the blessing of God, are springing up in differ parts of Italy. It will be read by our friends with deep interest, as will also account of the recent massacre at Barletta.—Ed.

I.—THE FREE CHURCHES OF ITALY.

Florence, *April 9th*, 1866.

Exactly a week ago I was in London, and now I am in "Sunny Italy," and the city of flowers, as the name of the place from which I date signifies. A flower (the lily) figures conspicuously in the municipal coat-of-arms, and the place is styled by the people the "flower of all cities, and the city of all flowers."

Yesterday, Sunday, I spent in Bologna, being unable to reach this place, as I desired, where I knew there was an English or American service, or both. I found neither in that most intensely papal of all cities, except Rome, Bologna. It was my first Sabbath in Italy, and, in fact, in any popish country, and I saw much, of course, that was novel and painful. No one would have imagined, in the forenoon, that it was Sunday, from the aspect of the streets and market-places. But in the afternoon comparatively little stir was seen, the people being occup with their amusements at home, or of the city. I visited the cathedral s several of the churches, and witnes the superstitious and formal servi for a while, and then proceeded to t place of worship occupied by the F or Protestant church, that has la come into existence.

I found there an audience of ab 250 present; and, though the servi were all in Italian, I was deeply terested in the devout manner of t people, and the earnestness of th who officiated. I learned that there about 510 members of the church, converted Romanists, including t minister. The latter seemed to be refined, intelligent, and zealous gent man; and I was told that he is an teresting speaker. The singing espe ally, which was congregational, w very touching, the language itself bei

ausical, and the utterance seeming
ae from the hearts of the people
nging with the spirit and the un-
ınding also." The room was spa-
and pleasant, though plain, and
'ell situated and accessible. The
ə were well-dressed, and appeared
gent generally.

ere was a plain table covered with
ite cloth, in the centre of the
and on it was a decanter of wine,
tumblers, and two small rolls of
. There was first a prayer, then
pter was read from the Bible, all
ıt having books, and following the
r; then a deacon gave out a hymn,
ı was sung, then another prayer
'ed, and then one of the deacons
ed and read the first chapter of
'irst Epistle of Peter for exposi-
The minister spoke about twenty
es upon it in a lively manner,
ng the fixed attention of the
ace, and was followed by another
ı with some remarks, and then
er hymn was sung and prayer
d. The deacons then were about
ss around the bread and wine in
'ation of the Lord's supper, when
le known to the minister who I
through an interpreter, and he
ınced it to the audience, and led
fervent prayer for the stranger
America. The service then went
ı which I united with them.
ıer hymn and short prayer closed
xercises.

the evening, at the same place, a
ɔn was preached, and the audience
larger. This, I am told, is the
ary course each Sabbath, and
are several meetings for prayer
onference during the week. There
aore than twenty such churches
aly now, besides numerous con-
tions, some of them small, where
gelists hold meetings. A conven-
of delegates, consisting of elders
sters) and deacons, representing
y churches, was lately held in
ma with reference to the formation
of a National Union. A basis was agreed on, and another meeting is soon to be held in this city (Florence), when probably, the object will be accomplished. But there is great and just jealousy felt by the Protestants of Italy of all ecclesiastical organizations outside of the individual church; and it is not to be wondered at, considering their former experiences, and their recent emancipation from spiritual despotism. They feel as our Puritan fathers did in the 17th century, and they seem to be following their example, or rather acting a parallel part, for they know little or nothing of the Puritans.

They, perhaps, have never heard of Congregationalism, and yet they are Congregationalists, or, perhaps, more correctly speaking, Independents. They hold to the strictest autonomy of the local church and the parity of the members. At first, they were like the Plymouth Brethren, and did not recognize a stated ministry; but now they do. The officers are the primitive and scriptural ones of ministers and deacons. The movement of the Free churches is a very interesting one, and I am told progress is being made in the work of evangelization. When I learn more particulars, I will communicate them. It is a striking fact that they have developed Congregationalism.

ROME, *April 19th*, 1865.

After closing and sending off my epistle from Florence, I spent an evening in conversation with Rev. E. E. Hall, of America, the representative of the American and Foreign Christian Union, who has spent the last five years in Florence, and has established a church.

From Mr. Hall I learn that there are now some forty of the Free Italian Churches of which I spoke in my last, most of them prospering and becoming vigorous. He confirms my impression in regard to their views of ecclesiastical order, and represents them as far more spiritual and evangelical

than the Waldenses. He has great hopes as to the work they are destined to do.

These brethren have been misunderstood and misrepresented, as if they eschewed all order. They have been identified with "Plymouth Brethren," and regarded with suspicion by those who have no conception of a church except in connection with some grand organization, like Episcopacy or Presbyterianism; whereas these Italian churches are independent in the strictest sense. This fact has grown out of the circumstances in which they have been gathered. They have sprung up here and there in the land, unconnected with each other—mere local associations of Christian men, newly converted from Popery. In these circumstances they have gone on and maintained worship and exercised discipline, with no "book" but the Bible, and amenable to and controlled by no superior earthly power; and thus have unwittingly, as I said before, been developing *de novo* the principles of Congregationalism. To be sure, just coming out from under the yoke of spiritual despotism and a tyrannical ecclesiasticism, there has been a tendency to extreme independency; and, at first, from fear of a *priesthood* such as they had seen in Popery, they *doubted* as to the necessity and propriety of any special ministry, regarding themselves as all a spiritual priesthood. But they have gradually in the light of experience, learned the necessity of having men specially set apart to labour in word and doctrine, and also that union is strength; and therefore measures are in progress, as I have said, for *associating* these churches after the manner of ours in the United States. It is very interesting to learn how carefully they are feeling their way instead of adopting any existing human system or authority, and that in so doing they are travelling straight to the goal which our fathers reached. Mr. Hall describes the discussions that were held at Bologna, and the comparison of views and practice there, as very interesting. The adjourned meeting in Florence soon to be held, will doubtless show progress. It will be instructive to see them work out the great problem anew of the Puritans of Old and New England.

II.—ST. BARTHOLOMEW REDIVIVUS, AT BARLETTA.

A case has just occurred in this country that proves the spirit of popery to be unchanged, even amid the light of the 19th century. In connection with the work of evangelization, a congregation of Protestants has been gathered at Barletta, a seaport town on the Adriatic of considerable importance. There were established a school and church, and religious services, and no charges are made against the Protestants of political action or of any improper propagandist measures. But during the late season of Lent the Roman Catholic preachers improved the occasion to stir up the bigotry of the papists, and to excite their hatred towards the evangelicals, and even represented the destruction of the latter as a work that would be acceptable to God. The result was, that on the 19th ult., after a violent sermon of the kind alluded to from a fierce, fanatical preacher, an immense crowd gathered in front of the Protestant school-room, and assaulted the people who came out with sticks and stones, shouting "Viva the Pope!" "Down with the damned!" They then attacked the houses of the Protestant teachers, and abandoned themselves to the most fearful excesses, killing five persons on the spot and mortally wounding a sixth, and otherwise injuring more than *seventy* others. One was stabbed, and then burned alive in his house. For more than two hours the work went on, the Catholic soldiers refusing to interfere. Finally,

or, at great personal risk, rescued children, and with the custom- guard finally dispersed the mob, arresting a fierce leader, who, crucifix in hand, stimulated the of destruction with loud shouts. us we see what Italy would be, it to revert back to the control of y. Thank God, religious liberty ıranteed under the new *régime* of r Emanuel, and the revolution ot go backward. The most violent in the late mob is under arrest, vill be punished. But the chief journal seeks to palliate and ex- the outrage, of course.

April 19.

arned from Mr. Hall (at Florence) an interesting fact in regard to the massacre of Protestants at Barletta, and the mob incited by the Roman Catholic priests, of which I wrote you; and it is that the judge who is to try the guilty parties is a Protestant, and was not long ago the minister of one of the Free churches. He is a lawyer, and an exceedingly eloquent man, and has been appointed to the bench in the district in which Barletta lies, where the outrage was committed. It may be anticipated, therefore, that justice will be meted out, and the law of religious liberty and toleration will be vindicated, which is the law of the land in this new and vigorous kingdom of Italy.

GREGATIONALISM IN THE NORTH RIDING OF YORKSHIRE.

By the Reb. J. C. Potter, Whitby.

giving a brief historical sketch of regationalism in the North Riding rkshire, the writer of this paper o trust more to his general know- than to any authentic records. as the advantage, however, of an ate acquaintance with the rise and ess of Congregationalism in most towns and villages of the Riding, by residence in the midst of them, y official relation to the Churches, long course of years.

nay be necessary to intimate that bject of this paper is not to give istory of particular Churches, but sent a general view of the deno- tion at different periods, and spe- to mark the instruments and ies honoured by the Head of the ch in the diffusion of the Gospel, he spread of Congregationalism or pendency, as he prefers to call it, ghout the Riding. In fulfilling sk, the writer will claim the pri- e of freely expressing his own in respect to the present state of many of the Churches, and of indicating by what means, in his judgment, a larger amount of prosperity might be secured.

I.—History and Character of the Earlier Nonconformists.

It is a well known fact that the last century, throughout our land, until near its close, was marked by religious indifference, scepticism, and almost universal godlessness. The Nonconformist Churches did not escape the baneful influence of the times. Most of them sunk into a state of apathy; many of them, by falling into Socinianism, were *worse than dead.* In the Establishment, religion was with the majority a mere form; with not a few, a jest. The higher classes were for the most part infidel; those in the lower scale were irreligious, and often profane and brutal.

In different parts of the North Riding there were Dissenting congregations, as at York, Scarborough, Whitby, Malton, and other places, but

yielding to the influence of the times, they had either lost the life and power of religion, or, like many of the Churches of the same order, had utterly forsaken the right way, "ashamed of the Gospel of Christ." It must, however, be borne in mind that these congregations were never Independents, but a sort of mongrel Presbyterians, *independent* in the sense of not being under the supervision or control of any external authority, but *Monarchial* rather than *Congregational*, as being entirely under the rule of the minister. In the times now passing over us, the lesson of these decayed and dead Churches is admonitory. A like phase of scepticism as that of the last century is too evident from the current literature of the day, and there are unmistakeable indications in the theology, most popular in some places, that truths hitherto most surely believed and held sacred are ready to be given up to the banter and arrogance of pretended intellectual and religious progress. May God in mercy avert from our Churches a like apostacy as that in which the indifference and rationalism of the last century mournfully terminated.

Towards the close of the century to which we have been referring there were glimmerings of a coming day of revival. The trumpet voice of Whitfield proclaiming to myriads salvation through faith in the atonement of Jesus, and the assiduous and energetic labours of the Wesleys and their coadjutors, had, to a considerable extent, aroused a slumbering nation and a dead Church, and many, both high and low, had risen up, as from their graves, to new life. Before the end of the century, Methodism had obtained for itself in this Riding a local habitation and a name, and very considerably prevailed. In the Established Church, too, there were a few holy, devoted ministers who faithfully preached Christ, and great was the attraction of their ministry. Among them may be named the Rev. Dr. Conyers, Helmsley; Rev. James Metcalfe, Kirby, near Stokesley; Rev. Mr. Richardson, York. The word of the Lord was precious in those days, and so great was the novelty and attraction of a minister in the Establishment faithfully preaching the Gospel, that crowds gathered to hear them, and many walked a distance, Sabbath after Sabbath, of eight or ten miles.

It does not appear to the writer of this sketch that any purely Independent or Congregational Church existed in this Riding, until towards the close of the last century, if *even then*. The present Church, in Silver-street Chapel, Whitby, dates from 1770, but originally it was called Presbyterian, and was in government like the old Nonconforming Churches, under the rule of the minister, and not the *Congregation or Church*. The first Congregational Church in the city of York was formed in 1796, and the Church in Pickering dates from 1789, but whether it was from the first purely Congregational, or merely Nonconforming, the writer has not ascertained. In most cases, however, if not in all, the earlier Independent Churches in the north of Yorkshire, arose out of particular circumstances, and from love of a Gospel ministry, rather than from any love of *Independency*, or from convictions of the *scripturalness* of its *principles*. Faithful ministers in the Establishment who had gathered round them an attached people were removed in Providence to other spheres of labour, or called away by death, and the consequence was that they were often succeeded by men of a different stamp, who, instead of feeding starved the flock. By a sort of necessity many were driven into Nonconformity, and had to provide for themselves places of worship and ministers apart from the Establishment. Two results of this origin of some of our Independent Churches call for special notice: First, the congregations arising

this separation from the Estab- Church were generally ultra- istic, indicating the prevailing ng of the evangelical preachers in hurch of England at this time; cond, the Independent Churches, formed, not being the result of tion that Independency is in ance with New Testament prin- but merely a matter of con- ce, have in general greatly fallen m their first prosperity.

CONGREGATIONALISM FROM 1800 TO 1820.

h the commencement of the pre- entury, an era of greater reli- life and exertion set in, and Inde- acy even in the North Riding, to lift up its head, and to claim e among the Churches of Christ. ames of two or three devoted and inted ministers deserve a record s historical sketch of Indepen- in these parts.

t and foremost must be named, ames Jackson, formerly of Great urn and Green Hammerton. He en brought to embrace the Gospel the ministry of Rev. W. Howell, aresborough, and having had a ducation, he gave himself to God service of the Gospel. He was good position in life, but he ted all things loss for Christ." tained the name of "the Apostle North." His zeal was ardent, ours abundant, and wherever he he carried with him a savour of . A more saintly man it has not the privilege of the writer to ; and it is among the pleasures of ry, that he has oft when a boy ed his blessing. This holy man periodical visits to the towns in orth Riding, preaching at the t cross, when he found no other e open to him; and, by stimu- the zeal of those he found ed to the Gospel, was the means, e erection of chapels and the gathering of Churches, of greatly extending the Independent cause throughout the length and breadth of the Riding.

The Rev. John Arundel became pastor of the Church in Silver-street Chapel, Whitby, in 1804, and from his time the government has been purely Congregational. During the fifteen years of his pastorate, he occupied a high position in the town as a preacher, and was very popular through the Riding. Like Mr. Jackson, he frequently visited the smaller towns, and was instrumental in raising and fostering new Independent interests. Amongst others, the Rev. W. Howell and the Rev. W. Norris must be named as harbingers of Independency in the north, the latter having been employed for some years as an evangelist, preaching the Gospel from place to place with great zeal and usefulness. The result of these and other agencies was, that in the *first twenty years* of the present century, thirteen chapels were built, and as many Churches on Independent principles formed. The most important event in this period in its future consequences to the denomination was the creation in 1816, of Lendal Chapel, York, the scene, after some years, of the early ministry of the Rev. James Parsons, and of many holy triumphs of the glorious Gospel he there preached.

The period now under review, *the first twenty years of the century*, may be regarded as the birth time of Independency in the North Riding. Many of the newly formed Churches were for a considerable period vigorous and flourishing, and it is for a lamentation that any of them have not fulfilled their first promise.

III.—CONGREGATIONALISM FROM 1820 TO 1840.

In 1823, the North Riding Association was formed. Its first meeting was

at Pickering, Nov. 25, 1823 : and its first members were Rev. J. Jackson, James Parsons, W. Blackburn, — Greenwood, and G. Croft. Its object was, first, *fraternal intercourse* of ministers and members of Churches ; and, *second*, the assistance of weak interests, and the promotion generally of the progress of Independency in the Riding. The Association was reconstructed in 1827 on a wider basis, and subsequently, in 1835, became an auxiliary to the Home Missionary Society. The assistance obtained from that Society gave a great impulse to chapel extension and the formation of new churches. Agents were planted in almost every village, and Independent Churches everywhere formed. The writer of this paper, however, must be permitted to doubt the wisdom of multiplying little Churches, and placing pastors over them, at the expense of the Home Missionary or any other Society. The result in this case was that the support needed became so burdensome, that a change of system became necessary, and instead of the Home Missionary Society being responsible for the salaries of agents, the responsibility was cast upon the congregations, and their efforts supplemented by grants. A great part of the evil produced by the former system, however, remains. The number of small Churches has been unduly multiplied ; more agents are employed than the amount of population demands ; the stipends of the ministers are too small; and too often those only can be retained who are the least adapted to build up a feeble cause. The present need of the North Riding is the conjoining of several small interests under one pastor, assisted by lay preachers ; but, alas ! the latter are yet, for the most part, to be sought for! Would that God would so pour down His Spirit that all the people were prophets, or at least, that all the *piety* and *talent* of the Churches might be consecrated to the Lord.

The progress of Independency in the North Riding, from 1820 to 1840, was satisfactory and encouraging. The Rev. Wm. Blackburn succeeded Mr. Arundel in the pastorate of the Church at Whitby, and on the formation of the Association, he and Rev. Gabriel Croft were joint secretaries. Both were zealous in extending the cause of Independency, and Mr. Blackburn especially devoted much time and labour in promoting, through home missionary agency, the evangelization of the villages and rural population. Sanguine and trustful, he seized every opening for the introduction of the Gospel, through Congregational agency, and with the zealous aid of some of the members of his Church, was the means of erecting chapels in many of the smaller places around.

In 1837, through the liberality of Mr. Trousdale, a munificent helper of the Independent body throughout the Riding, the Pickering Home Missionary Academy was established. It arose out of the difficulty of obtaining suitable agents for the village stations, and with the design of preparing pious young men for that special service. It was carried on for some years, and furnished several useful labourers in the Gospel field ; but the failure of the health of Rev. G. Croft, the tutor, who had gratuitously devoted his time and large acquirements to this service, and the experience of difficulties in obtaining the necessary pecuniary support, as well as suitable candidates for home missionary work, led at length to its discontinuance.

Towards the close of the second period now in review, namely, from 1820 to 1840, some new and important additions were made to the Churches of the Riding. In 1822, the Rev. James Parsons began his honoured and successful ministry in the city of York, as pastor of Lendal Chapel. The Church formed in that place in 1816 only numbered ten members, but

he large accessions made by
ng of God on the ministry of
ons, and the overcrowded con-
s that weekly attended his
it was felt necessary, after a
provide a sanctuary of much
imensions. In 1839, Salem
the present spacious and com-
difice, was erected; and leaving
ers as the nucleus of a distinct
at Lendal, to it Mr. Parsons
bulk of the Church and con-
that met in the former place

The settlement of Mr. Par-
York, in 1822, has been a great
the whole Riding. In com-
th the late before-named Mr.
his visits were frequent to
er Churches, and in the midst
st unexampled popularity he
ys been ready to encourage by
ance, and to serve by preach-
very least of his breth-

Independent cause in Mid-
igh was originated by the
on in 1837. A chapel was
d opened in 1838. That im-
town, then in its infancy, is
of the largest in the north of
e, and where once there stood
solitary dwelling, there is now
a busy population of 25,000.
centre of the Cleaveland iron
is probable that it may become
atly larger. A few years since
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wn, was erected, and the Inde-
Church in Middlesbro', formed
of eight members, promises to
one of the most influential and
us in the north.

e close of the period now in
the Independent interest had
engthened by the erection of
w chapels, and nearly the same
of additional Churches, some
have attained to a position of
luence and usefulness.

IV.—Congregationalism from 1840 to the Present Time.

From 1840 to the present time, there has been no less activity and general progress, although from the abundant supply of chapels, and the number of Churches already formed, the same apparent increase cannot be recorded. Indeed, it must be confessed, that zeal had in some instances outrun prudence, and Churches had been formed and ministers planted in places which could never be expected to rise to self-support, and which had better have been continued as mere out-stations of some more important field of labour. Many of these smaller interests have greatly declined, and in but few has there been any marked progress. The excitement of a new chapel soon wore away, and the first flush of success was presently followed by decline. In most of the Churches of this class there is a want of life and power; and it would seem that there needs other agency than that now in operation to secure prosperity. It is more than can reasonably be expected, that a minister confined to the monotonous duty of preaching, week after week, to twenty or thirty persons, can keep up anything like earnest spiritual life, either in his own soul or the souls of his people. There wants in such circumstances a stimulus to painstaking study and energetic action. Would not some approximation to the methods of our Wesleyan friends be more likely in these rural districts to keep alive both preacher and hearer?

While, however, the stationary or declining condition of some of our village Churches and congregations must be admitted, considerable prosperity has been enjoyed by some of the larger and more important town interests. And it is matter of satisfaction, that as new districts and increasing populations present claims upon the body for new effort, such wants have always been

readily met. A sudden influx of population at Eston, in the newly opened iron fields, has led to the erection of a suitable chapel, and the establishment of an Independent interest, over which has been placed a very laborious and excellent minister; while the increasing demand of accommodation for worshippers of the Independent body at Scarborough induced a number of friends on the spot, and others at a distance, to come to the resolution of building the Bar Church. That place of worship was opened in 1850, and a Church of sixteen members formed, and such has been the success, through the Divine blessing, of the ministry of the Rev. Rev. R. Balgarnie, that the number of members now exceeds 400, while the still increasing demands for church accommodation rendered it necessary to erect another church, the one opened last summer on the South Cliff, and said to be the noblest, most ornate, and most elegant Dissenting church or chapel in the north.

The prosperity of the Church at Scarborough, and the zeal and preaching power of Mr. Balgarnie, have been a great accession of strength to the Independent body in the whole Riding; while the readiness and ability with which that esteemed brother comes to the help of any of the Churches when they need his aid, not only cause him to be highly respected, but greatly tend to the general prosperity.

A summary of the operations of the body, commencing with the present century, may be given as follows:—Thirty new chapels have been erected; nearly the same number of Churches, according to Independent principles, have been formed; some 2,000 members are at present in fellowship; £32,571 has been contributed to the London Missionary Society by the North Riding and the York Central Auxiliaries; at least £4,000 has been contributed for home missions; while all local religious and philanthropic objects, as well as the Bible and Tract Societies, have been supported by the Independent Churches in a fair proportion to other denominations. Still it is "the day of small things." The views of the writer have already been indicated in regard to the rural population and small Churches. A different agency is required. Not *pastors*, but *real home missionaries* are wanted; men of vigour, both of body and mind; men full of zeal and love: men willing to spend themselves and be spent in labour for Christ and souls! Could suitable centres of evangelic operation be fixed upon, and men of preaching power, adequately remunerated, be placed in them, for the purpose of taking a whole district, or a number of small Churches under his care, supplementing his own labours by lay agency, there can be little doubt but that with God's blessing, greater results of spiritual increase would be realized.

The writer has now finished his task. His own opinions must be taken for what they are worth. Having lived and laboured nearly a lifetime in the North Riding, and for the benefit of its Churches, he may claim, without pretension, as warm an interest in the prosperity of the Independent cause in his native province as glows in any other bosom, and to his last hour of conscious thought his prayer shall be: "Peace be within thy walls and prosperity within thy palaces. For my brethren, my companions' sake, I will say, Peace be within thee. Because of the house of the Lord thy God, I will seek thy good."

MR. DANIEL SEDGWICK ON THE AUTHORSHIP OF "COME, THOU FOUNT OF EVERY BLESSING."

[In the article, "Gellert, Lyte, and Robinson—Hymnists," in our April number, the Rev. Dr. Miller referred to the controversy which has been raised as to the authorship of the hymn, "Come, Thou fount of every blessing." And our readers are requested to refer to his statement, and to read it, in connection with the following communication, in which Mr. Daniel Sedgwick, of 81, Sun-street, maintains, that not Robinson, but Lady Huntingdon, wrote this well-known and much-prized hymn. There being what seems to be positive evidence on both sides, the case is by no means so clear as Mr. Sedgwick supposes. But at present we have neither time nor space for the consideration of the question—a question which, though practically unimportant, is not without interest.—ED.]

STATEMENT BY MR. SEDGWICK.—The following extract from a letter written by the Rev. Robert Robinson, will, I think, satisfy every person that he himself never claimed the authorship of the hymn—"Come, Thou fount of every blessing," and surely he would have claimed such a fine composition after it had been before the public eye for six years, had it been his? The letter was written to a Dissenting Minister, and dated from Hauxton, Dec. 3, 1766. The following are Mr. Robinson's words:—"Who could tell you I was an author? My works consist of II hymns, which Mr. Whitefield printed; besides these I have printed nothing. Do me the favour of undeceiving such as say I am an author, for I am not ambitious of being numbered amongst that sort of gentry, some of whom I am acquainted with, and who tease me perpetually to sell their paltry productions, which are more the fruits of pride than grace."—*Robinson's Select Works*, page 176.

In the copy of this letter, in the Rev. William Robinson's "Select Works of the Rev. Robert Robinson, of Cambridge," London, J. Heaton, 1861; the II is drawn out, and *two* substituted for it. Now the old-fashioned way of writing eleven was as in the above letter, and having by me the original Tract of Robinson's *eleven* hymns which Mr. Whitefield published in 1757, it at once explained the matter, as well as proved that Robinson had made no more hymns up to Dec. 3, 1766, than these eleven.

We will trace the first and earliest appearance of "Come, Thou fount of every blessing!" It is written in Miss Diana Vandeleur's manuscript, containing various hymns by herself and others,—"*Hymn by the Countess of Huntingdon.*" The date the manuscript bears is 1759. In the following year, 1760, it was first printed in Madan's Collection, six years before the above letter of R. Robinson was written. In 1764, it is given in the first edition of the Countess's collection; and in the following year, 1765, in the second edition; and afterwards it appeared in several collections, but never in any of Wesley's Hymn Books, as is stated in the "Cambridge Manuscript Church Book;" neither can I believe that that part of the insertion in the Church book was written by R. Robinson, for he well knew that none of his hymns were ever inserted in any of the Wesleyan Hymn Books. It may be as well to examine the extract from the Church book. It is as follows:—"Mr. Wheatley, of Norwich, published a hymn, beginning—'Come, Thou fount of every blessing!' since reprinted in the Hymn Books of Messrs. Madan, Wesley, Gifford, &c. 1758."—And yet Robinson denied, in Dec. 3, 1766, that he was the author of any except the eleven hymns he sent to Mr. Whitefield, in 1756, and which Mr. Whitefield published for the Fast-day in 1775. My impression is,—that the Countess roughly drew up the hymn, and that her friend Charles Wesley completed it as it now appears.

June, 1866.

BENEDICITE.

Words by Prof. Blackie. Air, German, arranged by A

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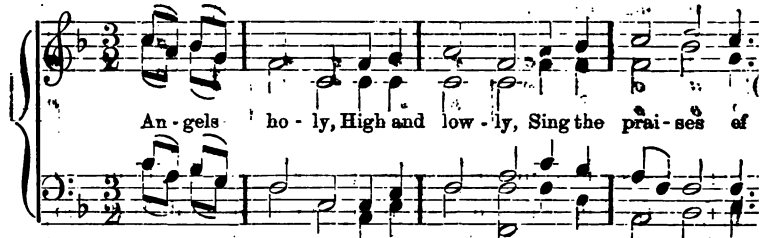
Andante.



Key F. *Andante.*

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An -	gels	ho -	ly,	High	and	low -	ly,	Sing	the	prai -	ses	of		
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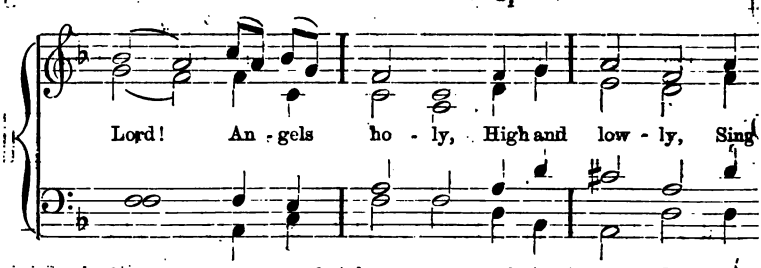

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Lord!	. .	An -	gels			ho -	ly,	High	and	low -	ly,	Sin
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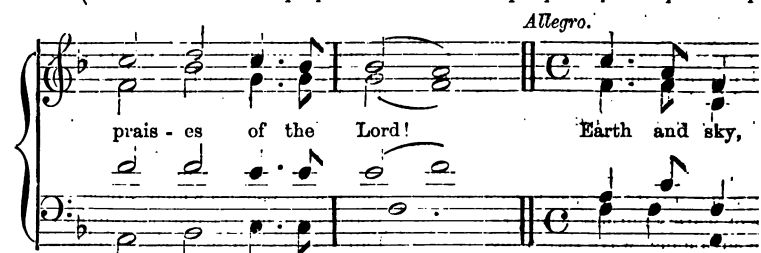

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prai -	ses	of the		Lord!			Earth	and	sky,	al							
d^1	: d^1	: t.,	t	t	: d^1	: —	m	: —.	s	d	: d
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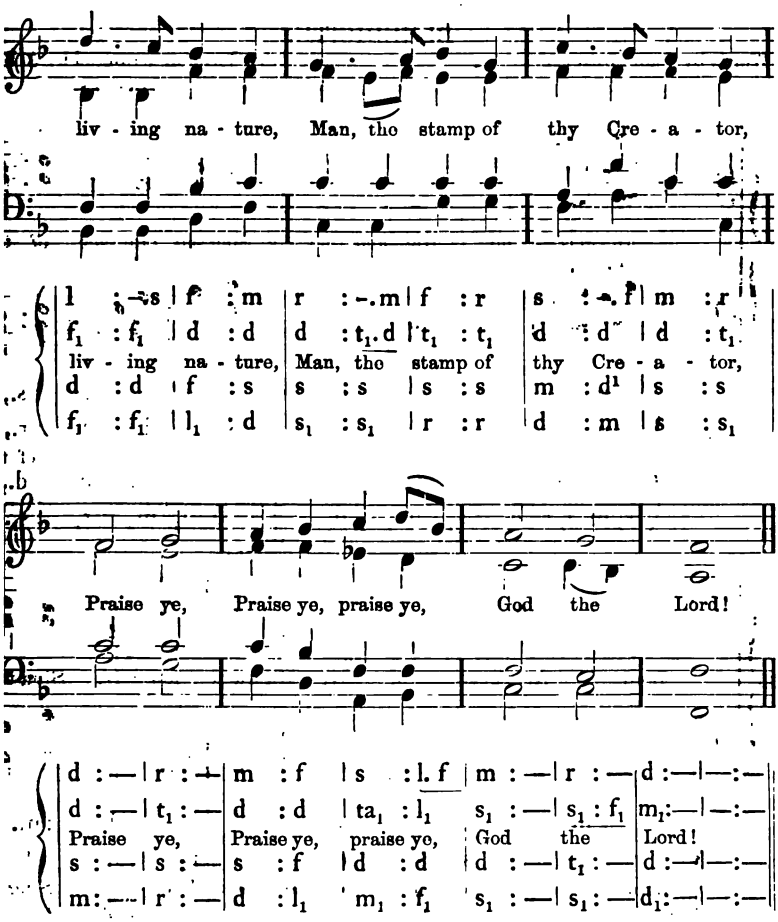
liv - ing na - ture, Man, the stamp of thy Cre - a - tor,
liv - ing na - ture, Man, the stamp of thy Cre - a - tor,
Praise ye, Praise ye, praise ye, God the Lord!
Praise ye, Praise ye, praise ye, God the Lord!

Sun and moon bright,
Night and noonlight,
rry temples azure-floored,
nd and rain, and wild winds' madness,
s of God that shout for gladness,
ise ye, praise ye, God the Lord!

Ocean hoary,
Tell His glory,
s, where tumbling seas have roared!
se of waters blithely beating,
e advancing, wave retreating,
aise ye, praise ye, God the Lord!

Rock and high land,
Wood and island,
g where eagle's pride hath soared,
ighty mountains purple-breasted,
aks cloud-cleaving, snowy-crested,
aise ye, praise ye, God the Lord!

Rolling river,
Praise Him ever,
From the mountain's deep vein poured;
Silver fountain clearly gushing,
Troubled torrent madly rushing,
Praise ye, praise ye, God the Lord!

Bond and free man,
Land and sea man,
Earth with peoples widely stored,
Wanderer lone o'er prairies ample,
Full-voiced choir in costly temple,
Praise ye, praise ye, God the Lord!

Praise Him ever,
Bounteous Giver!
Praise Him, Father, Friend, and Lord!
Each glad soul its free course winging,
Each blithe voice its free song singing,
Praise the great and mighty Lord!

ON PANICS—JEWISH AND ENGLISH.

In the days of the early ministry of Isaiah there was a great panic in Jerusalem. Ahaz was king of Judah, and against Ahaz and his kingdom the kingdoms of Syria and Israel entered into hostile alliance. The streets of Jerusalem speedily echoed with the cry—"A confederacy—a confederacy!" Through all classes the cry rang, from the rich money-changers whose wealth was in danger, to the hewers of wood and drawers of water whose lives and homes were all imperilled. Nothing could be more natural. And very natural, though very simple, was the course pursued in their alarm by the king and the nation. If there was a confederacy against them, let them enter into a confederacy in self-defence. If Syria and Israel were confederate, let Assyria and Judah be confederate likewise. And thus the cry—"A confederacy—a confederacy!" acquired a double meaning. It was at once the cry of alarm and the cry of hope; at once their dread and their confidence. And thus, all over the kingdom, the cry was—"A confederacy—a confederacy!"

Very natural all this was, we say, because things that are seen affect the mind and heart more readily than things that are not seen. Horses and chariots were things to be dreaded—and if to be dreaded in the hands of an enemy, then surely to be trusted in the hands of a friend. What so fit to repel the horses and chariots of an enemy as the horses and chariots of a friend?

But very sinful as well as natural—because contrary to the express statute of the great King and Defender of the Jewish people. The nation was small it is true; it terial resources scant; its te exposed on every side, lay b the greatest powers then in the and thus often became the batt on which hosts from the east a met in battle array. And in circumstances to forbid its f alliances offensive or defensiv kingdoms stronger and wealthi itself, was apparently a hard but yet it was only to require walk by faith and not by sight. prohibition, rightly understoo not its weakness but its st God himself was to Judah mo horses and chariots. And had not only the promise o tection to lean on, but coul back to many fulfilments of th mise to strengthen and em faith. After such proofs of power and favour as its n history furnished, it was n much to ask of this peculiar that they should walk by fai not by sight, that in all the plexities and troubles they turn for help and hope not to or Assyria, but to heaven, and say in the words of one o Divine national songs, "God refuge and strength, a very help in trouble. Therefore w we fear, though the earth be re and though the mountains be into the midst of the sea: * * Lord of hosts is with us; the Jacob is our refuge."

Be it then that it was natu Judah to be thrown into a pani Syria and Israel combined her, and natural that she shoul the dangers to which she was e by forming a counter confe

Assyria; both the panic and vaunted defence were sinful. They were the fruits of unbelief and violence. The Lord's arm was shortened that it could not save, His ear heavy that it could not hear. And for Judah to invoke the ear and trust in another arm than His, was to renounce a Divine Light which bore the seal of generations.

In these circumstances a message from God came with commanding voice to the prophet Isaiah, to this effect—"Do not join in this cry, 'a conspiracy—a confederacy!' Be not carried away by the fears which fill the nation, or by the false confidences in which they hope. The enemy against you will come to nought, if you only trust in your God; but confederacy for you will be none unto you, if you confide in it to renounce your God. Yield not to the panic which covers the city of Jerusalem with confusion. Fear the Lord of Hosts himself; let him be your fear and let him be your dread, and he shall be to you for a sanctuary" (Is. viii. 12-14). This is a message for all ages, at all times, the spirit of it; a message for London and England as well as for Jerusalem and Judah; a message that speaks not only to the recent memorable circumstances of our great city, but to circumstances which often arise, and to tendencies which often manifest themselves among us.

Every now and then a war-fever breaks out. The nation is seized by a panic, becomes practically mad; and those who happen to be cooler and saner than their neighbours, they run the danger of being denounced as unpatriotic and unpatriotic. At other times, the nation is seized by a gold fever, and the cry becomes "Gain, Gain—Give, Give!" Those who do not join in the cry and in the chase when they have opportunity, are regarded as little better than fools, at least as being ignorant of their own interests, or too idle to put forth their hands to pluck the ripe fruit that is within their reach. Sometimes this gold fever becomes red hot, and, like other fevers, produces delirium. It was so in the days of the railway mania some twenty years ago, and in the days of the discovery of gold in Australia, at a later period. And we are not sure whether it has not been so during the last few years in the getting up of companies, many of which, though calling themselves "Limited," promise great things, as if they were unlimited in their power to enrich their shareholders.

This gold fever has become quite a chronic disease in England. There are always individual cases of it among us in which it is at its very height—and always at its height, with scarcely a temporary abatement. It is a passion—strong and irrepressible, but with reason in its madness, a reason which becomes its deliberate instrument for the accomplishment of its purposes by all means, lawful and unlawful. But apart from these particular cases the general pulse of the nation is affected by this gold fever. It might perhaps be an exaggeration to say that, in consequence of it, from the crown of the head to the sole of the foot of the nation, there is no soundness in it. But it is no exaggeration to say, that its influence is very wide spread and very injurious.

Let England hear the message of God to Isaiah and to Judah, through

His lips, and the divine principles which it embodies will operate on English society with all the salutary influence which the salt cast by Elisha into the spring of waters at Jericho exercised, so that from thence there was no more death nor barren land. "Sanctify the Lord of hosts himself:" let Him be hallowed in your thoughts and affections, in your pursuits and aims and lives. "And he shall be for a sanctuary:" a refuge from all enemies and powers, a holy refuge, a refuge in all sorrow and adversity and difficulty. Let Englishmen obey this command, and claim in faith this privilege, and the results will be more precious than the gold of Ophir.

The very first effect of these principles will be to put an interdict on everything which the conscience declares unlawful in the sight of God. The unjust, the false, the selfish, will be *tabooed;* it will be placed under the ban of a law which yields to no persuasion and no pressure. Men will feel that they can afford to lose and to be poor, but they cannot afford to sin. Their ambition after wealth, even when the means for its attainment are within the strictest limits of law, will be moderated. Riches cannot be the end or idol or god of the heart in which Jehovah Himself is sanctified, and it cannot be pursued with inordinate affection. Divine Providence, moreover, will be distinctly and constantly recognized as having to do with all the affairs of the common business of life. To many the idea of Providence is but a dream—to many not even so much as a dream; it is a thing unknown, unthought of. Their own swiftness is the only providence that determines their position in the race; the strength of their own arm, the wisdom of their own brain, barring accidents and casualties, alone determines their success in life's battle. It is difficult to imagine the greatness of the mental revolution which would be produced in these men by their learning to hallow the Lord of hosts.

Let men listen to Isaiah's message, and they will likewise be delivered from the bondage and the agitation of fear. The existence of some people is one of perpetual unrest. The sea is not more unresting than their souls. Their health, their life, their children, their business, are objects and occasions of perpetual fear. But only let them obey the command, and believe the promise of God, and He will be to them for a sanctuary, and the peace of God which passeth all understanding shall keep their hearts and minds through Christ Jesus. Times of adversity will come, it is true. We have no power to avert them, and Divine Providence does not act unwisely or unkindly in not averting them. And when they do come in the form of a monetary crisis, or commercial panic, in such a complicated social system as ours the innocent are sure to suffer with the guilty. The haste to be rich, or the rashness or the unwisdom of a few, often involves a large number in temporal ruin; and then the unhallowed gains of speculation, and the lawful gains of honest, quiet, patient industry, perish together. When this sore evil, which is often seen under the sun, overtakes a man who in his aims and toils has "sanctified the Lord himself," he will find the Lord whom he has honoured his soul's sanctuary and his strength. The suddenness and the severity of the

may stun him, but let him his stronghold and ponder and ntil he is able to say—and the rill not be long—what not a prophet merely but thousands 's servants besides have said: ough the fig-tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet I will rejoice in the Lord, I will joy in the God of my salvation."

NOTICES OF NEW BOOKS.

First Epistle of John Expounded ties of Lectures. By ROBERT S. SH, D.D. Edinburgh: Adam and Black.

have long cherished a profound tion of Dr. Candlish's intellectual and acumen, but we confess that with much misgiving we saw his ssociated with the name of the John,—the man of *logic*, and the *love!* We feared no small degree igruity; and all the more that we eatly disappointed by our author's n "the Fatherhood of God;" a hich, notwithstanding all that has id; and truly said, in praise of it, to us to have spoiled a glorious nity of setting forth the Divine ood in a manner that should effec- counteract the spurious and un- al notions which Broad Churchism de common and popular. Spoiled mean, by speculations, which, as we are with Scotch meta- , do not aid either our understand- ur faith, but rather tend to con- oth. Having so recently laid down itorially, for the book was not sent for review,) the Lectures on the ood of God with an unsatisfied inful feeling, we were not pre- d in favour of Lectures on the of John from the same source; h prejudice and prepossession are us things, and we now thank Dr. h with a most honest and fervent y for his volume. Were we to language which both conviction ling would dictate in reference to uld be regarded by many as too o be perfectly true. And yet our does not repudiate in his volume his ideas contained in his book on Fatherhood;" on the contrary, less are not only true in his judg- it very important; and where the of the two books are one, their opinions are one likewise. But our dissent from an occasional interpretation, is altogether insignificant in comparison with our heart-satisfied acceptance of the whole.

Dr. Candlish is deeply convinced, he tells us, after years of thought about the First Epistle of John, that it can be studied aright exegetically only where it is studied theologically. "Of course," he adds, "I do not mean that a cut-and-dry creed, accepted beforehand, is to rule or overrule the critical and grammatical interpretation of the ascertained text. But I think no one is competent to deal with this wonderful book who is not familiar with the evangelical system as a whole, and able therefore to appreciate the bearings of John's line of thought in connection with it. I do not speak of the higher qualification of spiritual-mindedness. I make this remark simply as a theologian and an expositor." We had some fears of the effect of this principle on the exposition, but our fears were groundless. Dr. Candlish has not allowed a "cut-and-dry creed" to rule or overrule his interpretations. He has entered with the profoundest sympathy into the peculiar thoughts or forms of thought that are to be found in the writings of John. But the constitution of his own mind, and his acquaintance with the "theology" of all Scripture, have saved him from the one-sidedness and the haziness, which are sure to characterise all "mystical" interpretations of the Beloved Disciple.

It will be readily understood that the book before us is not one for cursory or superficial readers, nor for mere critics of the "letter" of the Word of God; but it is for those, whether ministers or laymen, who can abstract themselves from the haste and bustle of a restless world, and give up mind and heart to a leisurely, thoughtful, and devout study of the latest and deepest utterances of the Spirit of Inspiration. The *ministerial* mind, which becomes imbued with the thoughts and spirit of this book, will exercise unconsciously the

happiest influence on the *lay* mind to which it ministers.

Though a few pages can give but an imperfect idea of such a volume as this, we refer our readers to an extract from its last Lecture in another part of the present number of the "Christian Witness."

The Handbook of Specimens of English Literature, selected from the chief British Authors, and arranged chronologically. By JOSEPH ANGUS, M.A., D.D. London: Religious Tract Society.

"THIS volume completes the plan announced in the 'Handbook of English Literature.' It adds *specimens* to the *history*, and illustrates the principles of criticism laid down in the previous volumes, by examples taken from the master-pieces of English authorship." These specimens extend from A.D. 450 to 1866, but the works of *living* authors are not included, nor are those of American writers. The hearty commendation which we gave to the "Handbook of English Literature" we can equally award to this *Handbook of Specimens*. Dr. Angus has rendered good service by the pains which he has bestowed on its preparation.

The Works of Thomas Goodwin, D.D. Vol. xii. containing sermons and notes of sermons. Indexes. Edinburgh: James Nichol.

An entire Commentary upon the whole Epistle of St. Paul to the Ephesians. Preached by Mr. Paul Bayne, sometime preacher of God's word at St. Andrew's, in Cambridge. Edinburgh: James Nichol.

THE original James Nichol, to whose tact and enterprise we are indebted for the two series to which these works belong, rests from his labours. But we are happy to find that he has left a son, who has shared his labours for years, and who is prepared to carry forward the schemes with which his father's name is associated. Mr. Nichol, jun., has just issued a prospectus of the second section of the *Series of Standard Divines; Puritan Period*,—which will consist of the complete works of Thomas Brooks, George Swinnock, and Henry Smith, Richard Gilpin, on "Satan's Temptations," and John Goodwin, on "Being filled with the Spirit." These works will be contained in fifteen volumes, and the publication, commencing on June 1st, 1866, will extend over three years. Subscribers can thus purchase for three guineas works which cannot be procured at present for less than £20 or £25, and some of which can be procured with difficulty at any price. We wish Mr. Nichol God-speed in his undertaking, and hope that the works now announced will command even a larger circulation than those which have preceded them.

The Parables, Read in the Light of the Present Day. By THOMAS GUTHRIE, D.D. London: Alexander Strahan.

WE have so often characterised Dr Guthrie's style of thought and speech that we need say nothing about this volume but announce its republication. These discourses or expositions were originally published in "Good Words," and are therefore well known. In the beautiful type and clear page of their new form, they will be greatly prized by many.

Biblical Commentary on the Books of Samuel. By C. F. KEIL, D.D., and F. DELITZSCH, D.D., translated by the Rev. JAMES MARTIN, B.A. Edinburgh: T. and T. Clark.

DETAILED criticism of such works as that now before us is, with our limited space, impracticable, but we have had occasion oftener than once to express our hearty approval of the Biblical Commentaries of Kiel and Delitzsch; and the volume now before us on the books of Samuel will be found, like its predecessors, very helpful by all who wish to study these Scriptures minutely and thoroughly. According to our authors, these books "contain the *history of the kingdom of God* in Israel, from the termination of the age of the judges to the close of the reign of King David;" and in this idea is to be found the unity of both the books themselves, and of this *Commentary* upon them. There is a danger lest commentators should unduly subject the facts and narratives before them to what they believe to be the ruling thought which is embodied in them; but such ruling thought is the pole-star which alone can guide them, and make their march a true and real progress.

Narrative of the Mission to China of the English Presbyterian Church. By DONALD MATHESON, Esq. With remarks on the social life and religious ideas of the Chinese. By the Rev. S. MAC GOWAN, of the London Missionary Society, Amoy. London: James Nisbet and Co.

A NARRATIVE which will be read with pleasure by all who are interested in the great work of evangelizing China.

A Commentary on St. Matthew's Gospel. Designed for Teachers, Preachers, and educated English Readers generally. By Eustace R. Conder, M.A. London: Elliot Stock.

WE ventured to express an opinion on

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k. By the Rev. A. MORTON
D. London: Elliot Stock.
affecting and very instructive
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ol Orphan Homes and their
By the Rev. J. WEIR, D.D.
organ and Chase.
of George Muller, *personally*,
great and blessed work at
is brief, and well told, and
indicates some points of which we should be glad to see a friendly but discriminating discussion.

Spiritual Songs from the Canticles. From the German of GUSTAV JAHN. Translated by ANNA M. MAY. London: Morgan and Chase.

UNLESS there is more excellence in the *originals* than in the *translations* of these songs, we should say that the translator will not find much sympathy for her great interest in them. They are rhapsodic, but not warm with the passion of true poetry as we read them in English.

"Them also:" The Story of the Dublin Mission. By the Author of "Holly and Ivy." London: Jas. Nisbet and Co.

A WELL written and deeply interesting story of a most important and successful mission. We wish we had space for some of its true and touching narratives.

Expositions on the Epistles of the New Testament. By CHARLES DALLAS MARSTON, M.A. London: John F. Shaw and Co.

THOSE who cannot avail themselves of larger works, will find here much that is useful and instructive. After an introduction on the value of the Word of God, and some general remarks on the Epistles of the New Testament, we have a brief account of the writers and the occasion of their writing their several Epistles. This is followed by an analysis and short comments on the most remarkable passages and expressions.

Echoes of Apostolic Teaching. Selections from the Family Expositions of the late EDWARD BICKERSTETH. London: John F. Shaw and Co.

THE name of Edward Bickersteth, one of the holiest and most loving of Christian men, will be sufficient to introduce these "Echoes" to many. The book is edited by his daughter, and prefaced by his son.

The King and People of Fiji: containing a Life of Thakombau; with Notices of the Fijians, their Manners, Customs, Superstitions, &c. By the Rev. JOSEPH WATERHOUSE. London: Wesleyan Conference Office.

THE author having been fourteen years a missionary in Fiji, is able to give an account of the people, their history, manners, savage practices, and, finally, their renunciation of heathenism, which cannot fail to awaken the deepest interest in missionary enterprise. The Fijians were once amongst the most barbarous cannibals on the face of the earth; and their beautiful islands, "where only man is vile," were the scenes of every abomina-

tion. A fine race in stature and strength, they were peculiarly addicted to the revolting horrors of cannibalism, an inveterate vice which they were most reluctant to abandon. The book is a valuable contribution to missionary literature, illustrating, on the one hand, the difficulties with which the missionary has to contend, and, on the other, the power of the Gospel to elevate the most degraded of mankind.

Whispers in the Palms. Hymns and Meditations. By ANNA SHIPTON. Third Edition. London: Morgan and Chase.

"THERE is an eastern tradition of the palm-tree, that when its leaves quiver in the wind, they whisper the holy name of Jesus, which the listener never hears but once." This tradition and the Bible references to the palm-tree and palm-branches have suggested the title of this volume of Hymns and Meditations. The book has already gained considerable acceptance, and is worthy of it. Its poetry—and there is genuine poetry in many of its pages—is not so much its recommendation as its quiet, earnest, Christian thoughtfulness.

Diamond Dust. By ELIZA COOK. London: Pitman, Paternoster-Row.

THIS book forms a collection of laconic sayings, proverbs, "wise saws," and definitions, upon a wide variety of subjects. They are many of them very striking and suggestive; and an occasional peep into Miss Cook's volume will prove a benefit and pleasure to many.

Brands Plucked from the Burning. By the Rev. J. H. WILSON. London: S. W. Partridge.

WE are glad to see this useful and interesting record in a second edition. The second is not a mere reprint of the first, but omitting some things of less permanent interest, contains instead an account of later means for promoting the spiritual good of the lowest and most neglected classes, and of results which, as the author says, cannot fail to encourage earnest workers in the field of Christian philanthropy to pluck brands from the burning.

Scenes and Characters in a Scottish Pastorate. By the Rev. J. R. MCGAVIN, D.D. London: James Nisbet and Co.

THE author of this volume is a respected minister of the United Presbyterian Church, and the style and manner of his work will be understood by the extracts which we gave two months ago in the *Christian Witness*. The work is a record of facts—facts such as occur from day to day in the history of Christian pastors, and on this account the more valuable and instructive. There is no attempt to throw an air of romance around them, and the reader's confidence is never shaken as to the truth and genuineness of the story.

THE JUVENILE MISSIONARY MAGAZINE. NEW SERIES.—We greet right heartily this old friend with his new face and his new dress, and very earnestly call the attention of parents and children to the announcement of a new series in a new form. Much of the future of missions will depend on how our children are *now* affected towards them. And if we neglect to train our children to an interest in missions, we wrong not the cause of missions only, but our children as well. This half-penny periodical, greatly improved as it is, should be found in every family; and, though a small thing, its effects will not be small. It will initiate many into the highest service in which man can engage.

CONGREGATIONAL REGISTER.

May—June, 1866.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C. and marked on the envelope "For Congregational Register."]

ASSOCIATION MEETINGS.

May 30.—Bristol Institute, for education of home missionaries. H. O. Willis, Esq., in the chair. Rev. J. B. Paton, M.A., Rev. E. J. Hartland read papers on the occasion.

The West Somerset Association, Fulwood. Preachers, Rev. W. Densham, Rev. T. W. Aveling. Public meeting, Rev. R. W. Taylor in the chair.

North Bucks. Association. Preacher, Rev. D. Macfarlane, Clapham.

June 11.—The foundation of the new house for the British and Foreign Bible Society was laid by His Royal Highness the Prince of Wales.

CHAPELS OPENED.

ryfan. Preachers, Rev. R. Thomas, Ambrose.

16.—Bethel, near Caernarvon. rs, Rev. W. Jones, Rev. W. e.

23.—Selby. Preacher, Rev. James ь

29.—Church Stretton. Preacher, W. Dale, M.A.

30.—Spilsby. Preachers, Rev. J. , Rev. P. Strutt.

5.—Matlock Bank. Preacher, Rev. n Hall, LL.B.

6.—Cambridge Heath, Hackney. ır, Rev. T. Binney. Public meeting evening. S. Morley, Esq., in the

10 and 12.—Victoria Mission Hall, Cost £1,800. Opened free of debt.

12.—Edith Grove, West Brompton. ers, Revs. S. Martin, J. Stoughton.

CHAPELS RE-OPENED.

5.—Charmouth. Preacher, Rev. ones. Meeting in the evening. Rev. rs presided.

7.—Theddingworth. Preacher, Clemance, B.A. Public meeting.

CALLS ACCEPTED.

rkinson to Brightside, Sheffield.

nes, Cheshunt to Highbury Chapel, outh.

DEATHS OF MINISTERS.

15.—Rev. G. Steward, late of New- at St. Brelade's Bay, aged sixty-

22.—Rev. John Jukes, Bedford, . Ministry, 37 years.

29.—Rev. J. Pattison, Wem, aged inistry, 40 years.

8.—Rev. R. Burls, Maldon, aged inistry, 46 years.

8.—Rev. W. Evans, Bagilt, aged inistry, 25 years.

16.—Rev. C. Williams, of Sibber- Salisbury, aged 69. Ministry, s.

DEATHS OF MINISTERS' WIVES.

30.—Mrs. Jackson, wife of Rev. S. , Easingwold, aged 20.

4.—Mrs. Brown, wife of Rev. G. Weston-Super-Mare, late secretary Bible Society.

DEBTS CLEARED OFF.

30.—Arundel-square, Barnsbury.

31.—Holly Walk, Leamington.

10.—Pontefract.

CHAPELS—FOUNDATIONS LAID.

23.—Christ's Church, Hants, by pser, Esq.

29.—Berkhamstead, by William Esq., and F. Miller, Esq.

May 31.—Bromley, Middlesex, by Samuel Morley, Esq. Public meeting in the evening at Trinity Chapel, Poplar.

June 12.—Stratford, Essex, by Samuel Morley, Esq. Public meeting in the evening.

June 13.—Hull, Anlaby Road, by John Crossley, Esq.

June 18.—Whitchurch, in connection with Bristol Itinerant Society. C. Godwin, Esq.

ORDINATIONS.

May 17.—F. Baron, Weybridge. Rev. Samuel Martin, Rev. J. G. Rogers.

D. Williams, Bala, Rhuddlan, and Ochryfoet. Introduction, Rev. J. Williams. Prayer by Mr. Williams, sen. Charge, Rev. N. D. Jones. To the people, R. Thomas.

D. Griffith, jun., Bethel. Introduction, R. Parry. Charge, E. Stevens. People, William Ambrose.

May 20.—William Lance, Market Deeping. Rev. J. G. Paton, M.A., G. H. Hancock.

May 23.—Howel Davis, Middle Hill. Introduction, T. Tierscross. Prayer, D. Salmon. Charge, H. Long. People, J. Griffiths.

May 23.—H. Bevis, Mevagissey. Introduction, J. Morland. Prayer, G. Hobbs. Charge, Rev. H. J. Bevis. People, C. Wilson, M.A.

May 23.—C. H. Silcocks. Introduction, D. Richardson. Prayer, J. H. Hitchens. Charge, W. Young, B.A. People, E. W. Wilson.

May 23.—T. Ruston, Barton-on-Humber. Introduction, H. Ollerenshaw. Prayer, C. C. Tyte. Charge, Dr. Fielding. People, J. T. Shawcross.

June 13.—W. Lang, at Broadway, Somerset. Revs. W. Standerwick, W. Gammon, S. Wilkinson, A. McMillan, J. Erleback, and E. H. Jones took parts in the service.

June 15.—H. Luckett, Rotherham College, Gainsborough. Introduction by Rev. H. Ollerenshaw. Charge by Rev. D. Falding. Sermon to the people, Rev. H. Tarrant.

RECOGNITIONS.

May 24.—H. B. Ingram, Wardour-street Chapel. Revs. R. D. Wilson, Dr. Halley, Dr. Ferguson, and others officiated on the occasion.

June.—J. Stuchbery, B.A., Cuckfield. Revs. J. Griffin, J. Adey, Dr. Ferguson, R. Hanington, and Dr. Burlingham took part in the service.

REMOVALS.

J. Thomas, Newport to Mola.

Rev. R. W. Selbie, B.A., Chesterfield to Salford.

E. Adams, Nantwich to Old Meeting, Scarborough.

H. Oakley, Richmond, York, to Chester-le-Street.

Louis Herschell, Pavement Chapel to Peckham.

A. Mears, Great Marlow to Chelsea.

J. Willcox, Marsh Gibbon to Gornal.

W. Jones, Norwich to Bromsgrove.

R. S. Lewis, Mickleby to Nantwich.

W. J. Bain, Bilston to Salem, Wellingborough.

F. A. Warmington, Ipswich to Buntingford.

H. Warner, Ellesmere to Eccleshall.

RESIGNATIONS.

J. Maze, St. John's, Newfoundland.

W. W. Chaffers, Huddersfield.

T. Lord, Horncastle.

W. F. Buck, Ross, both pastoral charge and county secretaryship, through protracted affliction.

SCHOOLS AND CLASS-ROOMS.

May 16.—Foundation laid of Bunyan Memorial School, Bedford, by J Everett, Esq.

May 16.—Foundation of School at Radcliffe Bridge, by W. Armitage, Esq.

June 13.—Foundation for schools at Anvil-street Chapel, Bristol, by H. O. Wills, Esq.

SCHOOLROOMS OPENED.

June 4.—Bishop's Waltham. Arthur Helps, Esq., in the chair.

THE MERCHANTS' LECTURE

will be delivered (D.V.) on Tuesday, the 3rd of July, at the Poultry Chapel, by the Rev. Thomas Binney, at noon precisely.

THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE Foundation-stone of the New Bible House, in the line of the new street from Blackfriars-bridge to the Mansion-house, was laid by H.R.H. the Prince of Wales, on Monday, June 11. An address to the Prince, embodying a statement of the history and objects of the Society, was read by the Rev. S. B. Bergne, one of the Secretaries. Appropriate Scriptures were read by the Rev. Thomas Binney, and prayer was offered by the Archbishop of York. The following is the reply of the Prince to the address which was presented to him:—

"My Lord Archbishop, my Lords and Gentlemen,—I have to thank you for the very interesting address in which you so ably set forth the objects of this noble institution.

"It is now sixty-three years ago since Mr. Wilberforce, the father of the eminent prelate who now occupies so prominent a place in the Church of England, met with a few friends by candle-light in a small room in a dingy counting-house and resolved upon the establishment of the Bible Society.

"Contrast with this obscure beginning the scene of this day, which not only in England and in our Colonies, but in the United States of America, and in every nation of Europe, will awaken the keenest interest.

"Such a reward of perseverance is always a gratifying spectacle—much more so when the work it commemorates is one in which all Christians can take part, and when the object is that of enabling every man in his own tongue to read of the wonderful works of God.

"I have an hereditary claim to be here upon this occasion. My grandfather, the Duke of Kent, as you have reminded me, warmly advocated the claims of this Society, and it is gratifying to me to reflect that the two modern versions of the Scriptures most widely circulated—the German and English—were both in their origin connected with my family. The translation of Martin Luther was executed under the protection of the Elector of Saxony, the collateral ancestor of my lamented father, whilst that of William Tyndale, the foundation of the present authorised English version, was introduced with the sanction of the royal predecessor of my mother, the Queen, who first desired that the Bible 'should have free course through all Christendom, but especially in his own realm.' It is my hope and trust that, under the Divine guidance, the wider diffusion and the deeper study of the Scriptures will, in this as in every age, be at once the surest guarantee of the progress and liberty of mankind, and the means of multiplying in the purest form the consolations of our holy religion."

There is no section of the Church more devoted to the interests of the British and Foreign Bible Society, than that which bears the name of "Congregational;" and we trust that our Churches and Sunday-schools will bear their fair share of the cost of the great building whose foundation-stone is now laid. Our wealthy men are few as compared with those of the Established Church, and their denominational claims are proportionally more numerous. But they have now an opportunity which does not often occur of showing that they are not less zealous than pious Episcopalians for the interests of the true Catholic faith.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

AUGUST, 1866.

PERSONAL RECOLLECTIONS OF THE LATE ISAAC TAYLOR.

By Rev. Isaac Jennings, Kelvedon.

In is now sixteen years since I was introduced to the late eminent philosopher, ac Taylor, of Stanford Rivers. For fifteen years I enjoyed his friendship, st of which time I was his near neighbour. At the period I was introduced him, I was seeking a pastorate; and having been requested to preach a few adays in Ongar, where Mr. Taylor was a deacon, I was, after a few weeks, rdially invited, with Mr. Taylor's concurrence and approbation, to become pastor of the Church. Ten years' previous acquaintance with his writings d made me a most ardent admirer of him; and to be brought thus into mediate intercourse with him was very pleasant to me.

Imagine to yourself a very slight man, below the middle size, of about ty-four years of age, with grey hair; rather small, restless, deep set, grey es, which seemed to penetrate the person they were fixed on; a broad, ex- sive forehead, from which the hair stood up; his head very fine, phreno- ically, much resembling Melancthon's; such was Mr. Taylor's appearance en I first saw him. His *manner* was at first hard, stiff, and angular—any- ing but easy. All this was specially noticeable by strangers, who were often t a little disappointed on their first introduction to him. An illustration of is I may give here, although it occurred some years after the period now re- rred to. The Rev. —— had come down from London to preach in a village out five miles from Stanford Rivers; and, at a gentleman's house, near the lage, he met and was introduced to Mr. Taylor. The latter was very served towards Mr. ——, who was greatly scandalized; and afterwards erring to the circumstance, said to me, "Mrs. —— has been a great

admirer of Mr. Taylor, and we have been thinking of some plan of getting introduced to him; but now I must tell her not to think of it, it would spoil all her pleasure in his writings." But, under a dry and cold exterior, he had a kind, warm heart, full of good nature and thoughtfulness about others. I had constant experience of this, in many ways, during my long acquaintance with him, and the recollection of his kind acts and thoughts and plans, is very pleasant to me now. The same kindly spirit he evinced to the last. On his death-bed, amid his suffering, as one of his daughters told me, his thoughts were more about others than himself.

The Monday after my first Sunday in Ongar, Mr. Taylor invited me to spend the evening at his house. It is situated about two miles from Ongar and nineteen from London; a plain square building, a little in from the road, fronted by a small plot of ground, which is studded with evergreens and three or four beautiful weeping ashes. The part of the house which possessed most interest for me was the oblong study, with its library of some thousand volumes, specially rich in patristic literature, in the form, for the most part, of noble Benedictine folios. It struck me as a peculiarity of the library, that the breadth of the shelves increased with the ascent, the smaller books being below, and the larger, folios, &c., above, as kings and princes, an arrangement which secured a larger space of floor room than could, in the ordinary way, be attained.

On my first interview with Mr. Taylor, after my settlement at Ongar, he gave me much interesting information about Stanford Rivers and the country around. Two particulars I remember. The first was in reference to the small number of dissenting farmers in the district now, compared with former times. The reason he explained to be, an agreement between the landlords not to let their farms to any but members of the Established Church. The second interesting fact was, that since St. Bartholemew's Day, 1662, when the Rev. Matthew Ellistone was ejected from the living of Stanford Rivers, there had been no Gospel in the parish church until the appointment of the present venerable incumbent, Archdeacon Tattam.

On the same occasion, I think it was, Mr. Taylor spoke to me about his position in relation to the Church and Dissent. "I am," he said, "a churchman in principle, and several of my Church friends upbraid me with inconsistency. 'Your objection to attend your parish church,' they say, 'is now removed; and you have no occasion to yoke your horse, and take up your man's time on the Sabbath, about which you have often grumbled; you have the Gospel at your doors now.' What can I reply to them?" "Why, Sir," I replied, "your answer is very easy; you can remind them how long the parish church was without the Gospel—approaching two hundred years. And you can ask them, 'Should the present incumbent be removed, how can I tell but that another two hundred years may pass before the Gospel shall be restored to it again?' You can give them that answer," I said. He gave me one of his keen glances, but said nothing, feeling that he had been caught in his own trap.

When I settled at Ongar, I resolved never to attempt to preach for Mr.

or, knowing the high position, theologically and intellectually, which he pied. I resolved to preach to and for the people, irrespective of him. re I had the satisfaction of pleasing him, for he disliked nothing more attempts to be fine, or intellectual, as it is called, in the pulpit. He d the simple truth, clearly and faithfully preached. He was both gelical and orthodox. "If I have," he said to me on one occasion, e Trinity, the Godhead of Christ, the great Sacrifice of atonement for the personality of the Holy Spirit, and His agency in the conversion renewal of the soul, I am satisfied; I can allow a wide margin for rences on other points."

r. Taylor's evenings were usually spent in the bosom of his family, and here did he appear to greater advantage than there. Among his children was gentle and playful; he joked with them, and greatly enjoyed their talk, prattle of the very youngest, as well as the sensible remarks of the elder; g everything he could, and devising every means he thought suitable, to se and make them happy. A hard worker in the earlier part of the day, enjoyed the relaxation of the evening, except when a superabundance of k would oblige him to withdraw to his study for an hour or two after tea. severe student, he nevertheless attended most carefully to family affairs, in cases where a man's care and thoughtfulness are available. Unlike many rary men, who neglect ordinary affairs, Mr. Taylor was eminently ctical.

His *habits* were most *regular* and *methodical*. He studied before breakfast, his chief working time was from breakfast (which, along with family wor- , was over before nine o'clock) till two o'clock—from four to five hours. protract brain-labour beyond that number of hours at a time, he considered sically and mentally injurious. At two o'clock, precisely, he started for usual walk, and walked till four, when he dined. Sometimes he was ompanied in his walks by members of his family, but usually (speaking the years I knew him) he was alone. He loved the country with a rty love. On one occasion, meeting a portion of my family in Navestock k, he expatiated on the beauty of the scenery, and concluded by saying he had far more enjoyment of the park than its titled owner. During se walks his mind was busily engaged. No form of beauty passed him bserved. Every phase of nature fixed itself deeply on his mind, and derived lessons from all. He looked, however, far below the surface things, as is admirably illustrated by the papers which he contributed *Good Words*. Yet he was not a naturalist.

I was asked the other day, was not Mr. Taylor very fond of fishing? All an say is, that, for the fifteen years I knew him, he never fished; nor I think he ever did, at least during his residence at Stanford Rivers.

Mr. Taylor's *punctuality* was most rigid. Everything had its time, its e almost its minute. Take an illustration. One evening I was in the ning-room with the family; Mr. Taylor had just come from his study, and servant entered with the tray for tea. "My dear," said he to Mrs. ylor, "it is not time for tea yet." "Oh, yes, my dear, it is," she replied.

Mr. Taylor, taking out his watch, answered, "Oh, no, my dear, it wants *five* minutes of the time yet."

And as his punctuality was strict, so was his *order*. He would have every thing in its place. If he entered the study and saw a book out of its place, he immediately put it where it ought to be; or if he saw a *lacuna* in the book-case, he enquired where the book was which had been taken out of that. I often observed this.

Mr. Taylor was perfectly free from all airs of assumption. He never acted or spoke as if haunted by the thought, "I am the eminent Isaac Taylor." He never attempted to overbear a disputant by the weight of his opinion or his authority. Neither was he an egotist. He seldom spoke of himself or of his works. I remember his doing so only two or three times; one instance being in reference to his essay, *Without Controversy*, in *Logic in Theology*, &c., in which he touches on the question of inspiration, when he asked me what I thought of the treatment of the subject there. Truth obliging me to say, that although I was much interested, I was not satisfied, that I wanted something more definite, he replied, "You can have nothing more definite; the subject does not admit of it."

It was his habit to converse with all persons, adults or children, whom he met, on the subjects which they best understood. I remember a farmer once saying to me, "I don't mind talking to Mr. Taylor; he never talks about deep things, but always about ploughing and sowing, and the soil, and such things as I am acquainted with." If he met a boy he conversed with him about fishing or swimming, or some other boyish employment, so that children soon felt at home with him. And he made it a point to learn something, if possible, from all with whom he conversed.

Yet Mr. Taylor was very difficult to be drawn out to converse freely on the high themes with which he was most familiar. In certain moods, and with persons in whom he felt confidence, he instinctively and almost unconsciously threw off all reserve, and then discoursed most eloquently.

One evening, after a full outpouring of his soul in social converse, when he had retired to his study for half-an-hour before supper, a lady who was then spending some days at Stanford Rivers, said to me, "This has been a most delightful evening. I have known Mr. Taylor for forty years, and never enjoyed him so much before; never knew him to be so drawn out. I was particularly disappointed the other day. I met him in M——, in company with Professor R—— and Dr. D——, but they all appeared averse to talk, and the evening was rather dull than otherwise."

Mr. W——, of T——, will remember vividly, I am sure, the evening he and Mr. Taylor spent at my house in Stanford Rivers, and the intense pleasure he then experienced, as Mr. Taylor discoursed on certain unusual and abstruse points, while occasionally a question or two drew him out more and more. He spoke of future retribution, especially with reference to the dark problem of the heathen world, whom he would not consign to remediless woe, but who, he hoped, would be placed in the future state under the remedial training of the righteous, with a view to their final restoration to purity and happiness.

He quoted and expatiated on Psalm xlix. 14; criticising the authorised version as misrepresenting the Psalmist; "at least," said he, "if the Septuagint (as I think it does) truly represents the Hebrew, in this place, 'Like sheep they are laid in the grave.' What an idea! Rotten sheep buried! 'Death shall feed on them.' Worse and worse; death feeding on the rotten carcasses! &c., &c. But now, let us look at the Septuagint. 'As sheep they are placed in Hades; death shall shepherd them; and the upright shall have dominion over them in the morning,' &c. Here all is simple and beautiful, and the ideas conveyed worthy of inspiration," &c. Thus he went on, in a most energetic strain, evolving from the passage many noble, however peculiar views.

Sometimes, but not often, in conversation he touched on questions of Church polity. On one occasion he said to me, "Were you to ask me why I prefer the Church of England, I should answer, in the first place, because, as a matter of taste, I prefer a liturgy to extempore prayer; in the second place, I should answer, because I regard the episcopal form of Church government as decidedly the best; but, in the third place, I should reply, *chiefly* because it *is the national* Church, endowed and supported by the State. My other reasons are slight compared to this." In fact, he regarded national Churches as the fullest and most complete development of Christianity—"the full corn in the ear."

His attachment to the Church of England was very strong, but not blind and bigotted. This was not possible. "Mr. J.," he said to me on one occasion, "don't suppose that I swallow everything in the Church of England; there are many things which I dislike as much as you, and which I should like to see removed." In harmony with this, he told me at another time, that he never went to church on a Sunday when he thought the creed of St. Athanasius would be read. This was not because he rejected the Trinity, for he was a strict Trinitarian, but on account of the useless scholastic verbiage of that symbol, and especially of its wholesale damnatory clauses.

He never for a moment lost his interest in the dissenting Churches. Conversing once of the late Mr. J. F——, of M——, whom he greatly esteemed, he stated that they both concurred in their views of Dissent and the Church of England. What both desired to see was, "an Established Church, with a vigorous, flourishing Dissent outside." In company with Episcopalians, he would allow no attacks on Dissenters. "When I am in the company of my Church friends," he said, "I take good care that they shall not run down Dissenters. When they begin to do so, I say to them, Take care now; I am a Dissenter;" humourously putting himself, at the same time, in a posture of defence.

This accords with the treatment which I invariably received from Mr. Taylor. When a curate came to the parish of Stanford Rivers, who, he saw, would be quite disposed to be haughty and supercilious towards dissenting ministers, Mr. Taylor took occasion to lecture him on the subject, and to say many things of me which I must not write. Mr. Taylor himself told me this,

adding, "You may depend, Mr. J., if you and Mr. —— should meet at my house, you shall not occupy the second place." And when I have met the Venerable Archdeacon, Dr. Tattam, rector of the parish, at Mr. Taylor's, the latter has treated me as if I were the equal of that learned divine and scholar.

Knowing Mr. Taylor's love of spiritual Christianity, one might be surprised to hear that he pleaded for the headship of the Queen over the Church of England; yet he did; and more than once have I heard him plead for it, as the representative of the *lay* principle, which he considered necessary to keep spiritual despotism in check. For there were few things that he dreaded more than the despotism of a clerical corporation. Hence he preferred the Privy Council to a Bench of Bishops to sit in judgment on heresy. "Let me," he once said, "fall into the hands of a lay council to be judged, rather than into the hands of a body of clerics." He was grieved at Colenso's erraticism, and with difficulty restrained the expression of his contempt for the Bishop's puny, and ofttimes silly attacks on the Pentateuch, but he had no desire that the offender should fall into clerical hands. He regarded the rationalism springing up in the Church of England as a great evil, but he maintained, that the Church of England alone could furnish the men able to deal with it, that the battle with rationalism would be fought out in that Church, and that the truth would eventually come forth triumphant.

Some years before his death, Mr. Taylor expressed the wish that he had time to revise *Ancient Christianity*, according to the request of his publishers, and to free it from all merely temporary matter, and asked me if I would undertake to verify all the quotations from the Fathers, which I promised to do; but he never had the needed time.

I pointed out to him Schaff's criticism on the views he advanced of the Fathers, in the book just named, when he reaffirmed them decisively as the only views sustainable by an appeal to the facts of the case. He expressed his amazement when, inquiring about Dean Stanley's lectures on the Eastern Church, he was informed that the kind-hearted author satisfied himself with presenting a series of beautiful pictures, without acquainting his readers with the gross idolatry and superstition which characterized that Church.

Mr. Taylor took very calmly any attacks made upon himself or his works. He seemed wholly unmoved by them. Not so, however, when the late Dr. Kitto, in the introduction to his *Cyclopædia of Biblical Literature*, passed some rather severe strictures on Charles Taylor, as a biblical scholar. More than once have I seen him take down the volume which contained the obnoxious passage, and denounce Dr. Kitto's criticism as unjust and ungenerous; dwelling at length on the merits of his uncle as a pioneer in the department of biblical literature. To shew how keenly he felt on this point, I may mention that he refers to it in a note to one of his articles in *Good Words*, for 1864—"The Family Pen."

Mr. Taylor was sometimes misunderstood and misrepresented by his friends. A curious instance of this kind I will relate. In M——, I entered a bookseller's shop, when one of the firm, knowing that I lived at Stanford Rivers,

d to Mr. Taylor, and began to deplore the "apostacy of so eminent a
rom the truth." I was astounded, and asked an explanation. He
by saying that Mr. Taylor had fallen into the Tractarian heresy of
mal Regeneration. I referred, in way of refutation, to Mr. Taylor's
"Oh!" he replied, "his apostacy has taken place quite recently."
ed my intimate acquaintance with Mr. Taylor, adding that if he had
d his views on the subject I could not but know it. "Oh," replied my
"the Rev. Mr. C——, who is quite intimate with Mr. Taylor, men-
it in a large party at —— last week, and was very much grieved about
"You may be sure," I replied, "that it is a great mistake. But I will
ou what I will do. When I return I will introduce the subject of
n, and will draw out Mr. Taylor's views fully, without letting him know
ject, and will send you the result." Accordingly, on my return home, I
the first opportunity of seeing Mr. Taylor, and gradually introduced the
t. He conversed very freely, denouncing baptismal regeneration as the
dean heresy," and avowing opinions on baptism perfectly congenial with
n, namely, that it is an outward sign of admission to the Christian Church,
er, in the case of the infants of professing Christians, the sign of member-
he recognition of a right which the subjects already possess. The con-
on was lengthy, and at its close I told him why I had questioned him
ticularly, when he looked amazed.

Taylor's theological views were broad and generous, unhampered by the
of any party, and were sometimes very boldly expressed. This was
ated, especially, in his noble article on the writings of Dr. Chalmers, in
orth British Review. He came out, in that article, as if he were writing
broad Churchmen of every sect, and not for men bound by a sternly
istic creed. His estimate of the man, of his works, and of his
gical views, was freely given. The result was that many of the Free
h dignitaries were scandalised; a storm was raised; the *Review* was
d for a time; the publishers and editors were changed, and a new staff
tributors secured; Taylor, Kingsley, and, I believe, others, discarded.
set the coach without intending it," said Mr. Taylor to me, some time
ards. He added, "I met Dr. ——, of the Free Church, at breakfast in
—, and he was very shy, and would scarcely look at me."

Taylor was a man of *strong prejudices*, although his heart was full of
ous feelings. I observed this, especially with reference to America, to
——, and Mr. B——. His dislike to America and American institu-
vas great. Even its theology was "tainted," to use his own expression,
pression greatly strengthened by some recent productions of the American
such as Bushnell's "God in Christ," and Dr. Beecher's "Conflict of
The former he described as a "barrel of German beer, carried twice
the Atlantic, with the bung open." But whenever Mr. Taylor met
l man from America, like Dr. L. Bacon, or even a rough missionary
Abeokuta, all national prejudice vanished in esteem for the man.

Taylor was never harsh in his judgments even of those who appeared
e erred most widely *from the truth*. Hence, although condemning Dr.

Colenso's views, he would never allow him to be accused of dishon
remaining in the Church. Asked by a gentleman if he did not think
Baron Von Humboldt was an atheist, he replied, "No; only his soul
so broad he can never see the sky."

Mr. Taylor was peculiarly kind and hospitable. His attention to his
at table, even to the youngest, was unremitting. He liked to see them
heartily, as well as feeling quite at home. To a dyspeptic friend, w
afraid to touch various kinds of food, he said, "Why, my dear friend, l
by you will want to sup upon moonbeams, and you will soon fin
indigestible!" To a lady friend, who would be most sparingly he
supper, he said, "My dear, you will soon come to feast on gnat's wing

Mr. Taylor cherished unfeigned respect for the clerical office.
preaching at village stations, which at one time, as he told me, he fre
did, he occasionally supplied for the minister of the Congregational Ch
which he then belonged, only, however, when the latter was absent or
On these occasions he would not enter the pulpit, but stood at th
below." He regarded the ministerial office as a divine and sacred inst
not to be invaded by laymen; and, layman as he was, he would not
upon it.

Mr. Taylor was *eminently devout*; not religious merely, but devou
cared little for mere forms, although his manner was ever most reverer
the necessary result of his profound reverence for God. Some good
would think it strange, if at breakfast or tea with him, not to
"blessing," as it is called, asked. At dinner it was otherwise. Mr.
explained it thus: Morning and evening prayer included thanksgiv
morning and evening mercies. Dinner, as being so far removed from t
and evening worship, required a special thanksgiving for itself. His
spirit was averse to formalities. No one could hear him offer prayer
being sensible how deeply he felt the presence of God; it was so sin
direct, so earnest, and so rich in devotional sentiment.

During the latter years of Mr. Taylor's life, he read little besi
Septuagint and Greek Testament. He once said to me, "I have do
all other books but the Bible. I want a Greek Testament with lar
without any comment or note of any kind." Nothing but the simple te
referred him to Bagster's large print Greek Testament, of the exis
which he was not at the time aware. He procured it, and had grea
ment in it.

At this period, he sometimes spoke almost disparagingly of merely
labour, even when it assumed the form of critical investigations rel
the Scriptures. He called it "literary trifling." When I had the l
to hint that one might let morbid sentiments so prevail as to b
driven out of the world altogether, he modified and partly recalled hi
ments. But he had spoken in a moment of depression, a moment, to
everything earthly appeared little and mean, compared with the
realities of the eternal world, which he felt pressing on his soul.

Such are some of my recollections of the late Isaac Taylor. They

ng compared with what they might be, had I made it a practice to
the chief points of my various conversations with him. But this I
The memory of him is pleasant; the effects of my intercourse
lasting. I thank God that I knew him, and enjoyed his friendship

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ICAL READINGS FROM PROFESSOR J. B. LIGHTFOOT, D.D. *

I. ON ST. PAUL'S SOJOURN IN ARABIA.

of thick darkness hangs over
visit to Arabia. Of the
ong which he moved, of the
and occupations which en-
while there, of all the cir-
s of a crisis which must have
e whole tenor of his after
olutely nothing is known.
ately," says St. Paul, "I
into Arabia." The histo-
s over the incident without
. It is a mysterious pause,
of suspense in the Apostle's
a breathless calm which
the tumultuous storm of his
sionary life.

nay be useful to review the
ns to which this incident
rise, even though we cannot
rrive at any definite result;
h a review bears no other
ill at least bring out more
e significance of the incident

place of the Apostle's sojourn
pinions have been held.
a vague term, and affords
much conjecture.

1. The Arabic translator, whose language gives him a fictitious claim to a hearing on such a point, renders the passage, "Immediately I went to El Belka." In like manner, in Gal. iv. 25 he translates, "This Hagar is Mount Sinai in El Belka, and is contiguous to Jerusalem." Now the only district, so far as I can discover, which bears or has borne the name of El Belka, is the region lying to the east and north-east of the Dead Sea. If so, how are we to account for this translation of Ἀραβία by El Belka? That the same rendering of the word in both passages arose from the translator's connecting them together in some way, can scarcely be doubted. Was his starting-point then a misapprehension of the meaning of συστοιχεῖ in the second passage, which he renders "is contiguous to," and arguing from this, did he suppose that part of Arabia to be meant in both passages, which was nearest to Jerusalem? Or, on the other hand, did he start from some tradition of St. Paul's preaching in "El Belka," and having thus de-

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"St. Paul's Epistle to the Galatians. A revised Text, with Introduc-
, and Dissertations. By J. B. Lightfoot, D.D., Hulsean Professor of
ambridge." A most admirable volume, which we cannot recommend too
all ministers and students. Should the author be enabled to complete
s, similar commentaries on the other Epistles of Paul, he will accomplish
and confer a great boon on the churches of Christ.

fined from the first passage the meaning of "Arabia," did he apply it to the second passage also? But in any case, how could he talk of Mount Sinai in "El Belka"? Was this ignorance of geography? or must we resort to the improbable supposition that some wandering Arab tribe, which gave its name to the country in the neighbourhood of the Dead Sea, at one time occupied the region about Sinai? At all events, the tradition here preserved about St. Paul, if it be a tradition, is of little worth, as the translator seems to have lived at a comparatively late date.

2. Arabia, in the widest use of the term, might extend to the gates of Damascus, and even include that city itself. "You cannot any of you deny," says Justin, arguing against his Jew as to the interpretation of a passage in one of the prophets, "that Damascus belongs and did belong to Arabia, though now it has been assigned to Syrophenicia." Thus no very distant journey would be necessary to reach Arabia. A retirement in the immediate neighbourhood of Damascus would suffice, and such a visit, especially if it were brief, might well be passed over by the historian as a merely temporary interruption of the Apostle's long residence in that city, which was unknown to him, or, which knowing, he did not care to record. Into these wild regions then, beyond the sway of Roman dominion, beyond the reach of civilization, far away from all his old haunts and associations, it is thought that the Apostle plunged himself in the first tumult of his newly-acquired experiences.

This explanation, however, is open to objection. It gives to "Arabia" an extension which at all events seems not to have been common, and which even the passage of Justin shows to have required some sort of justification. It separates the Arabia of the first chapters from the Arabia of the fourth. And lastly it deprives this visit of a significance which, on a more probable hypothesis, it possesses in relation to this crisis of St. Paul's life.

3. For if we suppose that the Apostle at this critical moment betook himself to the Sinaitic peninsula, the scene of the giving of the law, then his visit to Arabia becomes full of meaning. He was attracted thither by a spirit akin to that which formerly had driven Elijah to the same region. Standing on the threshold of the new covenant, he was anxious to look upon the birthplace of the old; that dwelling for a while in seclusion in the presence of "the mount that burned with fire," he might ponder over the transient glories of the "ministration of death," and apprehend its real purpose in relation to the more glorious covenant which was now to supplant it. Here, surrounded by the children of the desert, the descendants of Hagar the bondwoman, he read the true meaning and power of the law. In the rugged and barren region whence it issued, he saw a fit type of that bleak desolation which it created and was intended to create in the soul of man. In the midst of such scenes and associations, his spirit was attuned to harmony with his divine mission, and fitted to receive fresh "visions and revelations of the Lord." Thus, in the wilderness of Sinai, as on the Mount of the Transfiguration, the three dispensations met in one. Here Moses had received the tables of the law

tempest and thick dark-
gain, Elijah, the typical
nod to the voice of God,
refreshed on his mission
ess. And here lastly, in
of time, St. Paul, the
chief of Him of whom
and the prophets spoke,
ned and sanctified for his
as taught the breadth as
depth of the riches of
and transformed from
of a bigoted and narrow
the large-hearted Apostle
ss.

the length of this sojourn
conjecture. The interval
conversion and his first
usalem, St. Paul here
been three years. The
te in St. Luke are vague,
tradictory to this state-
n Damascus, St. Paul
went away into Arabia,
returned to Damascus.
resents him as preaching
is city, after his conver-
ntioning, and apparently
any interruption, though
re is not inconsistent
seems probable, then, that
sit to Arabia took place
period, before he com-
nctive labours. "*Imme-*
says, "instead of confer-
sh and blood, I went into
e silence of the historian
nted for on the supposi-
sojourn there was short,
ake's companionship with
commenced at a much
no great stress must be
laid on the omission. Yet, on the other hand, there is no reason for supposing it of long duration. It was probably brief—brief enough not to occupy any considerable space in the Apostle's history, and yet not too brief to serve the purpose it was intended to serve.

For can we doubt that by this journey he sought seclusion from the outer world, that his desire was to commune with God and his own soul amid these hallowed scenes, and thus to gather strength in solitude for his active labours? His own language implies this: "I conferred *not with flesh and blood*, but departed into Arabia." The fathers for the most part take a different view of this incident. They imagine the Apostle hurrying forth into the wilds of Arabia, burning to impart to others the glad tidings which had so suddenly burst upon himself. "See how fervent was his soul," exclaims Chrysostom, "he was eager to occupy lands yet untilled: he forthwith attacked a barbarous and savage people, choosing a life of conflict and much toil." This comment strikes a false note. Far different at such a crisis must have been the spirit of him, whose life henceforth was at least as conspicuous for patient wisdom and large sympathies, as for intense self-devotion. He retired for a while, we may suppose, that

> "Separate from the world, his heart
> Might deeply take and strongly keep
> The print of heaven."

And what place more fit for this retirement than that holy ground,

> Where all around, on mountain, sand, and sky,
> God's chariot-wheels have left distinctest trace.

II. ON ST. PAUL'S INFIRMITY IN THE FLESH.

In the Second Epistle to the Corinthians (xii. 7) St. Paul, after speaking of the abundant revelations vouchsafed to him, adds that "a thorn" or rather "a stake" was "given him in his flesh, a messenger of Satan, sent to buffet him," and thus to check the growth of spiritual pride. In the Epistle to the Galatians again (iv. 13, 14) he reminds his converts how he had "preached to them through infirmity of the flesh," commending them at the same time because they "did not despise nor loathe their temptation in his flesh, but received him as an angel of God, as Christ Jesus."

In the latter passage there is a variation of reading which has some bearing on the interpretation. For "*my* temptation," which stands in the received text, the correct reading seems certainly to be "*your* temptation," as I have quoted it.

These passages so closely resemble each other that it is not unnatural to suppose the allusion to be the same in both. If so, the subject seems to have been especially present to St. Paul's thoughts at the season when these two Epistles were written; for they were written about the same time.

What then was this "stake in the flesh," this "infirmity of the flesh," which made so deep an impression on his mind?

Diverse answers have been given to this question, shaped in many instances by the circumstances of the interpreters themselves, who saw in the Apostle's temptation a more or less perfect reflexion of the trials which beset their own lives. How far such subjective feelings have influenced the progress of interpretation, will appear from the following list of conjectures, which I have thrown into a rough chronological order.

1. It was some bodily ailment. This, which is the natural account of the incident, is also the first in point of time. A very early tradition defined the complaint; "per dolorem, ut aiunt, auriculæ vel capitis," says Tertullian, *de Pudic.* § 13. And this statement is copied or confirmed by Jerome (Gal. *l. c.*) Others seem to have followed a different tradition as to the complaint in question; but in some form or other *illness* was the solution which suggested itself to the earliest writers. This appears to be the idea of Irenæus, the first writer who alludes to the subject, and of Victorinus, the first extant commentator on the Epistle to the Galatians.

"Nay, not so," argued Chrysostom (2 Cor. Gal.), as others probably had argued before him; "it cannot have been a headache, it cannot have been any physical malady. God would not have delivered over the body of His chosen servant to the power of the devil to be tortured in this way. The Apostle is surely speaking of opposition encountered, of suffering endured from his enemies." And so for a time and with a certain class of expositors, the thorn in the flesh assumed the form of persecution, whether from the direct opponents of the Gospel or from the Judaizers within the pale of the Church. This interpretation again was perhaps not uninfluenced by the circumstances of the times. At all events it would find a

lcome, when the memory of
etian persecution was fresh,
n the Church was torn
y intestine feuds. It appears
early as the middle of the
tury in Eusebius of Emesa
Gatena*, Gal. *l. c.*) among
, and the Ambrosian Hilary
Gal.) among the Latin
It is adopted also by Augus-
), by Theodore of Mop-
Gal.), by Theodoret (2 Cor.
Photius (? *ap. Œcum.*, 2
.), and by Theophylact (2
.) Thus it is especially the
tion of the Greek commen-
ough not confined to them.
spite of such strong advo-
account of St. Paul's thorn
sh at all events cannot be
The passages which allude
ot clearly to something in-
from the Apostle, to some
which he himself looked upon
h was looked upon by others
of himself. Any calamity
g him from without fails to
he intense personal feeling
h his language is charged.
ate of opinion on this subject
se of the fourth century may
d from the alternative explana-
ch Jerome offers in his com-
on the Galatians, derived in
tradition, but partly without
njectural. These are four
er: (1) St. Paul's carnal
of the Gospel, as ad-
babes; (2) His mean per-
pearance; (3) Some bodily
raditionally reported as head-
(4) Persecutions endured by

Ne," thought the monks and
of a somewhat later date,
ecution. It was surely some-
thing which we can realize, something which we have experienced in ourselves. Must he not have felt those same carnal longings, by which we have been dogged in our solitude, and which rise up hydra-like with sevenfold force as we smite them down. From these Paul thrice entreated the Lord to be delivered, as we have entreated Him; and was only answered, as we have been answered, by the indirect assurance, "*My grace is sufficient for thee.*" This interpretation does not appear in a very tangible form before the sixth century, but earlier writers had used language which prepared the way for it. Throughout the middle ages it seems to have been very generally received; and Roman Catholic writers have for the most part adopted it. So it is taken by Aquinas, Bellarmine (*de Monachi* c. 30), Corn. a Lapide, and Estius. Luther is probably correct when he attributes the prevalence of this interpretation to the influence of the Latin version, which renders *σκόλοψ τῇ σαρκί* by "stimulus carnis."

This account again of St. Paul's thorn in the flesh, may confidently be set aside. In such a temptation he could not have "gloried;" nor would this struggle, hidden as it must have been in his own heart, exposed him to the contempt of others. But indeed from painful trials of this kind we have his own assurance that he was free: "I would," he says, "that all men were even as myself" (1 Cor. vii. 7). "Ah, no," said Luther, "he was too hard pressed by the devil to think of such things."

4. And in turn Luther propounded his own view of the thorn in the flesh. He complained that the older churchmen were unable from their

position to appreciate St. Paul's meaning, and thus he consciously threw into the interpretation of the passage his own personal experiences. It was certainly not carnal longing, he thought, it was not any bodily malady. It might mean external persecution, as others had maintained, but he inclined more and more to the view that *spiritual trials* were intended, faint-heartedness in his ministerial duties, temptations to despair or to doubt, blasphemous suggestions of the devil. This view naturally commended itself to the leaders of a new form of religious belief, owing to the difficulties of their position; and spiritual temptation was the account of St. Paul's trial in which the reformers generally acquiesced. From them it found its way into Protestant writers of a later date, subject however to some modifications which adapted it to the more equable temper and the more settled opinions of their own day.

Lastly, having thus travelled round the entire circle of possible interpretation, criticism has returned to the point from which it started. *Bodily ailment* of some kind has been felt by most recent writers to be the only solution which meets all the conditions of the question.

These conditions are as follows: (1) The Apostle speaks of physical pain of a very acute kind; for nothing less can be implied by his metaphor of a stake driven through his flesh. (2) The malady, whatever its nature, was very humiliating to himself, for he speaks of it as a set-off against his spiritual privileges and a check to his spiritual pride. (3) He seems to regard it, as he could not but regard such suffering, as a great trial to his constancy and resolution, a grievous hindrance to the Gospel in itself, a powerful testimony to the Gospel when overcome as he was enabled to overcome it. (4) His suffering was such that he could not conceal it from others. It seems to have attacked him in the course of his public ministrations, so that he feared it might expose him to the contempt and even loathing of his hearers. (5) In the meanness of his personal presence, of which he was so acutely sensible (2 Cor. x. 10), we may perhaps trace the permanent effects of his painful malady. (6) His disease was recurring. We first read of it in connexion with his visions and revelations fourteen years before the Second Epistle to the Corinthians was written. If the two were nearly coincident, as his language seems to imply, he must have had an attack about the year 44, and this, as it would appear, for the first time. Again we hear of it about the year 51 or 52, when he first preached in Galatia. On this occasion at least it would seem to have hung about him for some time. For from Greece he writes to the Thessalonians, that he had desired to visit them more than once, but "Satan had hindered him" (1 Thess. ii. 18), an expression which may perhaps be connected with the "messenger of Satan, the thorn in the flesh" in one of the passages under consideration; and writing afterwards to the Corinthians of this same period of his life, he reminds them that he came among them "in infirmity and in fear, and in much trembling" (1 Cor. ii. 3). Lastly, from the two references to his malady, in the Second Epistle to the Corinthians and in the Epistle to the Galatians, it

be inferred that he had a fresh
about the years 57, 58, when
letters were written, and to this
y allude in part when he speaks
former of these Epistles of
"despaired even of life," of
"had the sentence of death
nself" (2 Cor. i. 8, 9).

e life of the greatest and best
nglish kings presents so close a
el to the Apostle's thorn in the
that I cannot forbear quoting
assage at length, though the
ation is not my own.

It was in the midst of these re-
gs (on the occasion of his mar-
that Alfred was *suddenly*
ed by an illness, the sight of
r struck dumb the loud joy of
uests, and for which neither they
l the physicians of the day could
nd. . . . Others thought it was
unexpected return of a painful
dy to which he had been subject
early age.

We are informed what the malady
was in an account which is not
clear. . . . On passing from
hood to youth . . . he begged
me protection against his pas-
, for some corporal suffering
might arm him against tempta-
so that his spirit might be
ed to raise him above the weak-
of the flesh. On this, we are
Heaven sent him his illness,
Asser describes as a kind of
ion. For many years it caused
the most horrible torture, which
so intense that *he himself began*
pair of his life. One day . . .
oyal youth . . . prostrated him-
silent devotion and prayed to
for pity. The fear of being
ted by his bodily infirmities, or
ps by leprosy *or blindness*, in-
capable of exercising the royal power
or despicable in the sight of the world,
had long obtained possession of his
soul, and induced him to *pray for his*
deliverance from such a plague. Every
other lighter trial he was willing to
undergo, provided it only spared him
for what he was accustomed to look
on as his destined office. Not long
after . . . in consequence of his fer-
vent prayers, we are informed that all
signs of his malady disappeared.

"And now, in the very moment
that he had taken to himself a wife,
in the very moment that the marriage-
guests were drinking and carousing
noisily in the festive halls, the evil
against which (? warum) he had
prayed overtook him. He was *sud-*
denly seized with fear and trembling;
and to the very hour that Asser wrote,
to a good old age, *he was never sure of*
not being attacked by it. There were
instants when this visitation seemed
to *render him incapable of any exertion*,
either intellectual or bodily; but the
repose of a day, a night, or even an
hour, would always raise his courage
again. Under the weight of this
bodily infirmity, which was probably
of an epileptic nature, he learned, by
the force of his unyielding will, to
overcome the heaviest cards that ever
weighed upon any ruler engaged in a
contest with a most terrible foe, and
under the weight of corporeal weak-
ness and the cares of the outer world,
to prosecute unceasingly his great
purpose!" Pauli's "Life of Alfred,"
pp. 122—125 (Engl. Trans.)

In the mystery which hangs over
the whole subject, in its physical
symptoms, and in its influence on his
own character and feelings, Alfred's
malady is a most striking counterpart
to the infirmity of St. Paul; and the

coincidence is the less open to suspicion, since neither Asser, who is the original authority for the fact, nor Pauli, whose account I have quoted, seems to have been struck by the parallel.

Unless, then, we accept the earliest tradition of this infirmity, and assume that the Apostle suffered from acute pain in the head (an account which considering his nervous sensibility is perhaps sufficient to explain the feeling of humiliation and the fear of contempt which his malady inspired), we should be tempted by the closeness of the parallel to conjecture that was of the nature of epilepsy. I cent criticism has offered other c jectures in abundance. Of these, view that it was a complaint in eyes, deserves especially to be m tioned, as having been supported the most ingenious advocacy and fo the largest number of adherents: it does not, I think, sufficiently rec nize the conditions of the probl as stated above; while the dir arguments, on which it is found seem to melt away under the light careful examination.

III.—ON PHILO'S ALLEGORY OF SARAH AND HAGAR.

In giving an allegorical meaning to this passage of the Old Testament narrative (Gal. iv. 21—31), St. Paul did not stand alone. It might be inferred indeed from his own language that such applications of the history of Hagar and Sarah were not uncommon in the schools of his day. But, however this may be, it is more than once so applied in the extant works of Philo. I have already pointed out the contrast presented by his treatment of the history of Abraham in general, to the lessons which it suggests to the Apostle of the Gentiles. This contrast extends to his application of the allegorical method to this portion of the sacred narrative. Philo's allegory is as follows:—

Abraham—the human soul progressing towards the knowledge of God—unites himself first with Sarah and then with Hagar. These two alliances stand in direct opposition the one to the other. Sarah, the princess—for such is the interpretation of the word—is divine wisdom. To her, therefore, Abraham is bid to listen in all that she says. the other hand, Hagar, whose na signifies "sojourning" (παροίκησι and points therefore to someth transient and unsatisfying, is a pre ratory or intermediate training—instruction of the schools—secu learning, as it might be termed modern phrase. Hence she is fi described as an Egyptian, as Sara handmaid. Abraham's alliance w Sarah is at first premature. He not sufficiently advanced in his mo and spiritual development to pr thereby. As yet he begets no son her. She therefore directs him to into her handmaid, to apply hims to the learning of the schools. T inferior alliance proves fruitful once. At a later date, and after t preliminary training, he again uni himself to Sarah; and this time union with Divine wisdom is ferti Not only does Sarah bear him a so but she is pointed out as the moth of a countless offspring. Thus realized the strange paradox th

ɔn woman is most fruitful."
ıe progress of the human
rified the words of the pro-
ɔn in an allegory, that "the
ıth many children."
allegory does not end here.
st between the mothers is
in the contrast between
Isaac represents the wisdom
man, Ishmael the sophistry
phist. Sophistry must in
re place to wisdom. The
bondwoman must be cast
ee before the son of the

the ingenious application
most like and yet most un-
of St. Paul. They both
and in so doing they touch
ame points in the narrative
the same texts by way of
. Yet in their whole tone
l they stand in direct con-
their results have nothing
n. Philo is, as usual,
istorical. With St. Paul,
r hand, Hagar's career is
, because it is a history.
l and the thing symbolized
me in kind. This simple
patriarchal life, represents
re the workings of God's
, hereafter to be exhibited
proportions in the history
Christian Church. The
Apostle and the philosophic
n parallel lines, as it were,
le by side, and yet never
ng each other's path.
re is still another point in
contrast between the two is
ith Philo, the allegory is
substance of his teaching;
ul, it is but an accessory.
t rather as an illustration
ument; as a means of re-

presenting in a lively form the lessons before enforced on other grounds. It is, to use Luther's comparison, the painting which decorates the house already built.

At the same time, we need not fear to allow that St. Paul's mode of teaching here is coloured by his early education in the rabbinical schools. It were as unreasonable to stake the Apostle's inspiration on the turn of a metaphor, or the character of an illustration, or the form of an argument, as on purity of diction. No one now thinks of maintaining that the language of the inspired writers reaches the classical standard of correctness and elegance, though at one time it was held almost a heresy to deny this. "A treasure contained in earthen vessels," "strength made perfect in weakness," "rudeness in speech, yet not in knowledge"—such is the far nobler conception of inspired teaching, which we may gather from the Apostle's own language. And this language we should do well to bear in mind. But on the other hand it were mere dogmatism to set up the intellectual standard of our own age or country as an infallible rule. The power of allegory has been differently felt in different ages, as it is differently felt at any one time by diverse nations. Analogy, allegory, metaphor—by what boundaries are these separated, the one from the other? What is true or false, correct or incorrect, as an analogy or an allegory? What argumentative force must be assigned to either? We should at least be prepared with an answer to these questions before we venture to sit in judgment on any individual case.

"SWEARING WALKER" AND HIS DREAM.

"I WISH you could see my old man!" said an old woman of sixty-five years to a missionary, as he was about to leave her, after earnestly exhorting her to seek the salvation of her soul. This old woman lived in a populous court in the city of London, where there were inhabitants enough residing in thirty houses to have filled a large village.

"And where is your old man?" asked the missionary.

"He is in the hospital, suffering from a bad foot," was the reply.

"How am I to get at him?" the missionary asked; "I will certainly see him if possible."

"Oh, I don't think he will see you if you go; but I'll ask him when I next visit him, and let you know."

The missionary departed, pondering on the inconsistency of human nature displayed in the anxiety exhibited by a person who, during their conversation, had acknowledged that she did not herself attend to the interests of her own soul, but who was nevertheless earnestly desirous that her husband's eternal peace should be secured.

Pitying the condition of the old woman, and anxious to see her husband, the missionary soon again visited the house. The door stood open. On presenting himself, he was received by an old man of rough and jaded appearance, and dogged manners, who sat upon the bedside. Without waiting for a greeting, the old man immediately said, in his harshest manner, "Well, what do you want?"

Startled by the abruptness of the question, the missionary paused for a moment, and then answered that he had called out of kindness to him to converse on a matter of high moment, namely, the salvation of his soul.

"Oh," quickly replied the old man, "if that's all, the sooner you're gone the better, as I care nothing about religion, and believe all religious people to be either hypocrites or fools."

"But may you not be mistaken in some, and may you not therefore be suffering loss through your mistake?" asked the missionary.

"I care nothing about it, I tell you; and the sooner I see your back the better pleased shall I be," was the surly response.

"But you are lame, I perceive, and at least you will allow me to ask the cause?"

"Well, but what do you care for my lameness? And if you do, you can't cure it."

"True; but I may be able to help you with surgical aid," replied the missionary; "and my religion teaches me to do all the good I can."

The old man gazed for a moment at the speaker with an incredulous look, as if he doubted whether some sinister design was not hidden beneath the sympathizing remark, and then turning his face away said, "I want none of your help—I want you gone."

Saddened, the missionary turned to go, and as he went, said, quietly, "that it grieved him to have his friendly offices rejected; but that he could not wonder, for in a similar spirit the Jewish people rejected the Saviour of mankind, and crucified Him; and yet He came to save them, and would have even blessed them while they were slaying Him."

A few days after, as the missionary was proceeding on his rounds, he passed the house in which Walker (for that was his name) resided. He was not a little astonished at hearing the old man's rough voice hailing him from the open window.

"Will you come in," said he, "after the rough usage you got last time you called?"

With glistening eyes the missionary replied, as he entered the room, "Oh,

ker, I would go a great way, re a great deal, if I could be s of bringing you to know the sus, and to obtain the salva- ur soul."

sir, what you said the other the Jews rejecting and crucified Saviour stuck to me; and ought I was bad enough, but so bad as that, I just wanted so, and that's the reason I d you."

sionary produced his Bible, out a word of his own, com- eading the story of the passion and death. The old ed with as much attention as nature would permit, and reading was completed, asked, simplicity, if it was really the Bible was from heaven. aid he, "if it be, why I am most fitting subject for s side the grave."

d, and yet encouraged, the proffered instruction if ould accept it.

usually called 'Swearing n the court," was his answer, n't think it's of any use for you convert me; and yet I don't worse than those Jews."

; immediately replying to this, onary proceeded to lay a ement of the Gospel before n's mind, and dwelt especially eatness of the love of the Instances were cited to show ant grace of Jesus and the power of the Holy Spirit, and appeal addressed to the old upon his own experience in of sin.

interesting to observe the The old man's reply was, was past hope, for his sins numerous that he could not them. Why, sir," he con- I have taken the food from s of babes. I have robbed r and the orphan. I have taken the bed from the dying man, and laughed to scorn the wailings of his stricken wife and children. And, more than all, I have hated God and blasphemed the name of Christ. And for me to think of heaven, and to talk of penitence and of prayer—why, sir, unless you could put a new soul into me it seems to me to be impossible that I can hope for pardon and salvation.

"There is nothing too hard for the Lord," was the reply. Encouraged by the confession just made, the missionary often returned to visit the sick man, and gradually an interest in Bible truth was awakened. There was much, however, both to learn and unlearn. Having during the latter period of his life obtained his living precariously by taking possession of houses and property on behalf of the sheriff of the county in the execution of the law—being what is technically called "a possession man"—he had been utterly devoid of moral, not to speak of religious principle.

Walker found it hard to listen to the teaching of the Bible, and still harder to endure the affliction to which he was subjected, without either giving way to the convictions of his conscience, or rejecting the offers of mercy so freely made in the Scriptures. And yet he found it hard to give up his sins. There was much resistance; sin and Satan strove to keep him still their slave. It was, however, the offer of surgical aid which he had accepted, that helped him to a knowledge of the worth of prayer. His medical attendant had decided that the only chance for his life was the amputation of his toe. He was advised to pray for guidance; but first to seek the pardon of his sins, through Jesus Christ. The old man prayed. He determined to submit to the operation. Yet all this time he had given no well-grounded evidence of a change of heart. During the operation—a severe one—he said that he was wonderfully sup-

ported. While confined to his bed, the missionary's visits were highly prized. He was constantly directed to Christ; and the wondrous love displayed upon the cross was frequently shown to him. But he could not realize the fact, that all the Saviour's sufferings were endured for him. "Ah, sir!" said he on one occasion, "it seems scarcely possible that the blessed Jesus should have died for me. And yet, when I think of the thief who hung by His side, I am often disposed to hope there's mercy even for me."

The old man's recovery was slow. It was a joyous day when, leaning on his crutches, he made his way to the missionary's mission-room, and, for the first time for thirty-five years, took his place amongst the worshippers there.

He described his feelings as very strange. Yet there were gleams of happiness in his experience. He wanted, he said, to be right with God, and to feel right too. He did not doubt the Saviour's all-sufficiency, nor His perfect willingness to save those that come to Him. But he was slow to believe for himself. Thus he lingered, as it were on the borders of the promised land of rest, yet was fearful of going in and taking full possession. It seemed clear that this was the way the Lord was leading him. He was encouraged to trust in Jesus for full and free forgiveness. While he was thus exercised, his mind filled with solicitude about eternal things, he was taken ill, and again prostrated. One day, as the old man sat on his bedside listening to the instructions of the missionary, he interrupted the latter by saying, "I have had a dream, sir; and it seems so real that I almost think it was not altogether a dream. I was walking in London streets one night," he continued, "when suddenly I was brought to a standstill under the gas-lamp by a beautiful-looking man. As he looked at me he called me by name; and, oh, it sounded so soft and sweet-like. I thought it was the Lord Jesus Christ. I thought so because his voice seemed to be the very voice that I could fancy spoke the Sermon on the Mount. I was silent before him. He said, 'You have sinned, Walker; you must seek your sins, and bring them here to me.' I told him it would be almost impossible, for they were so numerous. He knew it, he said, but I must seek them up and down the world, and bring them all to him. 'Do it,' he added, 'if you desire to love me, Walker.' Oh, sir, the voice was so sweet and so sorrowful, 'and yet so loving that I could only say, 'I'll do it, Lord.' And I began my journey in search of my sins. I had a weary time of it, sir. I had to go to many places; and as I found my sins the load became a heavy one to carry. For, at every place I came to, my burden was increased. And so it was until all my sins were found. Tired indeed I was; and yet I knew I must take them all to Him. I could get relief nowhere else; and when I was well-nigh wearied out, he stood before me again. He said, 'You have brought your sins to me, Walker, and I will take them all away.' And as he spoke the burden dropped from my shoulders, and I felt that I was free. 'Be of good courage,' he said, 'thy faith hath saved thee.' And then I saw him no more. Oh, sir! do you think my dream is a token for good to my soul?" said the old man, anxiously.

"Indeed I think it is, my friend," said the missionary. "It is just the way the Saviour would have you go. You must lay your sins at the feet of Jesus, and He will pardon you and present you 'faultless' before his Father and yours in heaven. Your sins and iniquities will He remember no more."

And now apparently the work of salvation became a decided one in the old man's soul. His dream is easily accounted for by the acquaintance he had obtained with the truths of the Bible, and the painful exercise of soul through which he had been passing in

his sins. And there is nothing the fact that God should use ıation whether of sleeping or men, to accomplish His own f mercy. Poor Walker had fled for refuge to Christ. He ht by faith to realize his ə with God, and, believing in l trusting to His merits and ıess alone, he found peace. as refreshing indeed now to . His experience ripened cold he caught at this time him upon a bed of sickness. be his death-bed. But the ace which he now possessed ı that every day seemed to fresh evidence of his Saviour's love. Now nothing but praise was on his lips. A short time only elapsed to bring him to his end. His life journey, he said, had had a sorry beginning; but as he drew near to his end, all was peace and satisfaction. He had nothing in himself but sin, but rested all his hopes in the death and righteousness of Jesus. That lowly bed-chamber was truly the gate of heaven. And as he came nearer to his dying day, his hopes brightened, his joy increased, and his faith seemed almost to be lost in sight. It was with a song of praise to the Saviour that his happy spirit took its flight. "Hallelujah to the Lamb—hallelujah, Amen!" were the last words he spoke on earth. And so he died.

AIT OF MRS. LYMAN BEECHER, IN A LETTER BY HER DAUGHTER, MRS. BEECHER STOWE.

ıR BROTHER,—I was between four years of age when our lied, and my own personal ıns of her are therefore but t the deep interest and vene- t she inspired, in all who knew ıuch that during all my child- vas constantly hearing her ɔf, and from one friend or ıome incident or anecdote of ras constantly being impressed

: was one of those strong, rest- idely sympathetic natures, in around seemed to find com- repose. The communion be- r and my father was a peculiar was an intimacy throughout ə range of their being. There uman mind in whose decisions greater confidence. Both in- ly and morally he regarded e better and stronger portion lf, and I remember hearing that after her death his first ı was one of terror, like that of a child suddenly shut out alone in the dark.

Her death occurred in a time when the New England ministry were in a peculiar crisis of political and moral trial, and the need of such a stay and support in his household was more than ever felt. He told me that at this time, he was so oppressed by the constant turning toward her of thoughts and feelings, which he had been in the habit of speaking to her, that, merely to relieve himself, he once sat down and wrote to her a letter, in which he poured out all his soul.

I asked him whether he had any reason to believe that the spirits of the blessed are ever permited to minister to us in our earthly sorrows, and he said, after a moment of deep thought, "I never but once had anything like it. It was a time of great trial and obloquy, and I had been visiting around in my parish, and heard many things here and there that distressed me. I came home to my house almost over-

whelmed; it seemed as if I must sink under it. I went to sleep in the north bedroom, the room where your mother died. I dreamt that I heard voices and footsteps in the next room, and that I knew immediately that Roxana and Mary Hubbard were coming to see me. The door opened, and Mary stayed without, but your mother came in, and came towards me. She did not speak, but she smiled on me a smile of heaven, and with that smile all my sorrow passed away. I awoke joyful, and was light-hearted for weeks after."

In my own early childhood only two incidents relating to her twinkle like rays through the darkness. One was of our all running and dancing out before her from the nursery to the sitting room one Sabbath morning, and her pleasant voice saying after us, "Remember the Sabbath day to keep it holy."

Another remembrance is this: Mother was an enthusiastic horticulturalist in all the small ways that limited means allowed. Her brother John, in New York, had just sent her a small parcel of fine tulip bulbs. I remember rummaging these out of an obscure corner of the nursery one day when she was gone out, and being strongly seized with the idea that they were good to eat, and using all the little English I then possessed to persuade my brothers that they were onions, such as grown people ate, and would be very nice for us. So we fell to, and devoured the whole, and I recollect being somewhat disappointed in the odd sweetish taste, and thinking that onions were not so nice as I had supposed. Then mother's serene face appeared at the nursery door, and we all ran towards her, and with one voice began to tell our discovery and achievement. We had found this bag of onions, and had eaten them all up. Also I remember that there was not even a momentary expression of impatience, but that she sat down and said, "My dear children, what you have done makes me very sorry; those were not onion roots, but roots of beautiful flowers, and if you had let them alone, Ma would have had next summer in the garden great beautiful red and yellow flowers, such as you never saw." I remember how drooping and dispirited we all grew at this picture, and how sadly we regarded the empty paper bag.

Then I have a recollection of her reading to the children one evening aloud Miss Edgeworth's "Frank," which had just come out, I believe, and was exciting a good deal of attention among the educational circles of Litchfield. After that, I remember a time when every one said she was sick; when, if I went into the street, every one asked me how my mother was; when I saw the shelves of the closets crowded with delicacies which had been sent in for her; and how I used to be permitted to go once a day into her room, where she sat bolstered up in bed taking her gruel. I have a vision of a very fair face, with a bright red spot on each cheek, and a quiet smile, as she offered me a spoonful of her gruel; of our dreaming one night, we little ones, that mamma had got well, and waking in loud transports of joy, and being hushed down by some one coming into the room. Our dream was indeed a true one. She was for ever well; but they told us she was dead, and took us in to see what seemed so cold and so unlike anything we had ever seen or known of her.

Then came the funeral. Henry was too little to go. I remember his golden curls and little black frock, as he frolicked like a kitten in the sun, in ignorant joy. I remember the mourning dresses, the tears of the older children, the walking to the burial ground, and somebody's speaking at the grave, and the audible sobbing of the family; and then all was closed, and we little ones, to whom it was so confused, asked the question where she was gone, and would she never come back? They told us at one time that she had been

in the ground, at another that she gone to heaven; whereupon Henry, ng the two things together, resolved g through the ground and go to en to find her; for, being discovered r sister Catherine's window one ing, digging with great zeal and estness, she called to him to know he was doing, and, lifting his curly with great simplicity, he answered, ıy, I'm going to heaven to find

though mother's bodily presence peared from our circle, I think her memory and example had more ance in moulding her family—in ring from evil and exciting to good in the living presence of many ers. It was a memory that met erywhere, for every person in the from the highest to the lowest, ed to have been so impressed by haracter and life, that they con- ly reflected some portion of it back us.

en our portly old black washer- an, Candace, who came once a to help off the great family wash, d draw us aside, and, with tears in yes, tell us of the saintly virtues of mother. Her feelings were some- s expressed in a manner that was y touching. I recollect one time oming to wash when the family assembled for prayers in the next ., and I for some reason had lin- l in the kitchen. She drew me rds her, and held me quite still till xercises were over, and then she d my hand, and I felt her tears upon it. There was something t her feeling that struck me with She scarcely spoke a word, but me to understand that she was ng that tribute to my mother's ory.

ne traditions that I heard from my s and uncles were such as these; ur mother never spoke an angry l in her life. Your mother never a lie." And in Nutplains and Guilford, where her early days were passed, I used to find myself treated with a tenderness almost amounting to veneration, by those who had known her. I recollect, too, that at first the house was full of little works of inge- nuity and taste and skill, which had been wrought by her hands—furniture adorned with painting; pictures of birds and flowers, done with minutest skill; fine embroidery, with every variety of lace and cobweb stitch; exquisite needle- work, which has almost passed out of memory in our day. I remember the bobbin and pillows, with which she made black lace. Many little anecdotes were told me among her friends, of her ceaseless activity and contrivance in these respects.

One thing in her personal appearance every one spoke of—that she never spoke in company or before strangers without blushing. She was of such great natural sensitiveness, and even timidity, that in some respects she never could conform to the standard of what was expected of a pastor's wife. In the weekly female prayer meetings she could never lead the devotions. Yet it was not known that anybody ever expressed criticism or censure on this account. It some- how seemed to be felt that her silent presence had more power than the audible exercises of another. Such impression has been given me by those who have spoken of this peculiarity.

There was one passage of Scripture always associated with her in our minds in childhood; it was this: "Ye are come unto Mount Zion, the city of the living God, to the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, and to the spirits of just men made perfect." We all knew that this was what our father repeated to her when she was dying, and we often repeated it to each other. It was to that we felt we must attain, though we scarcely knew how.

In every scene of family joy or sor-

row, or when father wished to make an appeal to our hearts which he knew we could not resist, he spoke of mother. I remember still the solemn impression produced on my mind when I was only about eight years old. I had been violently seized with malignant scarlet fever, and lain all day insensible, and father was in an agony of apprehension for my life. I remember waking up just as the beams of the setting sun were shining into the window, and hearing his voice in prayer by my bedside, and of his speaking of "her blessed mother who is a saint in heaven," and wondering in my heart what that solemn appeal might mean.

I think it will be the testimony of all her sons, that her image stood them and the temptations of yo sacred shield; that the hope of her in heaven has sometimes last strand, which did not part of fierce temptation; and tha membrance of her holy life a was a solemn witness of the tr ligion, which repelled every a scepticism, and drew back the every wandering to the faith i she lived and died.

The passage in "Uncle Tom Augustine St. Clair describes ther's influence, is a simple r tion of this mother's influence, always been in her family.

DR. MULLENS ON OUR MISSIONS TO CHINA.

We have before us a "Report on the China Mission of the London M Society," by Dr. Mullens, founded on personal observations during his rece China. The great majority of our readers can have no access to it in it form, and will, we are assured, welcome in these pages the following extracts

I.—THE CHINESE EMPIRE.

China is a beautiful country. Its provinces are not only vast, widespread, and occupied by a teeming population, but to the careful observer they exhibit many distinctive forms of beauty. The tropical parts of the China Sea are in colour a brilliant sapphire, and as a vessel speeds on her course, the irritation of the tiny medusæ covers the surface of the waters with broad patches and long trails of golden light. Exposed to treacherous storms—the terrific typhoons—the care of God has provided the coast with a series of bays and quiet anchorages, into which the watchful sailor may run for shelter. The seaboard, for eight hundred miles, is a line of charming hills, which throw into the waters, from Hong Kong to Chusan, a islands, singly or in groups, forms, all green and fair; or the ocean numerous windin the great high-roads of co pre-eminent amongst which beautiful Min. The broad and open plains of Centre an China, holding the great la watered by the Yang-tse tributaries, are indescribably silk and tea, in rice, sugar, ton—in everything, in fact can supply the wants and con homes of the countless po that have covered them with of cities and villages, of ham of towns. The northern pr with their icy winter, yield fusion corn and vegetables,

pears, and abundance of delicious
es. All round the west and
a vast mountains enclose the
re, whose hollows are filled with
ers which no foot has trodden,
whose summits are covered with
etual snow. The provinces de-
ed by the rebels have undoubtedly
an enormous number of their
bitants; walled cities have been
ied, and hundreds of villages
been razed to the ground. But
the people cover the land; pro-
rises from the soil; the cities
again being filled with busy
ls; emigration goes on; vast
rts are carried away to the
ets of the world; idolatry lives,
continues strong. Nevertheless
a presents to the spiritual ob-
r the sad spectacle of a dying
re. The Government does
ng, and can do nothing for its
ects. The people, taught from
infancy to respect parental
ority, govern themselves. The
als exist, and plunder the quiet,
y population around them; but
rebels and robbers they can do
ng. All the principle, too,

which has upheld the people for centuries, is in a state of decay. Confucianism has made them intensely conservative, intensely self-sufficient. But it is wearing away, and, in the presence of the active thought and active life of the great outer world, they strive in vain to cling to the old quietism of by-gone ages. Materially active and enterprising, the Chinese give their whole souls to the pursuits of this world; they think only of buying, selling, and getting gain. Real truth, the fear of God, the love of their fellows, the happiness of a future life, rarely enter their minds. A more worldly, idolatrous, and really ignorant people can scarcely be found in the world. The Gospel alone will give them true education, true liberty, true life, by giving them sound faith, and a hope that maketh not ashamed. Still, therefore, do they constitute the largest single field of missionary labour, and still do they present to the Church of Christ one of the most pressing and powerful claims to which its attention has been drawn.

II. THE STATIONS OF THE LONDON MISSIONARY SOCIETY.

teen places of the first import-
are open on the mainland of
a to the residence and settle-
of foreign missionaries, includ-
he twelve treaty ports, the city
ching, and the island of Hong
Two other ports are open in
lands of Formosa and Hainan,
a third, useful chiefly for its
trade in beans, is buried amid
snows of Manchuria. Two
on the Yang-tse have not yet
occupied. Out of the remaining

ten the Society has planted mission-
ary stations in seven cities, and all
who appreciate their high position
and influence in the empire must
allow that the choice has been in every
respect admirably made.

Hong Kong is the head-quarters of the English Government in China, and is an English possession. With its lofty hills, its green valleys, and capacious land-locked bay, it is a place of great beauty. Its English houses, built of stone upon a steep

slope, constitute a handsome settlement, and contain a European population of two thousand persons, of whom about twelve hundred are English and American. The mercantile houses are numerous, and carry on an extensive trade. The Chinese town, compactly built and densely peopled, contains, with smaller settlements and villages, one hundred and fifteen thousand persons, drawn thither from Canton and the neighbouring provinces, either to escape the local authorities, enjoy the great security of English protection, or share in the flourishing trade. They are a people hard to impress, but work is needed among them, and God has not left Himself without witness that even from men so worldly He can draw spiritual children to Himself.

Canton is a noble city, and forms a fine sphere of labour. The old and new cities within the walls, with the west suburb and the district of Honam across the river, cover about six square miles, and contain a population of more than half a million. The boat population on the Pearl River, a special feature in the life of the place, numbers some eighty thousand. The city contains many beautiful streets, broader than those of a Chinese town usually are; and handsome shops, well fitted and filled with valuable goods, are abundant. The people were once exceedingly turbulent, and opposed to foreigners; but since the last war they have grown courteous, and missionaries can labour among them with perfect comfort.

The city of Amoy, higher up the coast, is the great port of the southern portion of the fine province of Fokien. It contains nearly 200,000 people; 100,000 more occupy the villages of the island on which it stands; and the towns and villages of the hilly districts near are so available and so used, that twenty stations, with churches and preachers, have already been established among them by different Missions. The Fokien people are a sturdy race, enterprising, self-reliant, full of common sense, and rather like foreigners than contemn them. They are the chief emigrants of the coast, and have filled Formosa, the Straits Settlements, and Batavia, with their people and their tongue.

Shanghai, on the Woosung, and near the sea-coast of Central China, is the centre of English trade. It is the great sea-port of the river Yangtse, from which the vast trade of the interior plains, brought down by the great river and its tributaries, is sent across the sea. It lies in a beautiful situation, on a bend of the Woosung. The foreign settlements are three in number, French, English, and American; of which the English concession stands in the centre; and its broad strand-road, called the Bund, on the river bank, fringed by the lofty, handsome houses of the English merchants, is the first object which strikes a stranger when he lands from a sea voyage. The long anchorage, lined with huge jetties, filled with ships and steamers, and covered with boats, gay with white and vermilion, plying for hire on the swift waters, is always a scene of bustling and active life. The whole settlement is well built, and, with its lofty houses, stone roads, and small gay gardens, forms a pleasant place of exile. The English population is about as numerous as that in Hong Kong.

city is large and wealthy, and its roads were never completely paved. At the present day its clouds of dust and pools of sooty mud are appalling: the houses, the great gate-frames which cross the streets, and the chief shops, in spite of all their paint and gilding, are filthy in the extreme; the roads are heaps or hollows; the public offices are all out of repair; neglect, decay, and ruin stare one in the face on every side. Nevertheless Peking is a grand old place. The marks of its real greatness are unmistakeable. The lofty, massive gateways in the city walls; the beautiful Palace-buildings, with their yellow tiles, embowered in the rich foliage of wide-spread gardens; the wonderful Observatory; the great Lama Monastery, with its vast halls, its marble courts, its image of Buddha, ninety feet high, and its crowd of priests in robes of sober grey; the Temple of Confucius, with its marble pillars crowded with the names of successful scholars, its memorial hall (with a panelled ceiling of green and gold, and with huge tablets of blue and gold, which declare the virtues of the great sage), and its tall, white marble slabs covered with the text of the sacred classics; the Temple of Heaven, with the great altars, roofed over with blue tiles and consecrated to the One God, with the vast platform and railing of pure alabaster, in front of which, at the winter solstice, the Emperor gathers all the officers of his court, that he may confess the sins of his people in the year gone by: all these things yet remain to testify to the magnificence and splendour of a city, now dying, like the empire of which it is the head, from the imbecility of the Government which

ity is large and wealthy, in within its walls above people. Its streets, how- narrow and dirty, and foul drains and canals nhealthy in the extreme. is the port of Peking: sd on the narrow but pretty Peiho, and runs along its for four miles. Its streets ral dusty and narrow, and poor. It contains, how- long and beautiful street, y shops of which resemble anton. It contains half a inhabitants; its trade is and an enormous fleet of always anchored off the its outport of Koku. The on the east of the city is ith countless mounds of graves of bygone genera-

the capital of the empire, e of missionary labour, not ortant from its political but also for the people ontains. It is built quite from other towns which sses of houses with narrow ally straight, but at times and always inconvenient. is planned by a man of d. When the great Em- g-lo removed his capital to he spread it over a wide hat the walls now enclose f twenty-six square miles. e palace in the midst of the y, and surrounding it with ns and a great moat of aid down the streets of the el to its walls, and made ial thoroughfares between hundred feet wide. Ap- el city was never finished,

enjoys, but cannot rule it. The population of Peking is still very large. After careful consideration, looking at the crowded parts of the city, and making fair deductions for the enormous open spaces which it contains (especially within the palaces, the temples, the public offices, the chief private dwellings, and the broad streets), I still think that Peking contains 800,000 people, and therefore yet ranks as the first city of the empire.

The only sphere of labour to compare with it is the city of Hankow. While passing up the Yang-tse, and viewing the desolation produced by the rebels on both its banks for 700 miles, I could not help fearing that, after all I had read of Hankow, I should be disappointed at the last. But when I stood on the highest hill of Wuchang, and saw the two towns before me, and the broad, placid river flowing between, all doubt and mistrust utterly vanished away. Hankow is indeed a noble city, and occupies a noble position in relation to the country at large. Three times was it visited by the rebels, and three times it was spared. On the fourth visit the people resisted, and it was burnt to the ground. But it at once recovered on the restoration of peace, and is growing larger every year. Like Peking, it contains probably 800,000 people; but there is this difference between them:—Peking is a dying city: Hankow is full of young and vigorous life. Peking is in name and reality the "Northern Court:" Hankow is in name and reality the "Heart of the Empire." Its streets are well made, well paved, and full of good shops, exhibiting excellent goods; the population is closely packed, and the streets, great and small, are always crowded. A beautiful view of both cities is obtained from the hills of Wuchang. Wuchang lies at one's feet, divided by the ridge into two parts, and clear to the eye are the wide parade-ground, the public offices, the long street for business, the rows of dwelling-houses, the ruins of temples, and the city walls, ten miles in circuit, which even now enclose 200,000 people. Across the river on the south is the little walled city of Hanyang. Next is a lofty bluff which overhangs the stream, and by its side, running far into the interior, is seen the narrow stream of the Han, covered with a crowd of junks and river-boats, which have brought down the produce of distant provinces, and are transmitting it to the seaports. To the north of the little river the crowd of white roofs, densely packed, and stretching for three miles along the bank of the Yang-tse, forms the town of Hankow. Numerous steamers lie at the wharves, and at the northern end is seen the English settlement, with its substantial, handsome houses, and its wide, level road. The Yang-tse itself, broad, placid, yet alive with moving boats, and stretching far away both north and south, divides the two great towns.

Each of these cities constitutes an important sphere of missionary labour, and the seven, taken together, form a most noble series of stations. It is specially to be noted, that under the peculiar circumstances by which our intercourse with China is at present regulated, such stations should be regarded not only as excellent places of labour in themselves, but as

ience the light of the Gos-
e poured into surrounding
While missionaries take up
ent residence in these sta-
ished with legal passports,
ree to travel among neigh-
owns and villages, to pay
er or shorter visits, and
direct and supervise the
orts of their native fellow-
Though few in number,
of these cities as spheres
an labour is indescribable,
possession of them involves
rave responsibilities. There
six of the treaty-ports on
nd in which the Society has
at all. In four even of its
tations it is joined by
missionaries of other so-
evertheless, in view of the
rtunities, both of local and
forts, furnished by the
tions already established,
y may well be contented
taining them alone, without
their number, and in them
bundance of truest work for
number of missionaries as
sibly supply. The Missions
n admirably planted, and,
peculiarity of their position,
e kept strong.

llens proceeds in his pamphlet
account of "The Society's
ies," of their "Preaching
eathen," of "The Native
Churches," of the "Native
and Students," of "Edu-
Literature, and Printing
in connection with the Mis-
"Medical Missions," and of
nual Expenditure of the
ssion;" and concludes with
ions for the Future."

As to the number of missionaries sent to China during the last four-and-twenty years, a few words of explanation may not be without use. It was in 1842 that five Chinese ports were opened by treaty to the English. The seven missionaries then in the Straits of Malacca and adjacent parts were instructed to proceed forthwith to Hong Kong, in order to take measures towards the establishment of missions in China; and the Directors adopted (Dec. 12, 1842) a resolution, "solemnly pledging themselves to employ all practicable means for increasing the strength and efficiency of the Chinese Mission;" and another specific resolution, "That the best means be adopted by the Directors for securing, during the ensuing two years, ten or twelve additional missionaries for China." In 1853, China was still further opened to English enterprise and evangelizing labour, and the Directors resolved (Oct. 11, 1858) "That the present state and prospects of China demand from the friends of the London Missionary Society the most energetic measures, with the view of adding, at least, ten new labourers to the present number of its missionaries in China!"

It is sometimes said, and that with a boldness amounting to recklessness, that the directors have not fulfilled their pledges; and it is added that they have got large sums of money to send additional missionaries to China, and have not sent the men for whom the money was raised. The man who believes this allegation must believe, not so much that the directors are incompetent, as that they are criminally untrue to their trust. But what are the facts of the case?

(1.) What did the directors pledge themselves to do? Not to send out ten or twelve men at one time, and ten at another. Such a pledge would have been simply wanton and absurd. In 1842, they pledged themselves to "*employ all practicable means for increasing* the strength and efficiency of the mission," and to *adopt* "*the best measures* for securing ten or twelve additional missionaries." And in 1853 they resolved that the present prospects of China demand "from the friends of the Society *the most energetic measures, with a view of adding*," and so on. Have the directors failed to "employ all practicable means for increasing the strength of the Chinese Mission?" If they have not so failed, then their pledge is unbroken, even if their success in obtaining men had not been one-half what it has been.

(2.) As to the money raised, those who know anything of the matter know that it was raised only by those "most energetic measures" to which the directors pledged themselves, and in which they expected to be supported by the "friends" of the Society. The existence of the special fund for China is only a proof of the fidelity of the directors to their pledge.

(3.) The directors have been enabled "by the good hand of the Lord their God upon them," to send out to China, since their first "pledge," as it is called, in 1842, not ten and twelve, but five and thirty. English missionaries. From 1842 to 1850 they sent out thirteen men; from 1850 to 1860 they sent out eleven; and from 1860 to 1866, eleven men. These, with the seven who proceeded from the Straits to China proper in 1842, make *forty-two*. Of the forty-two, nine have died, and thirteen have retire the latter, with perhaps a si ception, in consequence of ill either on their own part or their wives,—leaving twenty field, and these will be joine diately by two young breth are about to sail. Will ou endeavour to form some ide labour and money it has cos rectors to obtain, educate, out thirty-seven missionaries We say "educate" because, few exceptions, these thirty- educated at the cost and u superintendence of the Societ the first opening of China, committee laboured much the services of young mi proceed at once to China, bu any success. After the sec ing of China, in 1853, whe rectors hoped to send ten missionaries (there being at in the field thirteen mission cluding three medical mis and one superintendent of th a similar committee was a and, after months of labour respondence, succeeded in the service of *one* young mini very few of the thirty-five vanced somewhat in colle before they offered themselve Society, but the rest ha educated for from three to fi by the Society itself.

(4.) The directors have now very nearly the point at wh have been aiming, and whi have never lost sight of th years. Before the end of t Providence permitting, they v twenty-two missionaries in Dr. Mullens does not recomm more stations should be be

a staff of twenty-five should be
tained at the stations already
ng. But he warns us that for
two men sent to China, the Society
provide a thousand pounds a
from its annual income; this sum
ding not only the salaries of the
onaries, but rents, repairs,
ies of native preachers and
ers, and various contingencies.
is increase our staff, then, by all
s, if God enables us, but let us
with our eyes open. For every
nen we send to China we increase
nnual expenditure by a thousand
ds.

.) Let neither directors nor sup-
rs overlook the affecting lesson
of our dependence on God which the
Chinese Mission teaches. Of forty-
two men connected with that Mission
since 1842, one-half have been
taken from us by death or disease.
The directors enjoy the very best
medical advice in reference to the
health and constitution of candidates,
but with every precaution that can be
taken, the painful fact is as we have
stated. The Lord of the harvest can
alone give us the men that shall cul-
tivate it, and can alone preserve them
in their work. Let us awake to a
sense of our dependence on Him, and
wait on Him for every good and per-
fect gift.

EDITOR.

CONGREGATIONALISM IN MANCHESTER AND SALFORD.

By J. A. MacFadyen, M.A.

I.—THE EIGHTEENTH CENTURY.

ANCHESTER men are a peculiar
es of the genus Englishman. It
be a weakness, but it is also a
gth that they are proud of their
unattractive as it appears to a
ger. Their antiquarians boast of
the Mancunium of the Romans,
the Mancestre of the Saxons.
r merchants speak of the dili-
e which has nursed the cotton
ufacture, an infant in Edward
Third's time that needed the foster-
are of the Court, to the stalwart
of the present day that can sustain
tton famine, and scarce need to
ss weakness. Their politicians
given a name to a school of
ers who have won the greatest
iphs of the present century, and
rved the repute for attachment to
alism which the city had when
rwell gave it a member of Parlia-
ment, and Charles II. withdrew the
grant. If a writer of the sixteenth
century could describe Manchester in
his day as "the very London of the
North, the liver that sends the blood
into all the counties thereabouts," a
statesman of the present time adds,
"what Manchester thinks to-day Eng-
land thinks to-morrow."

Dissenters know that Manchester
takes a high place, and disputes with
Bristol the highest place amongst our
large towns and cities, in the mainte-
nance of Nonconformist principles, and
in love for the polity endeared to
Congregationalists. A Presbyterian
chapel was erected in Cross Street, in
1672, whilst the temporary indulgence
granted by Charles II. held good. Its
first minister was the Rev. H. New-
come, M.A., who had been ejected
from the Collegiate Church. In the

year 1717, Mr. Joseph Mottershead was appointed minister. He was the first of its pastors known to hold Arian sentiments. In 1738, his name is attached to a preface to Mr. Bourne's "Lectures to Children and Young People," along with the names of Mr. Rogerson, of Derby, Mr. Grove and Dr. Amory, of Taunton, Drs. Chandler and Benson, of London. From his association with these names two conclusions may be drawn, first that he had a high repute among his brethren, and, secondly, that he inclined at least towards Arianism. He continued minister till 1771. Towards the end of his life he had as his colleague Mr. Seddon, for whom the Unitarians claim the honour (?) of being the first to preach avowed Socinianism among the Lancashire Nonconformists. Many of the congregation were dissatisfied with a series of discourses by the latter on "The Person of Christ," and requested Mr. Mottershead to argue the matter with his colleague, now also his son-in-law; but the old man reported that he had not only not succeeded in convincing Mr. Seddon, but that Mr. Seddon had almost convinced him. The state of theological opinion amongst the leading Manchester Dissenters during his ministry is illustrated by the following extract from a pamphlet published in 1748, in the course of a discussion between Mr. Owen, a Dissenting minister at Rochdale, and Dr. Deacon, a famous Jacobite and non-juror. The *Chester Courant* had said "that it would be more for the honour of the Manchester Church of England clergy to be the friends and familiars of Dr. Deacon han to converse with Calvinistical Dissenters;" Mr. Owen replied, "As to the Calvinistical Dissenters it is presumed there are not many at Manchester, perhaps none that affect to distinguish themselves by that name." Mr. Owen would not have spoken so confidently unless he had been acquainted with the Presbyterian congregation of Cross Street chapel. Possibly the of teaching on doctrinal subject have led, as in many other ins elsewhere, to a few detaching them when the first Independent was formed in 1756, but that slight exception the Congregationalist Churches ap have no connexion with the co tions gathered in Manchester later Puritans.

The formation of the Church met originally in Coldhouse La permanently in Cannon Street whose papers enable us to tr history up to 1756 was due ch the movement of Whitfield a Calvinistic Methodists. The di the Rev. Caleb Warhurst, th minister of the Church, place beyond dispute. The Sunday m of the Methodist societies, organi Wesley, were held then at hou did not clash with the times cust in the parish church; and W goes often on a Sunday morn hear the Methodist ministers preaching to his own congre Grimshaw, the eccentric clergy Haworth, now better known predecessor of Charlotte B father, comes and preaches fo Whitfield takes his place, and th gregation is compelled to adjour open air. At his departure, W says, "O Manchester, thou art favoured. Mayst thou impro privileges!" The covenant sig the original members, and pre for many years as a form of words to be subscribed by m received to the fellowship of the was as follows: "We, sinners, nature children of wrath, d others, being brought, through gr everlasting love, to a sense of ceeding sinfulness, to mourn and before the Lord, to look to H whom our help is laid, do openly, and without reserve, g ourselves wholly to Christ, the

ur of sinners, in Church fellow-
and communion, promising to
the written word our rule, and
here to the faith therein con-
, and to serve Him and each
according to the statutes, rules,
rdinances of His house, aiming in
the glory of God, the advance-
of Christ's kingdom, the edifica-
f saints, and the good of all man-
That this is our steady purpose
esolution, under the special assist-
of the Holy Spirit, we solemnly
by subscribing our names."
e Church at Cannon Street was
ized upon the early Independent
and had elders as well as pastors
leacons. The attempt to bring it into conformity with the modern Congregationalist system led to a rupture; the party who held by the eldership going off and forming the nucleus of the Church in Mosley Street. They invited a probationer of the Scottish Establishment to undertake the pastorate, but he soon left Manchester, having been presented to a parish in Scotland, and the Church in Mosley Street adopted the polity common in our churches now. The minority that still held by the lay eldership, once more seceded and formed the congregation now presided over by the Rev. Dr. Mc Kerrow, which, chronologically takes rank as the mother church of the Manchester Presbyterians.

II.—THE REVS. W. ROBY AND DR. MCALL.

e next secession from Cannon
t took place under more happy
ces. Towards the end of the
ry, Mr. Roby, who had been
ter of St. Paul's Church, Wigan,
in the Countess of Huntingdon's
xion, now under the pastorate of
Rev. William Roaf, was made the
ct of much vile calumny by mem-
of his congregation in Wigan, who
d under his faithful preaching.
y at the same time anxious for the
ment of liberty in public prayer,
cepted a call from the Church in
on Street. He found the con-
tion small, and composed for the
part of professing Christians. He
red "to go out into the highways
nedges and compel them to come
Thus commenced a ministry in
hester of singular zeal, perse-
ice, and success. Soon Cannon
t Chapel was filled to overflowing,
he necessity was forced upon the
regation of enlarging the old or
ing a new chapel. The latter
native was that adopted, and
t the minority continued to worship
annon Street, the large majority
with Mr. Roby to the new chapel
ed in Grosvenor Street, Piccadilly.
From that time Cannon Street ceased to fill the important place it had occupied during the latter half of the eighteenth century. Gradually the congregation diminished. At times, under the influence of temporary excitements, it seemed to improve, but these flushes of a fevered existence left it more depressed than they had found it. In 1861 it was sold, and the few families that had adhered to it removed to Chorlton Road Church.

The great names of whom we hear nowadays, as associated with the development of our denominational strength, in a time to which the older members of our Churches look back as the halcyon days of Independency, are Mr. Roby and Dr. McAll. It is now, and will be, increasingly a source of regret that neither of these ministers of Christ has had a fitting memorial of his life. Mr. Roby's has not even been attempted, and Dr. Mc All's, in consequence of the interdict laid upon his family, preventing them as it did from furnishing materials to his biographer, though coming from the pen of Dr. Wardlaw, reveals little of the master mind that gave to the Dissenting pulpit in Manchester and its neighbourhood

a position which it had not till his time.

Mr. Roby was born near Wigan, on the 23rd of March, 1766. His father, with a view to his becoming an Establishment minister, placed him in the Grammar School at Wigan, but so impressed did young Roby become at the age of nineteen with the responsibility of the ministerial office that he would not entertain the idea, and turned aside to the work of education. He accepted an offer made to him of the mastership in an endowed school at Bretherton. Here we meet with an illustration of that conscientiousness which was so marked in him to the close of his career. On examining the trust-deeds of the school, he found that the master was required to dedicate a portion of every week to the spiritual instruction of his pupils. In compliance with the demand, he gathered the children in the schoolroom on Sunday evenings, and expounded the catechism and articles. The interest of the children in these services attracted the parents. Their reputation spread, and every Sunday evening the school was filled. This unexpected success brought the question whether he had acted wisely in declining the ministry again before his mind. Being from education attached to the Establishment, he wished to enter its ministry, and studied its articles, ritual, and constitution. The result, however, was, that he could not make up his mind to identify himself with it by subscribing, and his duty to become a minister being now made clear, he associated himself with the Countess of Huntingdon's connexion, [illegible] nearest to the forms of his ea[illegible] For seven years he continued [illegible] of the Countess' Church at Wig[illegible]

Of his ministry in Manche[illegible] former hearers who still sur[illegible] there is not a Church which [illegible] contain some of them, never [illegible] speaking. The ardour he ins[illegible] the cause of missions, the [illegible] enkindled in every project f[illegible] evangelization, his steady de[illegible] his ministerial duties, his solid[illegible] ing, and wonderful tact, [illegible] preachers he called out, the h[illegible] his publications, the frequen[illegible] preaching, the calls to other [illegible] and the invitations to pres[illegible] theological institutions that he [illegible] are all parts of the strain in w[illegible] praise is to this day sung. D[illegible] speaks of him in his later [illegible] greatly good, as a man of pe[illegible] judgment, of the highest th[illegible] acquirements, of untiring pers[illegible] of unaffected kindness, and of d[illegible] modesty. "He had the mod[illegible] experience and wisdom of age [illegible] its disadvantages or decline; it [illegible] radiancy about him without it[illegible] ing influence; he wore its serer[illegible] his features, and its crown [illegible] head. It looked forth from h[illegible] tenance, but had not chilled [illegible] of his affection or frozen the [illegible] his soul. It had not breath[illegible] his joys or friendship with[illegible] breath to blast them in their g[illegible] or hasten their decay!" A[illegible] wrote of him in these words [illegible] news of his death excited the s[illegible] the whole community:

"I never knew him—but his memory seems
So living, present, and untombed a thing,
That he is part of many waking dreams;
And when his followers the tribute bring,
Of tears, fond words, and praises, I forget,
And the sad treasure swell of vain regret."

We have dwelt at length upon Mr. Roby's character, not only because a sketch of Manchester Congregationalism would be incomplete without it, but be[illegible] cause it is impossible to unders[illegible] aspect of it without first knowi[illegible] thing of him. For the same reas[illegible] or two must be granted us regar[illegible]

I. There does seem a remarkable
ence to our Churches in calling
tive men to work together in the
city; the one in many respects
ntipodal nature of the other, in all
ts the supplement of the other.
intense the affection of Dr. Mc
people was, may be gathered by
ne who attempts to combine the
ings of a few conversations with
who knew and loved him. The
m of his sermon elaborately pre-
, and often serving for three and
liscourses; the impotence of any
pt to keep him within the ordinary
of a discourse, so that when a
anical contrivance had been placed
pulpit, by which one of the deacons
the signal that the usual time for
g had come, he would lay his
firmly on the moving index, and
g stopped it, would go on in
sioned utterance for half an hour,
ision with which it is maintained
is printed sermons, which were
dly written ones, are no specimens
orator; the delight with which
refer to the illustrations and link-

III.—CHRONICLES TO 1851.

ning the ministry of Mr. Roby at
enor Street Chapel, of Dr. McAll, at
his predecessors at Mosley Street
d, and up to 1851, attempts were
to increase the number of Congre-
alist Churches in Manchester and
rd, sometimes by members from
enor Street alone, and sometimes
ew from each Church. In one or
of these ways the Church assem-
in New Windsor Chapel was
d in 1797, that meeting in Chapel
Chapel, Salford, in 1818,
again Hope Chapel was colonised
38, and Richmond Chapel in 1843.
Windsor, through one of its mem-
has been the parent of two other
ches, that in Pendleton Chapel
that in Charlestown Chapel,
y Lane was an offshoot from

ings of thought that sometimes surprised
them and him at the week-night service;
his inability to recover an extempore
discourse; the solemnity and subduing
effect of his appeals for a higher
dedication of worldly substance to
Christ; the rapt attention paid by his
large audiences to every word of the
speaker; the spell cast over them whilst
his mind uttered itself in words; the
number of foreigners, German and
American, attracted by the renown of
the orator; the fine appearance presented
in the old chapel by the large number
of intelligent men who crowded to hear
him, and the many, who, listening with
ever-increasing admiration of his abili-
ties, gradually permitted the truth to
assert its sway over their hearts, are
features of Dr. McAll's ministry in
Manchester often mentioned, from
which the present generation may
guess the importance of the congrega-
tion which in those days assembled
in Mosley Street Chapel, and emigrated
under Dr. Halley, to Cavendish Street
Chapel.

Grosvenor Street, and Harpurhey
Union Chapel, a child of Ashley Lane,
Rusholme Road Chapel owed its origin
in 1826 to a general effort for the over-
taking of the population then unpro-
vided for, and Tipping Street to a
similar effort on the part of Rusholme
Road. The single exception among
the Churches mentioned in the "Year
Book," as founded before 1851, is that
at Bridge Street, under the pastoral
care of the Rev. J. Wheeldon. This
congregation is the relic of a movement
which went by the name of Tent
Methodism, and was introduced into
Manchester in 1820. The congrega-
tion had this name given them because
they first worshipped in a tent, and
were not strictly affiliated with any
denomination. They moved into a

large chapel built in Canal Street, and opened December 23rd, 1820, under the pastoral care of the late Mr. Pyer. In 1827 they were recognized as a Congregationalist Church; but, after the lapse of several years, in consequence of dissension, the chapel was sold for the worship of the Establishmen consecrated by the name of St Church. A new chapel was for the remainder of the cong but this again was sold from th unhappy cause, and Bridge Str chased in 1844.

IV.—PROGRESS SINCE 1851.

Without entering into further detail, we come at once to the year 1851. At that time the population of Manchester was 316,213; of Salford, 85,108; the total, 401,321. Our chapels numbered 19. In 1861, Manchester had increased by 41,706, and Salford by 17,341, a total increase of 59,107. Assuming that the increase during the last five years has been at the same rate as in the preceding decennium, we may now regard the number of inhabitants as approaching 500,000. It is gratifying to find that the provision for religious worship made by our Churches has more than kept pace with the increasing population. In the local Directory 74 Churches are enumerated as being in connexion with the Establishment, served, if we include the cathedral staff, by 114 ministers. The Roman Catholics have nineteen churches and forty priests. Protestant Dissenters of all orders have 163 chapels and about 130 ministers. The paucity of ministers as compared with chapels among the Dissenters arises from the custom amongst the Methodists of appointing one, two, or three ministers to a circuit with many chapels. Deducting from the 163 chapels the thirty-nine Wesleyan, the nine New Connexion, and the eighteen Primitive Methodist chapels, with the eight Presbyterian churches as pledged to Connexionalism of various kinds, we have ninety-seven that in the widest possible sense might be described as Congregationalists or Independents. But from these ninety-seven we must further deduct eight Unitarian, two Swedenborgian, a larger number that are described as Methodist in doctrine and Independent in polity, with m gregations that stand by themse that a residuum is left of th that may be called Congrega Churches in the sense in w word is used in this article paring this list again with the "Year Book," compose Churches which are more associated with each other Churches, we have a further ded make of seven, leaving the twe specified in the "Year Book." T largest estimate is, is evident Free Church life for which we gregationalists contend, has hold upon the people of Man taking the lowest, and for the of this paper, the more correct it is no less evident that our C have been roused to a sense duty by the appalling revelatio census of 1851, that there wer additional sittings needed if could be present at a religious on the Lord's Day, men, wo children, were to have accom in our places of worship, and have been, not without succe pling with the deficiency. T clusion will be further borne o statement which justice to demands us to make, that amo twenty-eight chapels of the "Ye no mention is made of the schoo in which most of our larger a of our smaller Churches religious worship for neglected of the city.

According to returns kindly f the writer by ministers or de

there is accommodation for
and numbers in the various
preaching-rooms, a third
least, have been supplied
These figures, however, do
t all that is done for Man-
is matter. In consequence
tance attached to the Sun-
s an agency of the Church,
regarded as complete with-
ools. Some of the latter
more expensive than the
ny parents do not insist
children attending chapel
ave been to school. The
s are retained in the school
than in most other places,
f them from choice, many
y, attend no other religious
e custom is becoming very
of keeping the children in
to a separate service, in-
ing them to the children's
e chapel, and of inviting
children's service in the
pinions are divided as to
of such customs, but the
doubted, and whether we
not they must be taken
in estimating accommoda-
for the population by our
round numbers the schools
rms have been sent to the
planned to hold 17,000
d elder scholars. Two
s number it may be esti-
have no religious associa-
r such schools; and one
at least, whilst regular in
at school are irregular in
t any place of worship.
as received of the sums of
nded upon building since
complete, but those sent
may give some idea of the
our Manchester Churches.
e was set in this matter by
tion under the pastoral care
Dr. Halley, now under that
Dr. Parker, when they re-
Mosley Street to Cavendish
Street Chapel. The chapel and schools cost £25,000. Towards the defrayal of this expense, after paying off the old mortgage upon Mosley Street Chapel, and reserving £2,000 for the erection of a chapel in some destitute part of Manchester, the congregation applied the residue of the purchase money accruing from the sale of Mosley Street Chapel, and raised the remaining £17,000 by voluntary subscriptions. The church and schools at Eccles were erected at the cost of £8,000, entirely raised by the congregation gathered there within the last few years under the pastorate of the Rev. J. H. Brown. The church and schools in Chorlton Road have cost between £9,000 and £10,000, the chief portion of which, the money accruing from the sale of Cannon Street being deducted, was raised by voluntary subscriptions. Knot Mill cost, in round numbers, £3,680. Broughton Church and schools, £6,000. Rusholme Church, lately opened, £6,000. Prestwich Church and schools, about £4,000. Ancoats Church and schools, £6,200. Charlestown, opened last year, £4,000. Rusholme Road has lately raised £3,500 for its new schools, and expended nearly £2000 upon repairs and improvements of the chapel. Hope Chapel, Salford, is at present engaged in the collection of £8,000 for its new schools; the half of which sum has been promised by its exemplary and generous superintendent. Cheetham Hill Chapel is at present being enlarged, and if the writer's information is correct, will cost about £2,000, all of which is already promised. Many of the chapels just mentioned are evidences of more than a desire on the part of the congregations to make themselves comfortable. It is a shrewd remark of Pressensé, in commenting on the questions of the disciples, "What means this waste? Could not this money have been given to the poor?" when Mary poured the alabaster box of ointment on the

Master's head, that there is a manifest sophism in the plea on behalf of the poor; the case is one in which the words especially apply, "This should ye have done, and not have left the other undone." The poor have everything to gain from this adoration, it is when the precious spikenard is poured forth that the hands open to the most generous succour." Our Churches in Manchester, if not doing all they could, are doing a good work amongst the spiritually destitute. Our members are honourably distinguished amongst the supporters and agents of the City Mission, which has 80 agents and an income of £3,000. They are foremost amongst the labourers and contributors to our Ragged School Union. Of the 600 teachers reported as instructing the classes in 123 schools connected with the Union, the names of a large number are on our Church books. A glance at the committees and subscription lists of such societies as the Young Men's Christian Association, the Sunday School Union, the Auxiliary to the Bible Society, the Education Aid Society, shows how deep an interest they take in the young and old who are in need of spiritual help.

(To be continued.)

BOHEMIA: PAST AND PRESENT.

In the last report of the Evangelical Continental Society, allusion was made to the anxiety felt by the committee in respect to Bohemia, so famous in the annals of the Reformation, and it was also said that an agent of the Society had at length been appointed to labour in that land, so long shrouded in moral darkness. Since then, Bohemia has attracted the attention of all Europe; men everywhere have been watching, and while we write are still watching with bated breath, the issue of those warlike engagements which are to decide the fate of Germany. The land of pleasant cornfields, quaint farmhouses, quiet homesteads, and wooded heights, has been filled with the roughest soldiery of the age, and through the delicious summer air, shot and shell have gone blazing and crashing, carrying with them the destruction of an army, if not of an empire.

Most opportunely, the zealous Secretary of the Evangelical Continental Society, the Rev. John Shedlock, is preparing to publish among the documents of the Society an important letter, written by a Bohemian, upon the past and present of his native land. The work of the Society is every way so important, and deserves so well the support of all our Churches, that we should be glad to publish this letter *in extenso*, and allow the good Bohemian to plead his own cause. As this, however, is impossible, we must content ourselves with giving the best summary of it we can. The letter has been translated by Professor Levy, and commences with a sketch of the first introduction of the Gospel into the land that in the course of centuries became the bravest in its defence.

It appears that Christianity was introduced into the sister countries, Bohemia and Moravia, in the year 863, by Cyrillus and Methodius, of Thessalonica, who were sent thither on the request of King Rastislaw, by Michael the Emperor of Constantinople. Being Slavonians by birth, and adherents of the Greek Communion, they translated a considerable portion of the Holy Scriptures into Slavonic, and ordered the worship of God to be conducted also in the language of the people. So effectual were their labours, that within

a few years, all the people, by peaceful means, were brought to renounce paganism. Soon after, however, the jealousy of the neighbouring Romish bishops was excited, and they used every means to bring the newly-constituted Church under Papal sway. They succeeded at last in their purpose, but the Christians of these countries never forgot that the first messengers of Christ who came to them from the East, had expounded the Scriptures, and prayed in the language of the people. There is, in fact, ground for supposing that a part of the contests represented in the popular histories of Bohemia—as carried on between the Christians and Pagans—were really waged between the adherents of the Greek and Latin communions. At any rate, there is no doubt that this circumstance greatly contributed to the spirit of independence so often manifested in after times. Indeed, up to the fourteenth century, we see Bohemia's kings and people opposed to Romish practices; and when the disciples of Waldo first preached the truth, about the year 1171, it is known that they found an asylum among the adherents of the Greek Ritual, and, as the annalist adds, "modestly corrected the defects which they found in their worship." Thus their minds were continually directed to the abuses which were invading the Church of Christ, and they began to meditate upon remedies, denouncing the disorders and errors then prevalent, and proclaiming the supreme authority of the Holy Scriptures—longing, in fact, for a Reformation. Konrad Waldhauser, in 1360, Milic of Kromeriz, in 1363, Matthias of Janow, in 1381, successively aroused the people, and at length, in 1398, John Huss appeared. So general was the approbation with which the teaching of these men was received, that the execution of Huss, in 1415, and that of Hieronymus of Prague, in 1411, only increased disgust at the Papal tyranny, and roused the energy of the Bohemians. Five crusades were undertaken by the united power of Germany and Rome against the "Hussites;" but the small Bohemian nation successfully resisted, fought battle after battle, and were never beaten until dissensions arose among them and broke the power of those who "could only be conquered by themselves."

At this time, in the year 1457, arose a party little noticed at first, but powerful and illustrious in aftertimes,—the Bohemian brethren. Saddened and oppressed by the wars which were being waged in the name of religion, these men, in an obscure, remote village, began to lead humble lives, to assemble together for prayer and meditation, to emulate the virtues of the primitive Church, and utterly to renounce the power and authority of the Romish Church. It would be impossible here to relate at length the interesting story of the *Unitas Fratrum*; suffice it to say, that from that little village of Kunwold, in the mountains bordering on Bohemia and Silesia, there went forth such an influence that, about the year 1600, more than a fourth of the entire population of Bohemia and Moravia were members of the Church of the Brethren. At the beginning of the seventeenth century, the progress of Protestantism was such that the whole population were adherents either of the Bohemian Brethren, or of the National Utraquist,—a party who contented themselves with the concessions made to them by the Pope, to receive the Eucharist in both kinds, and who, without breaking their union with Rome, continued to struggle for a more independent position, till Luther's work in Germany gave them a fresh impulse, when they formally quitted the Romish Church, and adopted the principles of the Reformation.

But while things thus promised fair for Protestantism, a storm was gathering over the continent of Europe—the Thirty Years' War, which resulted in the total

destruction of the Evangelical Churches of Bohemia. It is painful even now to speak of the blows which Bohemia then suffered; they are felt to this day. The design of the Jesuits seems to have been not only to suppress Protestantism, but to destroy the whole nation. They were in the habit of saying, "As long as there are Bohemians there will be heretics." The powerful Protestant nobility was therefore to be destroyed, and it is a fact that twenty-seven of the most distinguished were publicly executed in one day, in the city of Prague. Others were despoiled of their property, expelled, and never recalled, and in this way 1,086 old noble families disappeared from the country for ever, while their estates passed into the hands of foreign adventurers and officers of the Austrian army. Only a very limited number were spared, and these, of course, were Roman Catholics; the rest of the population were by violent means forced either to make profession of Catholicism or to submit to the loss of property, liberty, and life. An Evangelical profession was forbidden by King Ferdinand, under the heaviest penalties; consequently those who could, took flight, and it is said that within a short time after the publication of the royal edicts, more than 36,000 of the best families of the land passed the frontier. On good authority it is reported that the population of Bohemia, which at the beginning of the Thirty Years' War had been estimated at about 4,000,000, counted at the end of it so great was the reduction in numbers, only 780,000.

Thus abruptly closed the history of the Bohemian Church, and for 150 years a dead calm reigned in the once evangelical, vigorous country of John Huss, a calm only occasionally interrupted by the discovery which their Romish inquisitors made of some remnant of the old heresy. But all the efforts of the adversaries of Protestantism were not able to extinguish totally in the memory of the sons of Bohemia the glorious days of their [illegible]. Under the ashes, some sparks ceased to live, and when, shortly the French Revolution, the Emperor Joseph gave the "Edict of Toleration for Protestants (in 1781), many individuals and families came forward constituted themselves into the [illegible] Evangelical Church.

A word or two in reference to the kingdom of Bohemia may not be inappropriate before proceeding to speak upon the position which this Church now occupies. The three countries Bohemia, Moravia, and Silesia, constitute together the Crown of Bohemia, and these used to have, in addition to their peculiar liberties, a general parliament. With respect to language they are divided into two principal nations, namely, Bohemians, who are the more numerous, and occupy the central land; then Germans, who reside in the district situated toward the borders, about 1,514,000; Poles, 128,609; Jews, 41,000; while the whole population is 7,108,722, and the extent of the country occupied by these three countries is [illegible] Austrian square miles.

The Protestants of these countries are divided into two distinct communities; namely, the Reformed Church and the Lutheran Confession. This division is owing to the fact, that when the Emperor Joseph gave the "Edict of Toleration," it was expressly declared that no other confession would be recognised and suffered by the government, than either the one or the other of those mentioned above. Were it not for this, the Protestants of Bohemia would probably have constituted themselves on the basis of one of the ancient historical confessions of Bohemia. It is supposed that generally speaking the friends or descendants of the ancient Brethren joined at that time the Reformed confession, the rest the Lutheran. The Reformed Church represents more the National Bohemian element, having throughout the [illegible]

nguage of the Lutheran Church, t use the Bohemian, a second r man, and a third the Polish lan- It has been estimated that there ughout Bohemia, 804,986 Pro- and 109 congregations of the ed confession and Lutheran. ust not be imagined, however, e Edict of Toleration allowed berty to the Reformed Church nia and Moravia. Up to the 48, the Church was subjected to gulations, framed in a spirit of jealousy and injustice. On casion Protestants were given ntstand that they were only a diffsecti". Evangelical pastors der the superintendence of the priests, who were styled the pastors of the Protestant ish; and proselytism was forbid- der heavy penalties. Pastors ade responsible that no Roman n were present at Protestant rship; those who wished to Evangelical Church were bound ng a six weeks' course of in- n from their priests, which term en arbitrarily extended to as persons. Protestants were com- mbers of the Roman Catholic hibi- ade the pastors were bound to ertain from the pulpit; they re- pay tithes and taxes to the clergy, and to bow to Romish ages; their chapels were to be the style of common dwelling- with small square windows, ithout street-doors or steeples. 1] To found schools was made ficult, and to found a new con- n almost an impossibility. Under 48, and subsequent years, some e restrictions were removed; tly, in 1861, a new order of was introduced. The edict of rms the basis upon which the ition of the Church is estab- nd, compared with former regu- the new law must be admitted n important step towards reli- gious liberty. In it there are expres- sions like these: "The Protestants both of the Lutheran and reformed confession have the right independently to regulate, to administer, and to manage their ecclesiastical affairs." "Full freedom for the Evangelical profession of faith, as well as the right of common public performing of worship are assured to them for all future times."

At the same time it should be borne in mind that not much more than just the right of Protestant profession is guaranteed by this edict of 1861. The famous concordat with the Papal see is still in force, by which the rights of the Protestants are manifestly injured, and the general political laws are so rigorous, as to place obstacles in the way of many a good work. Thus, with the exception of the Gustavus Adolphus Society, which was ostensibly favoured by the Government, ministers are not able to form a single private society or committee for evangelical purposes. Some time ago, a few of them undertook to form a society for providing the poorer brethren with religious ordinances, and others took steps to the formation of a Bohemian Tract Society, but in both cases the Government refused the permission.

Similar restrictions are also connected with the present form of Church government, a modified form of Church government being established by the "provisional decree" which was issued along with the Imperial edict of 1861. These restrictions are very rigid; the supreme power in ecclesiastical affairs is invested in the hands of a Consistory, the members of which are not elected by the Church, but simply appointed by the Government, and the power given to these men is so extended that no schoolmaster in the remotest village may be appointed, no pastor allowed to make a trip of one or two days to Dresden or Berlin, no congregation permitted to enter into cor-

respondence with foreign brethren, without the previous authorization or intervention of the Consistory of Vienna. By the same decree, a Synod is instituted, with this important *proviso*, that it is to meet once in six years, and —have no executive power. Although thus struggling for life, it is very gratifying to see already signs of progress. The interesting letter before us enables us distinctly to understand the variety of useful agencies employed by the Reformed Church of Bohemia and Moravia, for the promulgation of Protestant doctrine, notwithstanding restrictions and provisional decrees.

Let us begin with the Schools, which at present occupy a prominent place in the attention of their ministers and people. Bohemians generally, and the Protestants amongst them especially, are fond of instruction, and are desirous of repairing the neglect of former years. It is a source of no common satisfaction to find that during the last four years as many as fifteen have been added to the thirty reformed Congregational Schools already in existence. It should not be forgotten, however, that about one half of the children are obliged, for want of accommodation, to attend the Roman Catholic schools. Schoolrooms are required, and especially good Christian teachers; to find these is now almost impossible, seeing that there is no Evangelical Teachers' Seminary or Training School. Schoolmasters are obliged to receive their training at Roman Catholic institutions, and the result is only too painfully manifest to the ministers of the Gospel, who frequently find their labours and influence hindered by the worldly spirit, ignorance, and indifference of those men to whom religious instruction must, to a great extent, be entrusted.

It is satisfactory to know that one step has been taken to remedy this evil. The Rev. Jan Tanata, of Chleb, has convened an official Committee, who design to raise a fund, by which, a suitable building for an Evangelical Teachers' Training School may be procured, and the salaries of the teachers paid. The Committee have met with much encouragement, but without important help, their means being so slender, the work contemplated cannot be realized for many years to come. At Lysa, a little town about thirteen miles from Prague, and in which a number of Protestants reside, a Teachers' Preparatory Training School has been originated. In former days, Lysa was a famed residence of the Bohemian Brethren, but at the present time the congregation there numbers only 800 people, most of whom are poor. In 1862, they invited the Rev. Joseph Procházka, of Namslau, in Prussian Silesia, to be their pastor, and although he relinquished more than half the stipend he was receiving at Namslau to labour at Lysa for £40 per annum, he made the sacrifice, that he might take advantage of the increased religious liberty, and be of service to the Church of his native country. By dint of great exertions, and great sacrifices on the part of the pastor and his poor flock, hardly a dozen of whom were in moderate circumstances, a house was at length bought, a teacher installed, and the school opened last summer. The new teacher, a Prussian, but knowing the Bohemian language perfectly well, is a man not only of considerable attainments, but of decided evangelical principles; he, too, has given proof of his disinterestedness, and of his desire to be useful in the country of his fathers, for his employment in Prussia was much more remunerative than the present one.

The work at Lysa seems to be a very practical and a promising step towards providing evangelical teachers, the want of whom is unanimously felt. In the course of time, it is hoped that this young Institution will grow into a complete Teachers' Training School and Seminary; meanwhile, it is very satis-

o know that young minds will, years, be brought under the e of Protestant doctrines and ons, although as the law at pre- nds, they will be compelled to eir education at the Romanist School.

er Christian work has also been ced,—the Children's Home and ss's Preparatory Institution, in by Roudnice. Some pious of the congregation in this hile distributing money weekly poor, and inquiring into their ound that in many cases poverty er roots than want of money. t the poor more effectually, ned the benevolent resolution care of the children. They ubscription among themselves, a suitable house, engaged the of a neighbouring pastor to arge of the little ones, and n November 1st, 1864, opened ren's Home. From a report ublished it appears that the n children boarded, lodged, and d in this home is twenty-six; en of these the parents pay a n, for five of them the parents to pay but half of that sum; aining eight children are re- atuitously, being either orphans, en of destitute parents.

ork at Krabsice, in connection ch there is a training school or Deaconess's Preparatory on, as it is termed, depends ly on voluntary contributions. he short time of its existence, tution has exercised a blessed for good, not only upon those ely connected with it, but upon neres. It promises to become round which the friends of nest Christianity will gather, which, by the Divine blessing, ray of spiritual light will go ken the souls of men.

r important means of useful- now contemplated. The fact that the members of the Reformed Evangelical Church of Bohemia are so scattered, and reside so far from the House of God has suggested the desirableness of employing a minister to visit them regularly, to preach to them, and to administer the sacraments. It is believed there are about 5,000 Protestant members of the Bohemian Church thus scattered, many of whom would greatly value the ministrations of such a missionary.

It is gratifying to know that something, though ever so little, is done on behalf of the widows and orphans of the devoted, simple-hearted pastors. There are eleven widows on the Reformed Ministers' Widow Fund of Bohemia, and the annuity granted to each of them is £4. Another Ministers' Fund is in Moravia, and for the Lutheran ministers' widows there are somewhat large annuities. As yet there seems to be no provision made for aged and infirm ministers.

Thus it will be seen that, notwithstanding the pressure under which the Protestants of the country have so long lain, and the difficulties which they still have to encounter, the Reformed Bohemian Church is manifesting significant signs of life, shaking herself from the dust, and preparing diligently to use any favourable opportunities that may arise, for the spread of the pure doctrine. All hearts will pray most heartily, that the difficulties may become less and less, and a way widely opened for publishing the glad tidings, to which the hearts of their fathers so warmly responded.

A few words now, in relation to the Literature and Publications of Bohemia. John Huss and the reformatory movement gave a powerful impulse to literary production, and through the labours of the Bohemian Brethren, the language was so fully developed, that their version of the Bible is recognized by all as a standard of exact and pure writing, and is used at this very day. The

Literature of Bohemia continued to progress until the catastrophe of 1620, and the anti-reformation of Ferdinand II. and III. Then Literature fell into the hands of the Jesuits, not to be cultivated, but destroyed. To their eyes it seemed to be desperately infected by heresy, and one of them is reported to have boasted, on his death-bed, that he had himself given 60,000 volumes to the flames. They published a list of those Bohemian books which ought to be seized by the priests, and either wholly or partly destroyed, and many precious books disappeared in consequence.

At the beginning of the present century, however, Literature revived with the revival of the national spirit, and at the present time there is an abundance of publications, while the number of readers is continually on the increase. Authors and writers are more popular and influential than the nobility and clergy. Last year, in Prague alone, there were edited twenty-seven Periodicals, and in other towns of Bohemia, Moravia, and Hungary a great number besides were publishing. Protestants may therefore take advantage of the press to diffuse the tidings of salvation throughout the land. Bibles are provided by the British and Foreign Bible Society at a cheap rate, the Society having recently established a depot in Prague, and it is pleasant to know that during the short time of its existence, many hundreds of Bibles have been sold. This result is the more gratifying, because last year there were published three different editions of the Holy Scriptures,—two of them having been prepared by Romish priests, who in Bohemia may not openly inveigh against the Bible, but may try by corrupt versions and commentaries to neutralise its teaching,—and the third edition being a Protestant one, with the Apocrypha, to which the Lutherans seem still to attach great value.

But while the Bible may thus be easily obtained, it is to be regretted that religious Tracts and Publ are not equal to the wants of the both in number, style, and a ment, they are far from what is required. There are many old books of which but few exist, and there is a great d works explanatory of the Bibl mentaries, and the like. Ther an urgent necessity for those which explain in the most manner the way of salvation that multitudes are ignorant Bible, and even of the principa of God's revelation to man. T reason of this lack of religiou literature is, that no autho could be obtained from the Gov for a Tract and Book society. W is done, therefore, to meet this want, must be done by individu there is no doubt it would be with considerable expense.

Some Tracts, however, ha appeared, chiefly through the vours of the Rev. V. Subert, London Tract Society have p this year an edition of Bunyan grim's Progress, in Bohemian, many will be grateful. It is to be hoped, that in this age o and printing, a devout and Tract Literature will be for the counteract by its wholesome the working of the irreligious And is it not also to be hoped, in conclusion, that the simple brethren who are thus labouri many discouragements, will rec stantial aid to prosecute their en from their more highly-favoure Christians in England. We trus Society, through whose instru so much good has been effecte Continent already, will, at th juncture of public affairs, recei increase of support, and that the soon come when the valleys of will again re-echo with the songs of a free and Protestant

THE MARTYR'S SONG.

By Christina Rossetti.*

As a priest, with God-uplifted eyes,
He offers for us His sacrifice;
As the Lamb of God for sinners slain,
That we too may live, He lives again;
As our Champion behold him stand,
Strong to save us, at God's right hand.

God the Father give us grace,
To walk in the light of Jesus' face,
God the Son give us a part,
In the hiding-place of Jesus' heart,
God the Spirit so hold us up,
That we may drink of Jesus' cup.

Death is short and life is long;
Satan is strong, but Christ more strong.
At His word who hath led us hither,
The Red Sea must part hither and thither.
At His word, who goes before us too,
Jordan must cleave to let us through.

Yet one pang, searching and sore,
And then heaven for evermore;
Yet one moment awful and dark,
Then safety within the veil and the ark;
Yet one effort by Christ His grace,
Then Christ for ever face to face.

God the Father we will adore,
In Jesus' name, now and evermore;
God the Son we will love and thank
In this flood and on the further bank:
God the Holy Ghost we will praise,
In Jesus' name through endless days;
God Almighty, God three in one,
God Almighty, God alone.

NOTICES OF NEW BOOKS.

Holy English Testament. Being that of Beneger's "Gnomon," with notes, showing the precise modern criticism and exegesis, Rev. W. L. BLACKLEY, M.A., and H. HAWES, M.A. Vol. I. London: Alexander Strahan.

The "Gnomon" needs no recommendation to Biblical scholars. And in the work of which the first volume is now before us, English readers will have the benefit of its clear, comprehensive, and sententious comments, with a great deal besides. The plan of the work originated, as the preface informs us, with Professor Charlton Lewis, of Troy University, in America, who published an edition executed on the characteristic principle of Messrs. Blackley and Hawes's edition, in 1862. The English Editors adopt the

* From "The Prince's Progress, and other Poems."

method and make use of nearly all the additions of the American work, but they are not mere republishers. The results of their own labours are of great value, and scarcely leave any thing to be desired in such a work. They give us an entirely new translation of the "Gnomon" itself, which is presented without any abridgment or omission, except of arguments based on readings since proved corrupt, and abandoned by the general consent of theological scholars. And they incorporate (within brackets, but so as not otherwise to affect the unity of the work,) original notes, which, they modestly say, "are not inserted without due consideration, and which it is hoped may be found neither presumptuous nor useless." In fact some of these incorporations are of great value, and by means of them the English reader is put in possession of the "results of modern criticism and exegesis," which have been attained since Bengel ceased from his labours one hundred and twenty years ago. We greatly prize this first volume of "The Critical English Testament," and hope that the two remaining volumes will soon follow. It is due to the publisher to say, that he is issuing these volumes at a price far below that which is usually charged for such works.

The Gardener's Magazine. For Amateur cultivators, for Gentlemen's gardeners, Florists, &c., &c. Conducted by Shirley Hibberd, Esq., F.R.H.S. London: E. W. Allen.

THIS Magazine deserves a word of hearty encouragement. No gardener should be without it. We might say that no one who possesses a garden should be without it. We happen to know a poor man, who has but a few square yards of garden ground who delights in this periodical, and turns it to practical account. If city gentlemen would carry it home in their pockets and make it their summer evening study, it would help effectually and healthfully to banish thoughts of bills, and acceptances, and prices current, and all that sort of thing from their over-wearied brains.

Transactions of the Tonic Sol-Fa School. Fifth Session, 1865-6, at Saint Martin's Hall, Long Acre, London. London: The Tonic Sol-Fa Agency, 42, Paternoster Row.

"TONIC SOL-FA" is now quite an institution and a power among us. And most beneficent and healthful is its action upon society. Here are the "Transactions" of a series of assemblies which were held *last winter* at Saint Martin's Hall, and readers will be not a little surpri the variety and interest of the s theoretical and practical which w cussed in these gatherings of singers and teachers from all parts kingdom. We most heartily co these "Transactions" to all who the advancement of musical and above all the improvement Congregational Psalmody.

Physiology in Harmony with the respecting the Value and Right Obser the Sabbath. By JAMES MILLER, F. Surgeon in ordinary to the Qu Scotland, &c., &c. A New Edition. burgh: Johnstone, Hunter, & Co.

No minister or other who is call licly to defend the permanent obl of the Sabbath, should be withe little volume. We have long pri and are glad to see a new editio

The Mothers' Manual for the Tra her Children, consisting of Hints from personal experience, and co tions held at Maternal Meetings fo than thirty years. By Mrs. REED. don: Jarrold & Sons.

MRS. REED was one of the fi believe, to institute Maternal Meet this country, and she has done well body the results of her experien observation in this little volume regret that through an oversight the has lain long beside us unnoticed.

A Treatise on Homiletics; desig illustrate the true Theory and Prac Preaching the Gospel. By DAN KIDDER, D.D., Professor in the C Biblical Institute. London: Han Adams, & Co.

THIS is a most complete work on p ing as a Science or an Art. The au evidently well acquainted with the minous literature on this subject has made good use of his extensive ing, yet his Lectures are not an echo thoughts of others, but bear the d impress of his own mind. The b replete with common-sense sugges it will be a treasure to students and ministers, and even the more adv may study its rich pages with in and profit. Any person wishing to an inexpensive yet valuable present young minister could scarcely do than give him this book.

Beauties and Wonders of Vegetable or, Rambles in Parks, Forests, Conserva Orchards, Gardens, Fields, and H With numerous illustrations. Lo Religious Tract Society.

it attractive book. Its beautiful ions and popular style will make able as an introduction to a more le study of vegetable life.

s and Queens of England, London: ns Tract Society. Twelve illus- cards, each card containing three d vignettes of English Sovereigns illiam the Conqueror to our present with explanatory notes and a d engraving of some remarkable a each of twelve reigns. Very use- attractive.

Happy Man; or, the Essential Prin- of Happiness described. By Rev. UGH, B.A. London: Elliot Stock, ernoster Row.

little book takes a comprehensive the "weighty and interesting" subject of which it treats. It abounds with thoughts concisely expressed, and illustrations aptly introduced.

Christ our Light. By CHARLES GRAHAM, Minister of Oaklands Chapel. London: Morgan & Chase, 38, Ludgate Hill.

BRIEF, glowing, and abundantly illustrated by facts and allusions, this book is calculated to be useful to both old and young, who are looking to Christ as the Light and Salvation of His people.

Speaking to the Life: (a Book for all:) Illustrative and Suggestive. By JOHN BATE, Author of Cyclopædia of Illustrations of Moral and Religious truths. London: S. W. Partridge.

A VOLUME of religious essays, brief, clear, pointed and practical. We recommend them very heartily.

tish Quarterly Review. No. 87. July, 1866. London: Jackson, Walford, and der.

E is no falling off in the *British Quarterly.* The articles of the present number "Ireland," "The Author of John Halifax," "Auguste Comte," "Congrega- m, English and American," "The recent Financial Crisis," "Professor Beale," eform and the State of Parties," with seventy pages of critical notices and short Almost every class of subject is thus represented—the Ecclesiastical, the l, the Ecclesiastico-political, the Economic, the Philosophic, the Scientific, the y. The Editors are entitled to the fullest confidence of our denomination and hearty sympathy of all who can appreciate a sound theology, high moral nd the principles of a perfect religious freedom. Valuable as is the article on egationalism," we wish the author had wrought out his comparison of English nerican Congregationalism more fully and systematically. The subject is of terest on both sides of the Atlantic.

CONGREGATIONAL REGISTER.

June—July, 1866.

prevent mistakes and delay, all communications for the Register should be ed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the e, "For Congregational Register."]

ASSOCIATION MEETINGS.

3rd and 4th.—Kent Congregational ation at Greenwich and Blackheath. ns; Rev. J. Pulling. Preacher, r. Vaughan. Chairman of Public g, B. Cooke, Esq.

CHAPELS RE-OPENED.

—Bexley Heath. Preachers, Revs. ughan and Dr. G. Smith.

29.—Debenham, Suffolk. Preach- W. T. M. Morris, C. Talbot, and Reeve.

3.—Epping. Preacher, Rev. F. ls, B.A.

CHAPELS OPENED.

17.—New Shildon, near Darling- Preacher, Mr. G. M. Murphy.

June 20.—Uckfield (Rev. F. S. Attenborough, Pastor). Preachers, Hon. and Rev. B. W. Noel, M.A., and Rev. C. Dukes, M. A.

June 20.—Waterloo, Liverpool. Preachers, Revs. J. Kelly and E. Mellor, M.A.

June 24.—Hope Chapel, Oldham (Rev. R. M. Davies, Pastor). Preachers, Revs. E. Mellor, M.A., and J. G. Rogers, B.A.

June 27.—Surbiton (Pastor, Rev. A. Mackennal, B.A.) Preachers, Revs. S. Martin and H. Allon.

July 3.—Liskeard (Pastor, Rev. W. Whittley). Preacher, Rev. D. Thomas, B.A.

July 5.—Swindon. Preacher, Rev. Newman Hall, LL.B.

July 5.—Pudsey (Rev. J. Atkinson, Pastor). Preacher, Rev. H. Allon.

July 15 and 16.—Sion Church, Rhymney, by Rev. D. Williams, T. Rees, D.D., and T. Evans.

Chapels—Foundations Laid.

June 26.—North Bow, by Mrs. Schnadhorst.

July 11.—Driffield, by Mr. Alderman Brown.

Foundation of School.

June 23.—Stand, Lancashire, by T. Barnes, Esq., M.P.

Opening of School-Room.

June 24.—Sutherland Chapel, Walworth, by F. Allport, Esq.

Calls Accepted.

T. G. Wilson, of New College, to Halstead.

J. Ellis, of Western College, to Ewell.

J. Williamson, M.A., of Lancashire College, to Douglas, Isle of Man.

W. Spensley, of Richmond College, to be co-Pastor with Rev. J. Jefferson, Stoke Newington.

Ordinations.

June 19.—F. James, Warley, Halifax. Introductory discourse, Rev. D. Jones. Prayer, Rev. J. Pridie. Charge, Rev. J. Gregory. Sermon to people, Rev. W. Tarbotton.

June 27.—D. Jones, at Hirwaun Iron Works, Glamorgan. Revs. Professor Morris, Dr. Rees, J. Davies, H. Simon, D. Edwards, P. Howells, and D. Jones, M.A., took part in the service.

June 25.—M. Bord, at the Chapelle Evangélique, Jersey. The Rev. R. S. Ashton, B.A., Weymouth, presided, and MM. Pasteurs Maulvault, Perchard, Dumont, Binet, De Jersey, and Rev. A. Murray, took part in the service.

June 26.—W. Cotton, Corsham, Wilts. The Revs. T. Mann, H. M. Gunn, E. S. Hart, M.A., T. Hind, H. Young, and J. Hurlestone, took part in the services.

July —.—W. J. Wilkins, at Wolverhampton, as Missionary to Calcutta. Rev. Dr. Mullens described the field of labour. Rev. S. M'All offered the prayer. The charge was delivered by the Rev. T. G. Horton.

J. Smith to Belgaum, India, at Bicester. J. Sadler, to Amoy, China, at Hornsey. The field of labour was described by Dr. Mullens. Prayer by Rev. C. Gilbert. Charge by Rev. J. S. Wardlaw, M.A.]

S. Orgar, Missionary to India, Bristol. The Rev. J. H. Roper, J. Mor and E. J. Hartland officiated.

Recognitions.

Rev. S. Thodey Allen, Smallheath C gregational Church, Birmingham, R R. W. Dale, M.A., G. B. Johnson, J. Allen, M.A., took part in the service.

W. F. Clarkson, B.A., Lincoln. R. D. Wilson preached, and the Rev Scott, LL.B., presided at the meeting.

T. Ellis, Beeston Hill, Leeds. Introtory discourse by Rev. J. H. Mor Prayer by Rev. W. Hudswell. Ser by Rev. E. R. Conder, M.A.

Removals.

Rev. T. R. Potter, Sudbury, to He Hempstead.

Rev. W. Phillips, Wrington, to B and Buckfastleigh.

Rev. J. Howell, Liverpool, Nova Sc to St. John's, Newfoundland.

Rev. G. O. Frost, Woodbridge, Deverill-street, Southwark.

Rev. T. Hind, Westbury, to Gi Chapel, Bristol.

Rev. S. T. Allen, Lozelles, to Sn heath.

Rev. D. Waters, Greatbridge to H liffe.

Resignations.

G. Snashall, B.A., Rochdale.

T. Collett, Dawlish.

B. Waugh, Newbury.

C. Crofts, Shrewsbury.

G. J. Pillgrem, Swindon.

Deaths of Ministers.

May 19.—Rev. J. Bottomley, Sowe aged 59. Length of ministry, 26 yea

June 13.—B. Roebuck, Brierly aged 57. Ministry, 24. years.

July 2.—Rev. Moses Ellis, Mynyddsl aged 68. Length of ministry, 41 ye

July 3.—Rev. F. Islip, Kibworth, 55. Ministry, 24 years.

July 4.—Rev. J. Fernie, Turvey, 55. Length of Ministry, 29 years.

July 4.—Rev. D. B. Mackenzie, la Doune, N. B.—Length of Ministry years.

July 12.—Rev. B. Kent, Norwood, 49. Ministry, 27 years.

Death of Minister's Wife.

June 9.—Mrs. Morris, wife of Re Morris, Tattenhall, Cheshire, aged 71.

The Merchants' Lecture

will be delivered (D.V.), on Tuesday, 7th of August, at the Poultry Chapel the Rev. Samuel Martin, at noon cisely.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

SEPTEMBER, 1866.

KEBLE'S CHRISTIAN YEAR.

By the Rev. William Darling.

MAY we be allowed to lay a wreath on the grave of John Keble? We wish to do it as Congregational Dissenters.

It is known that Mr. Keble was a High Churchman. There was no secret about his position. Through the whole course of the events which have marked the history of what is known as the Tractarian movement, he has been known as one of its most prominent friends. What his exact position was, may be learnt from what Dr. Newman writes in his remarkable book. When referring to the close of the third part to his own return from Italy, in the summer of 1833, he writes: "This was on Tuesday. The following Sunday, July 14th, Mr. Keble preached the Assize Sermon in the University Pulpit. It was published under the title of 'National Apostacy.' I have ever considered and kept the day, as the start of the religious movement of 1833."

The way in which both Dr. Newman and Dr. Pusey speak of him in their latest works leaves no doubt upon our minds of the extraordinary affection with which they regarded their distinguished friend. To the latter he seems to have been the other half: and few spectacles could be more impressive than the sight of Dr. Pusey walking to his dearest friend's grave, bending with the weight of age, and leaning on the arm of Mr. Liddon, the Bampton Lecturer. There must have been a rare charm in the life of a man, situated amid such circumstances, who could so far rise out of them as to write poems which have stirred the affection, and fired the devotion of men of every creed. The soul whence such strains flowed forth must have been pure and noble. It is gratifying beyond expression to find that in the very hymns and poems where we should expect to meet with the most positive proofs of his High Churchism,

we perceive elements of surpassing excellence and purity. Should we not ex-
pect his peculiar opinions to be exhibited very strongly all through the pieces e
"The Eucharist," the "Holy Baptism," and "The Catechism." And yet, whil
there are sentiments or allusions in the former two which we deem objection-
able, if not anti-scriptural, there are many stanzas which can be adopted b
all Christians; and, so far as we know, the latter, on "The Catechism," i
altogether unobjectionable. Some of the stanzas in this piece are among th
most suggestive, tender, and earnest that Keble ever wrote :—

"Oh! say not, dream not, heavenly notes,
To childish ears are vain,
That the young mind at random floats,
And cannot reach the strain.

"Dim or unheard, the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind.

* * * * * * * *

"And if some tones be false or low,
What are all prayers beneath,
But cries of babes, that cannot know
Half the deep thoughts they breathe?"

That there are many such poems in the "Christian Year," thus to be wel-
comed, as free from bias of opinions to which we should feel bound to object
none of us will deny.

It cannot be said of Keble that he lacks depth and purity of spiritu
fervour. On the contrary, he is most spiritual and earnest in his sentiment
and deeply devout in his expressions. He does not sing merely as a mysti
or a poetizer on Nature's whisperings of a God; he exalts the Divinity an
glory of the Lord Jesus in the most exulting strains, and condemns unspar-
ingly the sinfulness of the human heart.

The deep pathos of his poems is allied to the deep fountains of the best
piety of all noble spirits. So rich and exquisite is the rhythm of their pathos that
many seek in vain elsewhere for such fulness and tenderness of spiritual thoughts.
How manifest is his power in this direction in the piece on the "Secret of
Perpetual Youth," for the second Sunday after Epiphany! taking the text
"Every man at the beginning doth set forth good wine; and when men have
well drunk, then that which is worse; but thou hast kept the good wine until
now" (John ii. 10). How sadly and tenderly it opens!

"The heart of childhood is all mirth;
We frolic to and fro,
As free and blithe, as if on earth
Were no such thing as woe."

The illusion is calmly dispelled by the lament :—

"Too surely, every setting day,
Some lost delight we mourn,
The flowers all die along our way,
Till we, too, die forlorn."

The way in which a full joy may be preserved and strengthened in the soul

s exhibited very beautifully in the following verses, until we see the foaming up of joyful wine handed to the lips of holy age, while we are compelled to exclaim with the tender-hearted poet :—

"Who, but a Christian, through all life
That blessing may prolong?
Who, through the world's sad day of strife,
Still chant his morning song?"

The poem for the eighth Sunday after Trinity, on the "Disobedient Prophet," mentioned in 1 Kings xiii. 26, is as solemn in its pathos as a poem can be. The poet becomes a prophet while he proceeds. It is wonderful that a young man should have attained such strength and dignity of style.

"Prophet of God, arise and take
With thee the words of wrath divine,
The scourge of heaven, to shake
O'er yon apostate shrine."

Sadness swells forth in billows as he points the awful moral of the tale :—

"Alas, my brother! round thy tomb
In sorrow kneeling, and in fear,
We read the pastor's doom
Who speaks and will not hear.

"The gray-hair'd saint may fall at last,
The surest guide a wanderer prove;
Death only binds us fast
To the bright shore of love."

We hold the poem on "The imperfection of human sympathy," for the 24th Sunday after Trinity, from the text, "The heart knoweth his own bitterness, and a stranger doth not intermeddle with his joy," to be one of the most pathetic and beautiful poems in our language :—

"Why should we faint and fear to live alone,
Since all alone, so Heaven had will'd, we die,
Nor even the tenderest heart, and next our own,
Knows half the reasons why we smile and sigh?

"Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart;
Our eyes see all around in gloom or glow—
Hues of their own, fresh borrow'd from the heart."

There is a sustained energy of tenderness, and a full sweet breath of consolation, all through this poem. But we may not pause to cite further instances of Keble's pathos. It is one of the primary qualities of his genius.

It will not be forgotten by any of us, but gladly remembered, that he had a clear and rare insight into the hidden meanings of Nature. That Turnerian picture of early morn in the first piece of the book is grand, and deeply religious. That he had a great painter's insight and power of arrangement is evident from this one poem. By some minds it is transferred to canvas at once, and lives in the heart as one of the most glowing and splendid visions of beauty on which the eye has ever looked. The hues are seen to swell at the "invisible touch," and rise like an atmosphere around the path of the advancing sun. The "rustling breeze" is seen and *heard* dancing with all the freshness and gaiety of a child; or rushing from leaf to leaf on every plant and tree, like a fairy, wakening

them all to sing their morning hymn to the great Creator. The "cloud dewy steam" are watched with thrilling delight as they pay their gra orisons to the "genial Heaven." The varied and abundant poetry of mor absorbs heart and mind alike, and fit us to sing with all our energy this h "Morning Hymn." Not less fine in conception and colouring is the stanza of the "Evening Hymn."

"'Tis gone, that bright and orbèd blaze,
Fast fading from our wistful gaze;
Yon mantling cloud has hid from sight
The last faint pulse of quivering light."

The first Sunday after Epiphany, on the "Nightingale," opens to us a co in the poet's heart of quiet, gentle, loving scenes which were very dear to nature.

Where have we read a finer sketch of late autumn scenes and thoughts t that which breaks upon our eyes in the piece for "All Saints' Day?" marvellous in its power of splendour and depth of perception.

"Why blow'st thou not, thou wintry wind,
Now every leaf is brown and sere,
And idly droops to thee resign'd,
The fading chaplet of the year?
Yet wears the pure aërial sky
Her summer veil, half drawn on high,
Of silvery haze, and dark and still
The shadows sleep on every slumbering hill?

"How quiet shews the woodland scene!
Each flower and tree, its duty done,
Reposing in decay serene,
Like weary men when age is won.
Such calm old age as conscience pure
And self-commanding hearts ensure,
Waiting their summons to the sky,
Content to live, but not afraid to die."

Every reader of the "Christian Year" will have felt that it abounds in fr ful lessons on human life and duty; and that its hints and suggestions, its flections and analogies, are full of thought and beauty. The practical res to which it leads us are as worthy of being mentioned as its effect upon imagination. We may not forget the fine sense which Mr. Keble displ at perceiving the glory and beauty of the Hebrew records. He had a p eye for scripture scenes. It will be remembered how often Dr. Stanley qu from the "Christian Year" in his own descriptions of Eastern scenes, how much he recognises the extraordinary power of the author in concei and depicting some of the minute features of a distant, and, at that time, than half-explored land.

There can be no doubt that this little volume has very largely contrib to the refinement of our English sentiment; that it has introduced our y to a class of thought, and a condition of culture, which have not faile purify to a certain extent their intellect and heart. It is impossible to press, and difficult even to estimate, the mighty influence which is excite one widely-read book of this class over the minds of the rising generat

We cannot tell how many expressions have derived their cast from this poetry, how many sermons owe their refinement of style and quality of thought in some measure to the "Christian Year." While it has been the "Altar Companion" and "Pietas Privata" of the High Churchman, it has also mingled its devout musings with the meditative hours of men and women the farthest removed from ritual and symbol, who never chanted the "Te Deum," nor bowed before the altar.

One reason why numerous objections have not been urged against this poetry may have been that men felt Mr. Keble was far too quiet, gentle, and retiring a man to deserve it. His life passed on from year to year amidst such tranquil scenes, and finally his venerable virtues protected him from the rude assaults which are directed at younger and more prominent men. But perhaps we shall not the less appreciate the poems, if we carefully investigate their merits, and pronounce candidly on their defects.

It will take a little time for a studious and intelligent reader to feel thoroughly at home with the "Christian Year." When once the taste has been acquired, so rich and delicate a flavour will rarely be found elsewhere. A few will plead that this does not pertain to the nature of the truest and best poetry. But if, as Carlyle observes, the "next best thing to being a great poet is to be able to understand a great poet," we must not expect to meet with many whose talent of the appreciative order ranks so high. It will require time to enable men to catch the cue of Shakespeare and Milton. It is the privilege of genius to realize their importance at first. It took a generation to make Englishmen familiar with the style of their present laureate; and it is only during recent years that the first edition of a new poem of Mr. Tennyson's is all sold before the day of publication. That poetry whose general style and quality of thought approaches the nearest to the culture and intelligence of any age, will be the soonest apprehended and the most lavishly praised.

Some of Mr. Keble's measures are not perfect, nor well-selected. It must not be forgotten that the "Christian Year" is not a hymn book; and that some heedless readers should not be heard making the remark that "the metres are many of them far too peculiar for Congregational singing." They are "Thoughts in Verse." It is an advantage that some of them may be appropriately sung in public and private worship. There is at least considerable variety; and many tastes will find abundant gratification.

It can scarcely be denied that some of Mr. Keble's uses and interpretations of scripture are strange, mystical, and far-fetched. It will be conceded, of course, that a poet may claim a privilege which prose-writers would not care to improve. But while a poet may display his ingenuity in a pretty fancy, or a clever conceit, to our mind, a Christian poet weakens his real influence over his readers when he strains scripture to gratify his taste. There is no more value or propriety in a verse of scripture at the head of a poem which neglects its legitimate meaning, than in a sermon of which a certain verse is the text, rather than the sermon upon such a text.

A very clever writer has, since Mr. Keble's death, expressed a feeling that his poetry "is very sweet, very thin, and very feminine." We cannot assent

to this opinion, but we are not oblivious of the reasons which would giv to such an expression. This poetry pertains so much to the meditati gentle life of man, that it would be likely to lack the strength and mas of some with which we are familiar. We do not expect in a lyric po fulness and grandeur of an epic; nor even the splendour of an ode Keble wrote these "Thoughts in Verse" for quiet hours, and can ne anticipated that they would mingle much with the passionate tendencies save as the gentle voice of a quiet, good woman, or the soft, sweet musi child's lips, can sometimes subdue and soothe the wildest passions of a nature, or a troubled home. The few lines of Newman's,—"Send light!" may contain more of this *fire* of genius, this burning ardour souls, than anything in the "Christian Year," but there may not be more genius in those magnificent lines than in many which we find in

While we may owe it to the peculiar associations which were ver in the mind of the writer with the holy-days of his Church v composed these verses, that we possess the book itself, there cannot b question that his obedience to Church appointments as to days and hindered, and then finally checked for ever the operations of a very fine His mind worked at first in leading-strings. It is much to say tha did mind work better, or more successfully; but it is not enough to s want to claim for Keble the highest niche in the temple of undyin There would be a pleasure to some minds if they felt that this or tha (apart from its intrinsic value) had been the outgrowth of his heart, upon by the circumstances and events of his life, as they occurred moment of composition. We do not like to remember that a great s sented to compose poem after poem on certain days, and in reference to scriptures, because the Church had made certain appointments age We like to think that a poet's soul blazed like a watch-fire on sor mountain height, far away from the chimney-tops of common life, a from heaven had lighted the flame. Was it the case that, when M had studded the calendar of his Church with the bright creations of his in submission to her as his adored mother, that he could never ag another altar, so lofty and so pure, at which he could pay the offerings thoughts and life? We are not slow to be devoutly thankful that he his own and many coming generations by such marvellous contribution sacred poetry of all ages. We may miss in the lines of Mr. Keble the and vigorous energy of George Herbert, whom he likens in so many r The Rector of Bemerton had much in common with the Vicar of F They were both in their early days warm devotees of the Church, ately enamoured of her services, charmed with the notion of developing symbolism, and sensible of the solemn responsibility which is involved ministry. They both sought to weave into the quiet tenor of villa on the borders of neighbouring cathedral cities in the quiet south of E the highest devotional purity and earnestness. Herbert died while young man, leaving to posterity a beautiful testimony to his fervent pi *poetic powers* in the the "Temple and other Poems;" while John Kel

complished a similar feat, but lived to see his little book the most popular contribution to quiet devotional poetry that any age has ever welcomed. There is in him none of the quaintness of George Wither, nor the rough power of other Puritan poets; we shall look in vain for the bursts of religious ardour which fired the soul of the author of "Rock of Ages," the raptures that kindled the fervid strains of Charles Wesley, the soaring aspirations that led Philip Doddridge to the gates of heaven, the skill to interpret the general popular yearning which distinguished Isaac Watts, the unapproached simplicity that belongs to the tender hymns of Cowper, and the war-song music that sometimes roused the genius of James Montgomery: but we possess in him a richness and variety of conception, a sweet soothing power of sentiment, a purity and beauty of expression, and a manifest sincerity of feeling, which mark him out as one of the best, if not the greatest devotional poet the world has ever known.

If we touched on Mr. Keble's life and character as exhibited in connection with the Tractarian movement, and the opinions to which he helped to give currency, we should have to show that he had egregiously mistaken the wants of his own times; that while he was true and earnest in the depths of his own religious thought, he was slow, very slow, to perceive how he and his brethren could have stirred the sluggish heart of England to a divine heat, if, aided by their remarkable powers and attainments, they had but seen the terrible dangers associated with the symbolism they so firmly maintained, and had used the directer and surer weapons God had given to them, for speaking the truth clearly, lovingly, and simply to their fellow-men.

A SCOTTISH PROFESSOR ON THE PERMANENT OBLIGATION OF THE DECALOGUE.

We avail ourselves of a well-reasoned and instructive pamphlet, now before us,* to follow up the arguments of some recent articles on questions which have been raised in unexpected quarters touching the existence of a primitive Sabbath, and the permanent obligation of the Sabbatic institution.† We shall not occupy space with any recapitulation of what we said in those arguments on the Decalogue, but proceed at once to give some account of Dr. MacPherson's pamphlet.

The pamphlet is divided into four chapters: I. The Nature and Foundation of Moral Law: II. Man's Original Moral Condition, and the Primeval Institution of the Holy Sabbath: III. The Revealed Moral Law: and IV. The Revealed Moral Law established by the Gospel. In his third chapter, Dr. MacPherson vindicates the right of the Ten Commandments, which were spoken and

* The Perpetual Obligation of the Revealed Moral Law and of a Day of Holy Rest. By Robert MacPherson, D.D., Professor of Systematic Theology in the University of Aberdeen.

† See the *Christian Witness* for March and April of this year.

written on Sinai, to be considered "a summary of the moral law, the principles of which were engraven on man's moral nature at his creation." He replies to those who say that the distinction made by modern divines between the ceremonial and moral law appears nowhere in the Books of Moses, and maintains that "whilst the moral, the ceremonial, and the judicial or civil laws are in the Jewish economy related to each other, and whilst it may in one sense be truly alleged that these different laws do, in combination, make up one great system of law, yet a clear distinction is marked out between these several kinds of law, and that the term 'law' is strictly applicable only to that which is moral; and that whilst distinct moral precepts do occur in various portions of the books of Moses, yet the ten commandments are presented in these books as constituting one body of law, and that they occupy a place in the Jewish economy which is peculiar to themselves, and which sufficiently marks them out as of a higher order than all ordinances which are merely positive or ceremonial in their nature."

This distinction he finds in such a declaration as that which is recorded in Deut. v. 31: "But as for thee, stand thou here by me, and I will speak unto thee all the *commandments*, and the *statutes* and the *judgments* which thou shalt teach them, that they may do them in the land which I give them to possess it." Although these terms are sometimes employed with considerable latitude, it seems manifest that they are here employed to designate respectively the moral, the ceremonial, and the judicial law.

Dr. MacPherson follows the usual line of *direct* argument in support of the peculiar character of the Decalogue. "The circumstances in which these ten commandments were delivered—the fact that they and *they alone* were written by the Lawgiver himself, Jehovah, God of Israel, on tables of stone—and also the place which was assigned to these tables, even within the ark itself—most clearly prove that, in the view of the Supreme Lawgiver, these commandments occupied a place superior to that which belonged to the 'statutes' and the 'judgments,' respectively composing the ceremonial and the judicial law."

And here our author insists on a consideration which is often overlooked in discussions on moral law—the authority which such law derives from its being directly revealed by God. "The moral law thus revealed by God to His redeemed people Israel is clothed with an *authority* peculiar to it, as having been revealed by God. It is admitted that our consciousness of moral law is accompanied with a feeling of its authority over us; for such a feeling is necessarily implied in that sense of obligation to its dictates which springs up in our minds. But who will deny that the moral law, when directly proclaimed by the Supreme Governor of all, does, from this very fact, acquire an additional and a peculiar authority? Who does not see that when the Supreme Governor of the world comes forth, so to speak, from His holy dwelling in the region of inaccessible light, and manifests by visible tokens His immediate presence, and causes His voice to be heard, proclaiming His own eternal and immutable law, an authority is given to this law additional to that which it possesses as the dictate of man's

ıoral nature—an authority than it is impossible to conceive a r, and which cannot but render w more august in the view of noral being? To man, fallen, and ever prone to violate the s of the law written on his great is the need of such an tative declaration as was then n Mount Sinai of this Divine And say not that this declara- s made only to the people of and that the other nations of ·ld, the Gentiles, have no con- th it. All are concerned with ıom the knowledge of the fact

'The law revealed affects ıan to whom, in the providence , the revelation reaches. And w never loses the authority hich it was then clothed, for ı published it is the same yes- to-day, and for ever. And ıot the God of the Jews only, the Gentiles also."

: reviewing the import and of the fourth commandment, cPherson says, "Now we may y it was that this command- which is partly positive and moral, found a place among ndments which are all strictly ' Even that which seems ve" rather than "moral" in rth commandment may have ' the moral element in it than ily discoverable by us. We to quote a few sentences on ject from our article in April, 6:— "The exact proportion 'set apart,' whether a seventh ıth, is not moral so far as our nature' can discover, and yet be; that is, it may not be y or dependent on mere legis- ill. He who 'knoweth our frame' may have had respect to its necessities in determining the proportion of time which He 'sanctified' in the beginning. And as to the particular day, whether the first or the seventh, or any other, it can involve what is in itself moral only in so far as the reasons for the choice are of a moral character. Worship, and a fixed time for worship, are, I repeat, the very essence of the Fourth Commandment: or, to make the statement more complete, rest, worship, and a fixed time for worship, are the very essence of the law."

"The Sabbath was instituted for man in his state of innocence, so needful for man's highest good did such an institution appear in the view of Infinite wisdom. It would seem as if without such an institution true religion could not be kept alive in the mind of man—that, in short, such an institution is essential to the very existence of morality and religion in our world. Hence, such an institution becomes almost a part of what may be termed natural religion, and therefore almost a part of what may be designated the natural code of the moral law. Need we then be surprised to find that when God proclaimed His law from Mount Sinai, the institution of the Sabbath formed a special part of this law? There were other positive ordinances equally essential to Judaism as a peculiar economy—more essential to it, we might say, in this respect, than the institution of the Sabbath. But not one of these ordinances, whether of circumcision or of sacrifice, found a place among the commandments proclaimed from Sinai and written on the tables of stone."

In his fourth chapter Dr. Mac-

Pherson considers the question, Is the moral law *as revealed*, established or abolished by the Gospel of the grace of God? He believes that Archbishop Whately's Essay on the Abolition of the Law has given extensive currency to an erroneous and dangerous opinion, and he therefore states the question in the form in which it is presented in that Essay. "The simplest and clearest way then of stating the case with respect to the present question," says Whately, "is, to lay down, on the one hand, that the Mosaic law was limited both to the nation of the Israelites, and to the period before the Gospel; but, on the other hand, that the natural principles of morality, which (among other things) it inculcates, are, from their own character, of universal obligation; that as, on the one hand, 'no Christian man' (as our Article expresses it) 'is free from those commandments which are called moral;' so, on the other hand, it is not *because* they are commandments of the Mosaic law that he is bound to obey them, but because they *are* moral. Indeed," he goes on to add, "there are numerous precepts in the laws, for instance, of Solon and Mahomet, from a conformity to which no Christian can pretend to exemption; yet, though we are bound to practise almsgiving, and several other duties there enjoined, and to abstain from murder, for instance, and false witness, which these lawgivers forbid, no one would say that a part of the Koran is binding on Christians, since their conduct is determined, not by the authority of the Koran, but by the nature of the case."

The Archbishop said further: "Not only does the Gospel require a morality *in many* respects higher and more perfect in itself than the law, places morality universally on grounds. Instead of precis it furnishes sublime *principles* duct, leaving the Christian t these according to his discr each case that may arise, and be a 'law unto himself.'"

"Having thus stated the q in the words of Whately," s MacPherson, "we now beg to that to some it may at firs appear to be a question of n practical moment. But its imp will, we apprehend, be seen v consider that the opinion advo above separates the Old Te from the New in a manner wh turbs, if it does not efface, th of moral purpose pervading bc binding both together; that it based on an erroneous interp of certain momentous passage found in the New Testament further, it is, as we shall show, opposed to the teaching of o and His Apostles respecting vealed moral law; and, lastly, supposes that no *additional a* is imparted to the dictates natural conscience by a dire clamation of the moral law law on the part of the Supren ernor of the world."

We cannot within the space disposal do justice to the arg which Dr. MacPherson thus o We must limit ourselves to a v points. Whately maintains tl out his Essay, as already show "the moral law as delivered Jewish nation is abolished Gospel as much as the cerem civil. He labours at consi length, and manifestly under n difficulty, to rescue this theo

harge of Antinomianism; and t we believe that no such theory be *logically* freed from such a ge, yet we most fully admit that tely, and those who adopt his s on this subject, do believe that can contemplate the revealed l law as abolished, whilst the un-led moral law remains intact. very idea of abolition is, we tain, inconsistent with the nature e moral law, whether revealed or vealed. For what is meant by bolition of a law? Is it not the ng of that law, in its principles, nd void? 'Thou shalt have no gods before me,' says Jehovah. can that law in any aspect of possibly abolished? It is argued it is abolished as a law given to Jews. We reply that if these s have any real meaning, they mean that the principle involved e law is abolished. The fallacy s from confounding moral laws ordinances, whether human or e, which are susceptible of ge, and may even be wholly shed; whereas the moral law, ner revealed or unrevealed, is, its very nature, unsusceptible of ge, and cannot possibly be abol-. Nor can the *authority* which hes to the revealed moral law be ved or impaired. Once pro-ed by the voice of God, the law ains its peculiar authority as the led law for evermore. Whately nes, that though we should con-the Mosaic law—as he usually the revealed law of God—ab-ed, yet 'the natural distinctions ght and wrong, which conscience s out, must remain where they ' and that therefore Antinomi- is in no degree countenanced by the supposition that the law—the Mosaic law—is abrogated.

"But these natural distinctions and the revealed law stand or fall together. The very idea of the latter being abolished necessarily implies the abolition of the former. Strange it would be, should we discover the slightest countenance to such a doctrine in the writings of Paul or of any other inspired apostle. We may rest assured that there is a fallacy in such reasoning, whether we can detect it or not; and equally assured may we be that in deducing such a doctrine from anything said by the Apostle Paul we are misinterpreting his words."

We must content ourselves with one specimen of the style in which Dr. MacPherson discusses those texts from which Dr. Whately concludes that the Apostle Paul taught the abolition of the revealed moral law. One of these is Rom. vii. 6. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." "There are two readings of one expression in this passage," says our Aberdeen Professor, "and it is by no means a matter of indifference, as Whately alleges, which reading we adopt. The one reading represents the law as *being dead*, the other represents believers as *having died* to the law. We cannot here enter into proofs of our assertion; but every critical student of the New Testament knows that the first reading—unfortunately the one preferred by the authors of our English version—has scarcely any authority whatever, and that there can be no doubt but the second reading is the true one.

Believers in Christ have died to the moral law (for it is of the moral law that the Apostle is speaking) in a particular respect—they have died to it as to that which failed to render them fruitful to God—they have died to it, in short, as the source of their sanctification. They are in union with Christ, and it is His Spirit which quickens, enlightens, and sanctifies them. The law could not do this—not because of any defect in itself, but on account of their depravity. Hence they have died to the law, and are married to another, even to Him who is raised from the dead, that they may bring forth fruit unto God. But it is only in this respect that believers in Christ have died unto the law, for so far are they from having now nothing more to do with the law, that it is this very law which is now written upon their hearts by the Spirit of God. It is a most important principle of sound criticism that we endeavour always to ascertain the exact point before the mind of the writer, and that we do not carry his argument beyond that point. It is another great principle never to apply a mere illustration beyond the point under discussion. The Apostle is showing that, left to the operation of mere law, we, depraved creatures, could bring forth no fruit to God. How, then, are we to be brought into a different state so as to bring forth this fruit? Our relation to the law must, argues the Apostle, be in a certain respect changed. We must become married to another. But *the law of God cannot die*—cannot *be abolished*. That is impossible. The wisdom of God has provided the way for reaching the desired end. The Son of God has taken our nature, and satisfied the law on our behalf. Let us be i to Him by a true faith, and through our union with Him w our relation to the law change become dead to it and married risen Saviour, and now live and God in newness of spirit, and the oldness of the letter.

"The expression to be found immediately preceding chapter-sin shall not have dominion ove for ye are not under the law, but grace'—is to be interpreted same manner as the one just exp The law—the moral law—deliver us from the power o Were we left solely under the l would continue to have dominic us. But God has introduc economy of grace, and we who in the Lord Jesus become parta the grace of the Holy Spirit, a because of this that we are from the dominion of sin. E though the law cannot rescue u the bondage of sin, it is not abc There is no antagonism betwe law and grace. It is indeed the and not the former, which rege and sanctifies the soul; but t end which grace has in view complish is to re-establish the all its authority, in the r heart. How strange it is t should think that this Eternal, table, Divine law should die—be abolished—should fall int under the operation of the Hol of God in the heart of man! be carefully observed that the divests the moral law of no p right which it possesses. The merely accomplishes through what the law, from its very cannot do. The law cannot, stance, justify the guilty.

:t is said that the sinner who
)s in Christ is justified by faith
)t by works, there is no abro-
of the law by the Gospel of
There is merely something
)y the Gospel, in respect to the
, which the law from its very
) was unable to do. Again,
it is said that believers in Christ
abled to overcome the power of
ıd to serve God in newness of
because they have become dead
law through union with Christ,
is in reality no divesting of the
any power which it had; but
is, as we have said, a deliver-
ıffected by grace which it was
ossible for the law to effect.
), if a sinner through ignorance
.de of heart is looking to the
law for his justification and
fication—if he imagines that
ıch partial obedience as he
be able to render to the re-
nents of the law he can secure
tance with God, and also attain
that holiness without which no
:an see the Lord—such a person
y deceiving himself; and when
mes to a correct view of his own
tion, and of the law and of the
)l, he will be convinced that he
not look to the law for what it
)t do, but that if he would be
, he must look entirely to the
revealed in the Gospel—that
ıust die, in short, to the law,
ıer for his justification or his
ification, and place all his con-
ce in Him who died and rose
ı, and through union with
ı alone he can be either justified
ınctified. And yet there is no
tion of the law. It ever comes
operation in its proper place. It
rer the authoritative rule of that
righteousness to which the believer in Christ must strive to attain."

After reviewing other passages in Galatians and Hebrews, Dr. MacPherson says: "Most true is it, as Whately says, that 'the Gospel places morality on higher grounds;' for the Gospel reveals to us that love of God in Christ which was only darkly intimated under preparatory dispensations. But we must not confound the *motives* by which the law is enforced with the law itself; and it seems to be such a confounding of things which are distinct, that has operated as one cause at least of the erroneous opinion that the Gospel has abolished the law. We conclude, then, this momentous part of our subject in the memorable words of that Apostle to whose writings the appeal has been generally made in support of the opinion which we have been endeavouring to controvert: 'Do we then *make void* the law through faith? God forbid: yea, *we establish* the law' (Rom. iii. 31)."

We only add that while the pamphlet before us has originated in the recent agitation of this question in Scotland, its author makes no direct reference to that agitation, and does not even name his distinguished brother, Dr. Macleod. He pursues his argument calmly and dispassionately, apart from all local or temporary circumstances, as becomes a professor of Systematic Theology. Most heartily do we adopt his concluding words:—"We cannot refrain from expressing here the profound conviction which we entertain, and which we believe to be justified by the history both of individual Christians and of Christian communities, that our own spiritual welfare and that of every Christian Church depends, to a great

extent, on the due observance of this holy day; and that one of the first and surest symptoms of spiritual decline, whether in an individual or in a Church, is a disregard of the Lord's-day. Instead of looking upon such a day as an unwelcome interruption to our worldly employments or worldy recreations, we should regard it as a high privilege conferred upon us, that on each returning Sabbath we may, during our brief sojourn upon earth, be specially reminded that is not our rest, but that as those are 'risen with Christ,' we ough be 'seeking those things which above, where He sitteth on the hand of God; and that, being kept habitually in mind of heavenly inheritance, we may th Divine aid so live as now to enj blessed hope that 'when he w our life shall appear, we also appear with him in glory.'"

A SABBATH SCENE THAT OUGHT NOT TO BE.

By Mrs. Beecher Stowe.

"How late we are this morning!" said Mrs. Roberts to her husband, glancing hurriedly at the clock, as they were sitting down to breakfast on a Sabbath morning. "Really, it is a shame to us to be so late Sundays. I wonder John and Henry are not up yet: Hannah, did you speak to them?"

"Yes, ma'am, but I could not make them mind; they said it was Sunday, and that we always have breakfast later Sundays."

"Well, it is a shame to us, I must say," said Mrs. Roberts, sitting down to the table. "I never lie late myself unless something in particular happens. Last night I was out very late, and Sabbath before last I had a bad headache."

"Well, well, my dear," said Mr. Roberts, "it is not worth while to worry yourself about it; Sunday is a day of rest; everybody indulges a little of a Sunday morning, it is so very natural, you know; one's work done up, one feels like taking a little rest."

"Well, I must say, it was n way my mother brought me up,' Mrs. Roberts; "and I really feel it to be right."

This last part of the discour been listened to by two sleepy-l boys, who had, meanwhile, take seats at table with that listles which is the result of late sleepi

"O, by-the-bye, my dear, wh you give for those hams, Saturd said Mr. Roberts.

"Eleven cents a pound, I bel replied Mrs. Roberts; "but Ste and Philips have some much canvas and all, for ten cents. I we had better get our thin Stephens and Philips's in futur dear."

"Why? are they much chea

"O, a great deal; but I for is Sunday. We ought to be thi of other things. Boys, hav looked over your Sunday- lesson?"

"No, ma'am."

"Now, how strange! and h wants only half-an-hour of the

ı are not dressed either. Now
bad effects of not being up in

boys looked sullen, and said,
were up as soon as any one
the house."
ıll, your father and I had some
because we were out late last
you ought to have been up full
ɔurs ago, and to have been all
with your lessons learned.
hat do you suppose you shall

mother, do let us stay at home
ı morning; we don't know the
and it won't do any good for
ı."
, indeed, I shall not. You
ı and get along as well as you
t is all your own fault. Now,
airs and hurry. We shall not
e for prayers this morning."
ɔoys took themselves up-stairs
rry," as directed, and soon one
ɑ called from the top of the
"Mother! mother! the but-
ı off this vest; so I can't wear
ıd "Mother! here is a long
ıy best coat!" said another.
ıy did you not tell me of it
" said Mrs. Roberts, coming
s.
ɔrgot it," said the boy.
ɜll, well, stand still; I must
t together somehow, if it is
. There! there is the bell!
still a minute!" and Mrs.
ı plied needle, and thread, and
; "there, that will do for to-
)ear me, how confused every-
to-day!"
is always just so Sundays,"
ın, flinging up his book, and
ɾ it again as he ran down-

is always just so Sundays."

These words struck rather unpleasantly on Mrs. Roberts's conscience, for something told her that, whatever the reason might be, it *was* just so. On Sunday everything was later and more irregular than any other day in the week.

"Hannah, you must boil that piece of beef for dinner to-day."

"I thought you told me you did not have cooking done on Sunday."

"No, I do not, generally. I am very sorry Mr. Roberts would get that piece of meat yesterday. We did not need it; but here it is on our hands; the weather is too hot to keep it. It won't do to let it spoil; so I must have it boiled, for aught I see."

Hannah had lived four Sabbaths with Mrs. Roberts, and on two of them she had been required to cook from similar reasoning. "*For once*" is apt, in such cases, to become a phrase of very extensive signification.

"It really worries me to have things go on so as they do on Sundays," said Mrs. Roberts to her husband. "I never do feel as if we kept Sunday as we ought."

"My, dear, you have been saying so ever since we were married, and I do not see what you are going to do about it. For my part I do not see why we do not do as well as people in general. We do not visit, nor receive company, nor read improper books. We go to church, and send the children to Sunday-school, and so the greater part of the day is spent in a religious way. Then out of church we have the children's Sunday-school books, and one or two religious newspapers. I think that is quite enough."

"But somehow, when I was a child, my mother——" said Mrs. Roberts, hesitating.

"O, my dear, your mother must not be considered an exact pattern for these days. People were too strict in your mother's time; they carried the thing too far, altogether; everybody allows it now."

Mrs. Roberts was silenced, but not satisfied. A strict religious education had left just conscience enough on this subject to make her uneasy.

These worthy people had a sort of general idea that Sunday ought to be kept, and they intended to keep it; but they had never taken the trouble to investigate or inquire as to the most proper way, nor was it so much an object of interest that their weekly arrangements were planned with any reference to it. Mr. Roberts would often engage in business at the close of the week, which he knew would so fatigue him that he would be weary and listless on Sunday; and Mrs. Roberts would allow her family cares to accumulate in the same way, so that she was either wearied with efforts to accomplish it before the Sabbath, or perplexed and worried by finding every thing at loose ends on that day. They had the idea that Sunday was to be kept when it was perfectly convenient, and did not demand any sacrifice of time or money. But if stopping to keep the Sabbath in a journey would risk passage-mone a seat in the stage, or, in housek ing, if it would involve any consi able inconvenience or expense, it deemed a providential intimation it was "a work of necessity mercy" to attend to secular matt To their minds the fourth comm read thus: "Remember the Sabl day to keep it holy when it comes venient, and costs neither time money."

As to the effects of this on children, there was neither enough strictness to make them respect Sabbath, nor of religious interest make them love it; of course, little restraint there was, proved j enough to lead them to dislike despise it. Children soon perce the course of their parents' feelin and it was evident enough to children of this family that th father and mother generally fo themselves hurried into the Sabb with hearts and minds full of t world, and their conversation thoughts were so constantly turn to worldly things, and so awkwar drawn back by a sense of religi obligation, that the Sabbath appea more obviously a clog and a fet than it did under the strictest *rég* of Puritan days.

"OLD RICHARD;" OR, A SKETCH FROM A MINISTER'S PORTFOLIO.

It is just fifteen years since I was first introduced to the subject of this sketch, who was known in the church by the familiar appellation of "Old Richard." Well do I remember the occasion, and vivid are the impressions it produced. It was the eve of the day on which I was to enter on the pul work of the ministry in a town in of the midland counties. The exig cies of the congregation were such t they admitted of no delay on my pa so that I had, without any intermissic to leave the comparative seclusion

ife for the active duties of a
ı minister, in a sphere beset
common difficulties. With
l fear alternating, I reached my
›me on a dark November day.
nd well had the deacons of the
rranged to make the following
›aration day." Among their
s that of a "prayer-meeting,"
ld in the school-room in the
that the guidance and blessing
ıight be sought on their young
perienced minister. In imagi-
can live over again that hour,
ise the scene I gazed on in
n, as well as call to remem-
some of the petitions then
vhich I would fain hope have
degree been granted. Of the
ıls present many have "fallen
but some "remain unto this
ımong them two especially at-
ıy notice, and rivetted my gaze
ıe a middle-aged, intelligent
›se very countenance I thought
s Moses' did when he came
›m the mount, which impres-
:r experience only deepened;
other, an aged man, tall and
l meanly clad in the garb of a
ıbourer, with a speckled wor-
› or wig, drawn half over his
›ut furrowed brow—this was
chard."

›llowing morning, as from the
esk I looked around upon my
, the same two upturned faces
ne, and I thought I could read
an intimation that they had
from the throne of grace for
ges that the Master of Assem-
ıuld be present. With that
›n, and believing that I realised
ıticipated, I opened my com-

Oh! how precious to the
· of the Gospel is the conscious-
ıt his hearers have had an
› with the "King Eternal" ere
ne to constitute His audience.
ısciousness never failed to pos-
as I looked, and saw the beam-
ing countenance of that invalid lady as she reclined in her pew, or "Old Richard's" earnest gaze from the "free seat" immediately under the pulpit.

But I soon missed my old and attentive hearer. On making inquiry, I found that his aged partner had become too infirm to admit of her being left alone whilst he walked a distance of two miles, attended the morning service, and with slow and weary step returned to his village home. During the three or four years that followed, many a pleasant and profitable visit was made to "Old Richard's" cottage. Great was the benefit derived from his Christian experience, and common sense, shrewd, and racy remarks in conversation, or during the reading of God's Word. Often would he smooth his furrowed cheeks with both hands, or, placing the palms of them together, thrust them between his legs, as if to give emphasis to what he was about to say, and then, with a bright and beaming countenance, exclaim—perhaps in the middle of a verse—"There! isn't that grand!" Here I may remark that he could not read, and did not even know the letters of the alphabet, although he knew almost the whole of the Gospels by heart, and much of the Epistles, could repeat the Psalms from memory, and many choice passages in the Prophets; so that he was able to "compare spiritual things with spiritual," and frequently trace the prophecy to its fulfilment, the type to the antitype. The hymns of Watts and Wesley were great favourites, and you could not gratify him better than by listening to his recital of some of the more beautiful of them, and to his description of sermons he had heard, years ago, from the great preachers of the day, who I believe would have recognised in those descriptions verbatim paragraphs from their discourses. When brought to a knowledge of the truth, his anxious desire was to know the will of God, and for this purpose he frequently stopped the children returning from school, or

enticed them on a summer's evening to shorten their games, promising them an apple or a plum, or whatever else his garden yielded, if they would read to him a chapter or a few hymns. This practice he continued till the last, and found in it not only instruction, but an unfailing source of ever-growing delight. The words were as true on his lips as on those of the Psalmist—"My soul breaketh for the longing that it hath unto thy judgments at all times." It is to this that his strong faith and his "peace and joy in believing" must primarily be traced, and from hence he obtained that deep and abiding conviction of a special Divine providence, which was ever as a light in his dwelling and as strength in his soul. The power of this conviction, and its natural results, often astonished the friends who visited him.

Of course "Old Richard" was a pensioner of the church, and it generally fell to my lot to be the bearer of his monthly allowance. In my visits for that purpose I was generally accompanied by my wife, who was frequently the almoner of some private bounty. On one occasion, on a dark October evening, we entered his cottage, and found him and his wife, now nearly ninety years of age, sitting over a few embers of wood, she having just completed a task which had employed her for several days—that of mending a calico garment, in which scarcely a particle of the original could be found. With pride she held it up to show us her work, but on taking hold of the new piece with the one hand, and the old with the other, they were easily pulled asunder, and thus all her toil had been in vain, at the thought of which she well-nigh wept. This was the result of her impaired vision, which had led her to mistake the raw edges of the material for selvedge ones. It so happened that my wife had in her satchel a new garment of the same description, which she had taken as a present, and on producing which Richard rem "Did I not remind thee of C words when thou wert so tro thyself, 'If God so clothe the gr the field, which to-day is and to-m is cast into the oven, shall he not more clothe you, O ye of little fai Shortly after this she was taken with Christ, and the old man wa to travel the last few stages journey alone, and yet he felt th was not alone.

In the following winter we pai one visit under peculiar circumst For some weeks we had had snow and severe frost, which at l was followed by a rapid thaw, wit and high winds. His cottage built of mud, and thatched, and r ing to be propped on all sides, c us much fear for his safety, espe as the river Trent flowed near, an on that same night carried awa stone bridge that spanned the and formed the high road—indee only road by which we could ent village. As soon as possible we to see how it had fared with th saint. We found him as calm cheerful as ever. The wind had tially stripped the roof, and the rai poured in in all directions, but h been kept in perfect peace. My spoke of the desolate state of his ling, and contrasted it with the ma of "the squire," on whose est stood, and whose servant, or rath servant of his ancestor, Richard been. Never shall I forget the ea half-astonished look with whic gazed on us, and without a wo preface, repeated with great emp the verse—

"I would not change my blest estat For all the world calls good or great And while my faith can keep her hol I envy not the sinner's gold."

Two or three more years rolled a and Richard, "holding fast the b ning of his confidence firm unto end," sickened and died. For him

ys, but death far greater ones. ıot anxious to live; he was tient to die. Never have I another Christian whose re- to the will of God has seemed as his. His spirit and language ated by the words—

'er my God ordains is right,
will is ever just;
er He order now my cause,
ll be still and trust.
e is my God,
ıough dark my road;
lds me that I shall not fall,
fore to Him I leave it all."

calm confiding state he met omed that messenger who is n enemy by so many, but who as like a warder unlocking the h separates earth from heaven, ıg him pass through.
st scene I did not witness, and will not attempt to depict. ch, however, I know, that "an abundant entrance was ministered unto him into the everlasting kingdom of our Lord and Saviour Jesus Christ," and that his departure was such that princes may envy, but cannot experience, unless like him they belong to the royalty of heaven, and prove their title by the family likeness. The cottage of clay, which he exchanged for a mansion in heaven, has been described, yet those who saw him die in it felt the truth of the lines, as it is seldom felt:

"The chamber where the good man meets his fate,
Is privileged beyond the common walks of life;
Quite on the verge of heaven."

In the life and death of "Old Richard" the poor man may see how far more blessed it is to be "rich in faith" than in gold; and the wealthy man may see that there are true riches which yield a peace and a joy that all the treasures of earth cannot.

A CONFIRMATION IN A LUTHERAN CHURCH.*

occasion of a visit to Prussia I ıessed a very interesting cere- [t was the service of Confirma- a Lutheran church. At the as residing in a small Prussian ıated on the banks of the Rhine. a beautiful Sabbath morning Whit-Sunday, or the next usually the period selected by rmed Lutheran Church for the y of Confirmation. Persons ainted with the country may know what the *Reformed* n is. In reply to which we can say that it answers to our Evangelical party in the English Church; while the old Luthera n, which carried on its preaching in another edifice in the town, answers to what is termed the High Church party, and has more remains of the Romish tenets and forms in its observances. One instance of this is, that the writer has in her possession a form of absolution sent her by the pastor of the latter Church, because, being prevented by illness from attending the services *preparatory* to receiving the Holy Communion, she could not have been admitted without this form. It may be necessary to state here that no one in the Reformed Congregation either can receive the sacrament without giving notice to the minister of such an intention, and (if not incapacitated), attending on the

ll be perceived that this paper is y a member of the Church of Eng- ut while our readers do not accept ation" as a Scriptural institute, they he less be interested in, perhaps in- by, this description of a Lutheran -Ed.

previous addresses to the communicants.

We are so accustomed to luxury and display in our churches and chapels at home, that the extreme plainness of a Protestant house of prayer in Germany, with its white plastered walls, wooden pews and fittings up, and its galleries all painted white, and only here and there relieved by black, cannot fail to excite a comparison. The form of the building was a long square, forming a semi-circle at the south end. In the centre, against the wall, stood the pulpit; on either hand the seats appointed for the clergy when not engaged, and the heads and churchwardens of the parish, about twelve in number. Before the pulpit stood the table, covered, like the preaching desk, with a black cloth. On this lay the Bible, Psalm, and other books, and behind it stood the pastor while praying, reading, or singing with the congregation. At other times it serves as the communion table.

The second service of the day commenced at ten o'clock, and before that hour I found myself seated with the female part of the congregation at the back of the building, and behind the men. The church was crowded in consequence of the ceremony which was about to take place. On the present occasion a space was cleared in a half-circle between the table and the usual congregation, for the accommodation of the candidates for confirmation, where seats for the boys were placed on the right hand, and for the girls on the left.

At ten the clock struck, the chimes instantly ceased, and then the children, to the number of forty or fifty, filed into the church, two and two, the lads preceding, and the young girls following in turn, and then seated themselves in the chairs allotted for their use. All were in complete mourning, the boys in black broadcloth suits, and their fair companions in black Thibet or merino frocks, high to the throat, with white collars and manchettes, white o gloves, the hair drawn off the fa fastened in plaits or *nouds* at th of the head, and either decorat a silver arrow or other devi former ones with bows and st of black ribbon. No cap or bon to be seen.

There was an earnestnes solemnity in the scene, from th dress and manners of the young and the deep sympathy of the a that was very impressive, and additional charm to the simpl this service. Very different fi bustle and excitement seen at when the girls, both poor and ri out themselves more as if the going to consecrate themselves pomp and vanities of the world than about to abnegate them. as they had all seated themsel thodically in the places assigne the powerful organ struck o they were joined by the whole gation, all seated, in singing from the old Ojesangbuch. Thi was singularly fine, and well- to the ceremony, awakening of devout praise; while the l in which the pious old German are clothed is deeply affectin impressive. We have vent prose translation of those used present occasion, hoping tha may prove interesting to the re

FIRST HYMN.

"O, Holy Ghost, turn in unto let our souls be the place of Thy Come, Thou Sun of our hearts Light of heaven, shine on us, powerful within us, to our co peace and joy, that we may devo selves to leading a good life, a prayer and worship to walk Thee."

The second hymn was sung i nate verses by the young candida the congregation. The fres young voices, sounding almost

angels, was in pleasing con-
:he full deep tones of the adult
the assembly. For singing is,
erman churches, an important
the worship, and one in which
dividual joins, singing as the
of Israel, with his whole heart.

CHILDREN.

en, Father! see we plead in
:ame. Let us now see Thy
countenance, and speak to us
:n. Receive us in Christ, and
tain the crown which Thy dear
ı gained for us."

CONGREGATION.

e to Jesus, press forward unto
:nal). He will gladly forgive
ıt. Christ forgives the sinner.
one seeks Him again, and He
wn with favour on the weak
leads him in the narrow way.
ne now, delay not! In Him
light and the peace of God.
now and rejoice yourselves amid
of the conqueror."

CHILDREN.

us strength that we may main-
conflict with sin; that none of
ver quit Thee, and that we *all*
victorious! Stay with us now,
shall we conquer. We lay
Thee, Jesus, for Thou art our
our being."

CONGREGATION.

ch over your FAITH. Let not
l rob thee of it. The word of
hy light. Look and see how
astray; they no longer remain
ı with Christ! They do not
they do not pray. Oh do thou
ad pray, and fight even until
ıt hour of death! Jesus will
ne, and bring with Him thy
and the Son of God will lead
he throne of His mercy."

CHILDREN.

ı us strength, Lord, through
th, that we may truly attach
s to Thee, and although the
world may threaten us, yet let us not fear it. Let us glory in the humiliation of the Cross. We will follow after Thee, Lord Saviour. To the faithful the crown of reward is glittering in sight."

CONGREGATION.

"Watch over thy LOVE. Oh! that it may ever remain a fire that burns fiercely within thy breast. The world cannot offer what Christ gives, even eternal life! The world passes away with its pleasures. Be thou never lukewarm, and Jesus will lead thee to green meadows, and to streams that flow unceasingly, pouring out plentifully, and there, also, thou shalt refresh thyself from the tree of life."

CHILDREN.

"Through darkness Thou wilt lead us to light. Why should we be faint-hearted? We build on Thee in confidence. To us the day will break, and although we pass through the pains of death, we shall go into our house with Thee, for death cannot separate us."

CONGREGATION.

"Watch over thy HOPE, although the sinner may mock thee, God gives the word, and he (the enemy), will sink in night! As a rock in a storm, so thou, O, Christian, shall stand firmly when the scoffer is trembling, for the true Shepherd is watching o'er thee. Are not the sufferings of time worth the glory which is gleaming from above? We shall conquer far even into eternity, where Christ has prepared our heavenly life."

CONCLUSION BY CONGREGATION.

"We pray for these children, with deep earnestness, to Thee, O God. Receive them graciously, and lead them in even paths. Keep them free from error, make them faithful to the truth, and when temptation approaches them, be Thou their wisdom, shield, and helper. In pain and sorrow comfort them, and in their adversity forsake them not. Give them peace on earth,

and in heaven eternal bliss and happiness."

Then followed the usual service of the Sabbath, and when this was ended, including also an excellent and impressive sermon, or exhortation, which was delivered by the minister, not from the pulpit, but while standing behind the communion table. And when this discourse was ended, which from its earnest eloquence seemed to touch all hearts present, the service of the Confirmation commenced.

The pastor then knelt in the place where he had stood, and faced the congregation, when the young people rose, and stood around him.

A pile of cards lay on the table, on each of which had been written the names of two of the candidates, with a text of Scripture attached to each as its motto. As these were read out by the minister, the owners of the names and sentences went two and two to the end of the table at his left hand, and kneeling down beside him, he laid a hand upon the head of each, repeating the words, "*Receive ye the Holy Ghost*," &c. After which they rose, and passing behind the pastor, shook hands in turn with each of the mayors, overseers, and churchwardens, who stood up in their several stalls to receive them, and speaking kindly to each as he passed in a low tone. The boys first received the laying on of the priest's hand, and then the girls. When this ceremony was concluded, all the congregation quitted the edifice who did not intend to receive the Lord's Supper with the young people.

An incident may be worthy of a place here, as it evidences that this service had interested the heart of at least one of the young people. Otilia was the daughter of the landlady whose apartments I rented, and who was a poor widow. I had asked her to come to me during the day, and after the three o'clock service she did so, bringing with her a younger brother and sister. She was a diminutive girl, t fourteen years of age, but the sians appeared to me generally of very low stature, which I att to their method of swaddling infants, thus impeding their g but this impression may be err "You are looking very neat Otilia," I said, more from a habit with which we frequently to young people than with any p lar meaning, and thereby hop adapt ourselves to their years, please them, by making them with themselves, never remen that young persons are very great of the words and manners of their and, like Otilia, often possess feelings than we give them cre So far in their lives they have apart from the narrow influenc mischievous conventionalities world, and are more noble, fr right-judging than many of th periors in years, who have themselves to be drawn gradua the great vortex of worldly vani pomps, where external appearan the gratification of the senses, is considered to be venial, imper cloud the understanding, and too successfully the growth of s thoughts. But to return. The fitting high black stuff frock, th gauze handkerchief over the sh white silk mittens, and the da braided and tied with black (for the little girl did not belong class privileged to wear hats nets), had a striking and pretty which had elicited my remark appearance. Her reply was lows, and I felt that it cont gentle rebuke: "Yes, my good has cut up her own gown to m this frock for to-day, and lent best handkerchief. It was very her, but oh, lady, I am better dr we could see it, for Christ himsel hope, dressed my soul with th eousness of His Holy Spirit."

spoke this so simply and earnestly that am convinced the child spoke what she truly felt.

I regaled my little visitors with the favourite repast of the season—some cakes, and a glass of *mai-trink*. The latter is a light wine sweetened, and in which some wood-ruff, or *maikraut* has been steeped, which imparts to it a pleasant aromatic flavour. And when my young visitors returned up-stairs to their home, I felt that I had, indeed, seen that out of the mouths of children, God glorifies Himself.

The government of Prussia makes education a national concern, and parents are compelled to submit to their children being taught. They *must* be sent twice daily, fore and afternoon, as soon as they have attained their sixth year, to the town schools, which are under the supervision of the *burgermeister*, or mayor, and remain there until they are twelve, paying at the rate of 1s. 6d. a-quarter, or two thalers by the year. Nothing but ill-health can excuse a regular attendance, and when this is not the case a *groschen* (one penny), per day, is exacted as a fine for one day's absence. Both boys and girls are taught reading, writing, ciphering, history, and geography, to which, with the latter, are added knitting and plain needlework. When they leave the burges-school their religious education commences, when they *must* regularly attend the *pfarrers* biblical instruction, for one hour in each week for the next two years, at the end of which time they are confirmed. The examinations, and the quantity of information from the Scriptures committed to writing as well as to memory, is quite astonishing. But whether this compulsory system be good or otherwise, we must leave to wiser heads than our own. It certainly cannot be right to enforce religious opinions, and make the ordinance of Confirmation a national rather than an individual matter of conscience and feeling.

ZETA.

AMELIE VON BRAUN, THE SWEDISH LADY-EVANGELIST.*

IT is merely by special royal concession that a Swedish clergyman may obtain a living in other than his native diocese, nor is it considered expedient for a country clergyman to labour in a neighbouring parish. He must restrict himself to his often immense, but sparsely populated district; and this frequently is too much for the strength of any one man. A great desire is therefore felt by some for the introduction of home missionaries, so that the Gospel might be efficiently preached throughout the land. One such there has been, a woman, and of her I will now speak, though, in fact, she did not properly belong to the party in the Church which desires home missionary labour. This was Amelie von Braun.

Strongly attached to the Lutheran Church of Sweden, and deeply mourning over such as heretics who in any way differed from it, she yet deplored its coldness and reliance on outward ceremonies, and often raised her voice against it, as a Church recreant to its high origin and authority.

These opinions, however, were less strongly spoken out in her lifetime than in her "Pictures of Christian Life in our Days," a work written under much prayer, which she left as a legacy to her nation. She acted out the principles, however, which she desired should reanimate the Church.

Born in 1811, one of the several daughters of a lieutenant-colonel, whose

* From "Twelve Months with Fredrika Bremer in Sweden," by Margaret Howitt.

small means were expended on the education of his sons, Amelie spent the earlier years of her life in spinning, weaving, and perhaps, even on an emergency, scouring a floor. All her household duties were, however, conscientiously performed, although she devoured every book that came in her way, digesting its contents over her mechanical labours, so that even when thus employed, her mind was developing. From the early age of five, she knew that she had a Father in heaven, and though encountering by the way many a difficulty, many an impediment, she yet advanced onward, ever onward, towards her heavenly home.

She was a singularly dutiful daughter, never undertaking anything without the advice and blessing of her father. This also speaks much for the character of the parent. Nevertheless, there was one higher than her earthly father, as she says—"From my tenderest years I have thrown myself upon Jesus alone, nor has any undertaking of mine prospered in which I have followed human advice, or obeyed the will of others in opposition to the warning of an inner voice."

In 1843 she began to work quietly amongst the poor of Carlshamm, where her family was then residing. She visited the lowest cabins of sin and misery, carrying with her a clean cloth and candles. The cloth she spread on a table, and the candles she lighted, for to the Swedes clean table-linen and lighted candles convey the idea of the highest rejoicing and festivity. Having done this, made all beautifully impressive and attractive, she then poured out words of divine truth and kindliness into the hearts of the poor inmates. She produced in this way such an extraordinary effect, that the poor, wretched people used to clean up their miserable abodes in the hope of her coming, that she might see she was expected and made welcome.

For nine years she carried on a large Sunday-school. She laboured, amongst the sailors, and the d ralized class of workmen, and f throughout the experience of he men more easy to influence women.

In 1856 a still more extensive f labour was opened to her. She to Stockholm for the purpose o versing with religious-minded pe whose views accorded with her and especially as regarded certai dencies which she greatly dep Here she was strongly urged to p to Dalecarlia, where the Churc much shaken. She hesitated at for the distance was great an people strange to her. At lengt lieving it to be the Divine will, sh there, and talking with the p great numbers thronged to listen. conversed with them also in p circulated orthodox works, and w garded by them as a messenger o and at the urgent entreaty of ma turned to them the following yea

From this time forth she bec religious lecturer among the orders generally, over whom sh cised great power. With the cult classes she could do less; those tended to benefit by her pen, an only after her death, for she fear excessive partiality on one sid rancour on the other, might destr wholesome effect at which she ai

She had not, strange to say, influence with children, but she t that by felling some great trees ones might be brought down with and rejoiced that there were so loving women who especially work amongst the young.

Spite of her simple, unass manners, which vanquished th judices of many, as might natur expected, she met with violent o tion; still, without any effort o part, as one door of usefulnes closed another opened.

Various clergymen warmly es

se, inviting her to their dis-
ring the great festivals of the
She would then, after the
on of the service, hold meet-
the summer in the open air.
eetings began with a hymn, in
undreds of deeply affected
ined. Her discourses continued
sometimes even for three hours,
le listening with rapt attention.
e was tenderly persuasive, and
ould describe to them the poor
man or woman returning to the
house, often giving them her
eriences, many were the hearts
he won. She exhorted them
bey the authority of the law,
law's sake; nor did she omit
prayer for the Church and its
s, especially including the
of her own parish and his

urneyings through the woods,
abode in desolate country
ndermined her health, yet she
ve up her work, which she re-
s a calling from God. When
not labouring abroad she continued her "Pictures of Christian Life."

During the winter of 1859, she had a fall on the ice, by which she was considerably hurt; nevertheless, though suffering great pain, she continued the journey she was then upon, for eight days longer, preaching for many hours during the day, and sleeping at night in the humble homestead, forgetting, as she says, the pain and uneasiness which she endured, in the kindness of her sisters in the faith, and the praying, singing, reading, and conversation of her spiritual brothers.

Towards the end of February of the same winter, waiting one Sunday for some friend, in a cold churchyard after service, she was chilled, and subsequently preaching in a small over-heated cabin, she became seriously unwell. From this day her last illness dates, and on the 30th of the following month she departed this life, some of her last words being—"My spirit is well—onwards!—onwards! Victory and light! I see now clearly—much more clearly!"

THE CABMEN OF LONDON.

LL-KNOWN popular proverb af-
at you may as well sentence a
uadruped to immediate execu-
to give him a bad name; and
ity which this proverb is sup-
bespeak for the animal, I may
claim for the human being. As
eople generally have not hesi-
give the worst of names to
don cabman. He is a tough,
t, extortionate, rough speaking,
and grumbling creature, with
the horseleech in his disposition
y ten of the sons of men com-
Give him plenty of drink, and
of weak, timorous fares, on
impose, and you can give him
r happiness; soul, conscience, capacity for moral enjoyment he has none; and therefore it matters not whether you keep him employed all day upon the Sabbath, or make him wait all night before the doors of theatres, casinos, supper-rooms, and so-called pleasure-gardens, from which people emerge in every stage of intoxication, as late as three o'clock in the morning. Let it be cabby's work to take pious people to church, and to fetch vicious persons home from their haunts of amusement; let his life be a perpetual series of temptations to what is lowest and most degrading, and let it not be a matter of the slightest moment whether he has a soul that is either saved or lost. It must be confessed that until within

late years such was the conclusion at which men only too generally arrived concerning the cabman. You have only to become slightly acquainted with him, however, to know perhaps the position he once occupied in social life, to hear him talk without his whip and when off his box, to see him at home a weary, careworn man, with the consciousness oppressing him, as he looks upon his large family, that there is little to get and many to keep—in a word, you have only to be just to this man, to take at once a generous view of his case. Only yesterday, before putting pen to paper, I saw one whose word it would be unreasonable to doubt, and he told me that he had been as many as three days on the box without taking a sixpence. It rained incessantly, and each night he went home dripping wet. All this time, too, while earning nothing for himself, he was getting deeper and deeper into debt with his master, of whom he rented the cab at eighteen shillings per day; and he would need an unusual run of business to recover himself. Nevertheless, he neither lost faith nor courage; getting into what poor bed he had, out of his solitary suit of dripping clothes, he used to say to his wife, "Dry the things, Mary, and let us be ready against to-morrow." The cabby that could act like this—and he is but a type of thousands of his class—is not altogether unworthy perhaps of a little human sympathy and common civility.

Our readers are aware that the cabs of the metropolis are now divided into what are called "six-day" and "seven-day" conveyances. The number of cabs last May, registered to run only six days per week, was 2,419; the seven-day cabs numbered 3,838; the two numbers added together will represent the total of cabs running during the month. It is encouraging to know that a great number of the men who drive the six-day cabs are in fellowship with Christian churches, and employ their Sabbaths in getting good and in doing good. Some of them are able to sp very effectively to their fellows of truths they themselves have reali At Mr. Fleming's special services those who attend no place of wors in the neighbourhood of Kentish Tc the addresses of converted cabmen their simplicity, earnestness, and p have been beyond all praise. Son these six-day cabmen will make n dinary sacrifices, for men in their j tion, rather than violate the Sabl "I know of one man," said a city sionary to me, "who pays his empl a certain sum weekly to keep his and horse at home on Sunday ra than go out against his conscie This same humble Christian is t found engaged every Sabbath in fin out and conversing with the sick an the poor of his neighbourhood. number of men who are determine to work on the Lord's-day is ste increasing. On mere prudential grou in respect to health, cabmen are b ning to see the importance of restir the Sabbath. A missionary to the cabmen, who has given me much able information, says that he has reason to hope that ere long we find the majority of the cabs plyi London are those which are w only six days in each week. At pr more than one-third of the drivers, to a comparatively recent period compelled to work on the Lord's now rest and enjoy the privilege tending public worship with their and families. He says that he noticed a surprising difference in a when he becomes a six-day driver, in respect to cleanliness and ge behaviour. He becomes cheerfu civil, looks better, talks better, a better altogether; a better husban ther, and citizen.

This missionary has estimated t cabman who works six days a working as he does from fiftee eighteen hours per day, really n *nine days* according to ordinary

' hours; but when the labour ieventh day is added, we cannot prised that so many cabmen lown in health, and even become ɜ, as the result of this unnatural ıpon mind and body. "My ex- e," he says, "has proved that all ho work every day alike, suffer r in mind and body; they be-) bewildered as scarcely to know ıey are doing. I know of one ıo did not go to bed for several because his wife had offended ıt worked his cab continually nd day; and he told me that ɜ the latter part of the time, his as in such a confused state, that he could not tell whether he was putting to the horse, or taking him out of harness. Hundreds of these poor men are in an exactly similar state of mind, some even so bad as to require removal to lunatic asylums. There is one man now at Colney Hatch asylum, called 'Black Sam,' whose mental derangement, it is supposed, was occasioned by overwork, and too frequent application to strong drink as a stimulant. The agents of the London City Mission, who are engaged both among day and night cabmen, have given from time to time encouraging reports of the manner in which their efforts are received."

THE DAY CABMEN.

day cabmen are frequently men · education, and are able smartly ·ess their opinions upon many ɪ. Their chief book is the penny per or periodical, and there are ho pride themselves upon in- ntiments, and will not hesitate) Colenso and other notabilities, their judgment at least, favour se of infidelity. These day-men me from almost every imaginable ı in life to fill their present lot. ere once drapers, wheelwrights, draymen, post-boys, and I know at beside; but as one of them ly said, "A cabby, sir, is a refuge destitute." Many of them in ears received a Sabbath-school ion, and this may account for liness with which they listen to l exhortations of the missionary. ill take tracts, especially illus- ɔnes, with thankfulness. The h Workman" is a favourite with nd it is not the least pleasant of o see a cluster of them together ; over its full-paged wood-cut, king their perfectly original cri- thereon.

ɪ it is remembered that there are missionaries employed amongst lay and night cabmen of London, the reader will see at once that each has a very wide district to work. The missionary to whom I have already referred has a very large and important district: it is bounded by the Thames on the south, by Southampton Row and Russell Square on the west, by Islington on the north, and by Mile End on the east, including the Great Northern, the Great Eastern, the Blackwall, and the Metropolitan Railway Stations, and all the City stands both for omnibuses and cabs. Besides these, he enters into religious conversation, if he can, with multitudes of cabmen waiting for their fares at different places of business, and he gives tracts to them. It is, of course, very difficult to converse at any length with any of them, but words have been dropped amid the hurry and bustle of the street which, by the Divine blessing, have proved like good seed cast into good ground.

It may be interesting perhaps to refer to one or two cases of usefulness in this valuable agent's district. He knew a cabman who was notoriously one of the greatest drunkards in London—considered indeed by some to be without a rival in this respect. He used to laugh to scorn all conversations about Divine things when the missionary appealed to

him. During the past year, however, such a change came over him that those who had known him for twenty years could not help observing it. He is now a steady, sober man, and although a very poor scholar, is very anxious for Divine knowledge. Since his conversion he has become a six-day proprietor and driver, and, spiritually and temporally, he may be said to be prospering. There was another cabman whom the missionary had known for many years as a blustering scoffer, refusing to hear the message of salvation, expressing his opinion that there was no such thing as a future existence, but "that the moment our bodies were deposited in the grave all was over with us for ever." This man was appealed to many times, and at length the word spoken to him prevailed. He is now an attendant on Divine worship, and is much attached to the "sweep," as he calls Mr. Carter, of South London, and attends his hall and theatre services. During the past year this missionary distributed among the day cabmen of London about 14,000 tracts, and he has been told that these tracts, after having been read by the men and their families, are sent by them into all parts of the country; many of them are sent even to the colonies, to India, China, and in fact to all parts of the world where the drivers may have friends or relations. He has frequently had cabmen come to him, and say they have been looking out for him in order that they might obtain tracts for their wives, who are in the habit of asking them if they have seen the "tract man." Other men say their little ones search anxiously their coat-pockets for the "British Workman," and are much disappointed when they do not discover the coveted treasure.

It may surprise some to think of missionary work done at all amidst all the bustle of cabmen's lives generally speaking. Let our friend tell such how he does his work:—"My access to cabmen is very good. I can at any time in the day find hundreds, unless it is r hard, and then I seek them at t minus of the Great Northern R which, being under cover, is ke Here I find about a hundred c vileged to attend the station. are also about a hundred at th Eastern Railway terminus, th Blackwall, and the same numbe Metropolitan station. I have by experience the best time to f most men, so that I pick my oppc to see them, so as to be no hind them, but visit them while th waiting the arrival of the trai have time to speak with me. seldom or ever find one in a w refuses the tracts. On the c they all seem very anxious fo and also for conversation."

This missionary also is entitl heard upon the general religiou tion of the day cabmen of Lo the present time. He says: "T derful reformation as to sobriet cabmen of the metropolis can be observed by the public in for, whereas in years gone by, frequently observed many c drunkenness in a single day, I not meet with a drunken cabma my rounds of visitation once in This is a great step in the righ tion, and I believe as the six-c increase, the drivers will becon temperate. Few men can be fo love drunkenness, but by overw the want of rest, the mind paralysed, and it is then the n to strong drink to renovate h tered faculties, and to try an the remembrance of his sins. on the Sabbath-day is a powerf in bringing about a favourable both in the mind and body of man. There are about 2,000 new within the last two years, who, will never know the contamina ficulties that many of the old have had to encounter in drinki bling, and lounging in public

The new men are very persevering, which is an example to the old ones, and stimulates them to be so too. A much quieter and better feeling exists now among the cab-drivers."

I questioned the good missionary as to the habits generally of the six-day men on the Sabbath. He said that it was a mistake to suppose that all of these were God-fearing men, but that numbers of them were in the habit of attending Divine worship, while others, although not yet visitors at church or chapel, had become much better husbands and fathers, and were more faithful servants. Total abstinence had been of great service in the reformation of multitudes, whose homes had been rendered much more comfortable. He had never found the system fail in making drivers more careful and attentive to their outward appearance, while at the same time it was a strong weapon of defence against the temptations of the riders, who, in numberless cases, through a mistaken generosity, have cost the men their situation by giving them drink. More than one missionary has stated, and therefore it is simply just that I should state it here, that through the thoughtless "treating" system which some "fares" indulge in, many drivers have lost their licences, and have thus become poverty-stricken men, unable to obtain a situation again.

THE NIGHT CABMEN.

The work of the missionaries amongst the night cabmen has also been of an encouraging description. These, although about 2,000 in number, had long been destitute of religious instruction, the hours during which they worked rendering it a matter of some difficulty to gain access to them. About six years ago, however, a missionary was appointed to labour amongst them, and the success which attended his efforts soon afterwards led to the appointment of a second. The journals of both these zealous labourers are replete with the most interesting particulars, and prove in every page the importance of the work in which they are engaged. The night cabmen, as a rule, are aged men, many of whom have seen all the reverses that human life seems capable of. As a class, they are not reckoned so respectable as day-men, and many of them have been so worn down by repeated reverses and troubles as to have lost all self-respect, and to have resigned themselves to an old age of sullen moroseness and despair. They will go to work from six o'clock in the evening, and generally keep on until about eight o'clock the following morning; thus they work all night and sleep all day, and are utterly inaccessible to religious visitation, except at their work, when they are to be found in large numbers—some of them far beyond seventy years of age, waiting for hire. The majority of them drive Sunday and week-day, and have not been into a place of worship for years; indeed they have said that if it had not been for the missionaries coming to them by night with the message of salvation, they would scarcely have known whether they had a soul to be saved or lost.

It need hardly be said that the night cabman is to be met with in a variety of places, some of them strange and detestable enough, throughout the long, dreary hours in which he plies for hire. In all weathers he is to be seen before theatres, music-halls, and ball-rooms, by the bridges and railway-stations, in night coffee-houses and taverns; and in all these places he is now reached by the city missionary. One whose duty it has been to visit the drivers in the north-west, west, and south of the metropolis, says that he has frequently seen the tear of penitence trickle down these aged and wrinkled faces as he has related the tale of God's great love in the gift of His Son. They exhibit gene-

rally a teachable spirit, and listen attentively to the instructions imparted to them. They all seemed to value the present of a New Testament, and to have read it with interest and appreciation. One cabman could tell of having read it every day, and three times on a Sunday, and of having gone to church since receiving it. Another took the book with him into the infirmary, and having read it through began it again, lighting upon many passages which he remembered reading as a boy. "My poor John," said another, "who died of consumption, was very fond of reading your Testament; and, poor fellow, he read it as long as he could sit up. I shall keep it and read it now as he wished me to do." Many additional instances could be given of the value which these aged men, with one foot in the grave, set upon the book which told them of the way of salvation. Religious tracts have also been widely circulated amongst them, which they have read with interest and profit. It may also be mentioned, by the way, that as the night cab trade is interwoven with many scenes of wickedness, in seeking out the cabmen the missionaries come in contact with almost every grade of society—from the so-called gentleman, who turns the night into day, to the outcasts and thieves of the metropolis. Were space no object, some very pleasing instances of good thus incidentally effected might be recorded.

In regard to the reception generally given him, one missionary says: "I often disappoint the poor men at night when nearing the ranks, they thinking that they have obtained a fare. Yet when they see me they often hail me with a very kind expression, and feel glad to have conversation. I never leave a single man without presenting the gospel before him in some form or other, by conversation, or by reading, or by quoting some portion of God's word. I always try to avoid everything of a controversial character, and to present truth in as simple a ma possible—Christ as the Saviour. much encouraged by a circu which came under my notice wh ting the rank in New Palac Westminster. A cabman cam me, and told me the results conversation I had had with several occasions. He had shu shop on Sunday, and had becon day driver. On another occasio visiting the night stand in Fe Street, after presenting the gos aged cabman, he burst into tea said, "Oh, sir, I am such a grea I fear whether God will forgive know I cannot live much lon the thought of being lost for eve me feel very unhappy. Do tel you really think I can be sav quoted and read several port Scripture, and made a few remar them. The poor old man ma contrition, and grasping my ha firmly on my leaving him, said, by God's help I will keep pra Jesus to save me, and take me to when I die."

At the railway stations, most o have a mail train every mornin are plenty of cabmen to be fou here the missionary has abund opportunities for pursuing his wo one occasion, at Waterloo sta cabman said, "You remember th tement you gave me, sir; I don' to read a bit of it every day, if it a verse or two. I would not pa it for ever so much. I don't kn to thank you enough for it, and n says the same." The missiona finds easy access into the night houses and coffee-houses, where c are often to be met with in great bers. They seem strange places in which to declare the gospel, b landlords seem to have made no sition to the work of the miss who offers his tracts, and ente serious conversation with as m he can. On one occasion, in the

thers, some of whom were of degraded character, he saw a dly dressed man attentively lis- o what he was saying, who asked him what induced him arly hour to be giving away This led to a conversation which his also receiving a tract, enti- e Backslider." After looking said to the missionary, "Ah, suits me! I know I ought not e this hour of the morning, I be at home; but I trust the tion we have had together will ost, nor the manner in which spoken to me. I shall not, I ou, very soon forget it; I have you have said."

he night cabmen as well as the e the rest of the Sabbath is be- ncreasingly evident. The mis- nas heard them say, "Haven't en got souls as well as bodies, ll be saved or lost? and wasn't intended that we should go to r chapel, and try to get good, now our lives are very uncer- On one occasion, when visiting t-stand at Mile End Gate, one en informed the missionary that elt a different man since he had n Sunday; and he really be- is horse began to know when came round as well as himself. his cab with his whip, he said, sir, last Sunday I could have ourteen shillings, but I would ny horse in the cab, for I begin is all wrong, and I never mean again on Sundays if I could ible the money, for I have a e saved as well as the rich man, ll just tell you what I do: I get , and go to the stable, and clean e—for you know that must be nd do you know, directly I open my horse looks round, begins a noise, and I believe if he eak he would say, 'I know you going to take me out to-day, for Sunday;' and then he begins prancing, and I really believe he begins to know all about it; and then I pats him down and tells him he is going to have a day's rest as well as his master. Strange to say, he only does this on Sunday mornings. I then go home and get ready for church, and go again in the evening; and I assure you I am all the better man for it; and when Monday comes, I get up quite fresh, and my horse is just in order for work; and somehow or other I do not wait long on the rank before I get a job. I say again I never mean to drive on Sunday. I believe I shall get on much better, and I have great pleasure in taking a tract, for it was by reading one of them you gave me that I determined to give up Sunday work."

In addition to the efforts to impart religious instruction that have been glanced at, it should not be forgotten that during sickness they are not lost sight of by the missionary. Amongst men so aged as the night cabmen, and exposed as they are to all weathers, sickness is of no unfrequent occurrence, when the hospital, as often as not, is their best home. On Sunday afternoon there are Bible-classes expressly for the cabmen and their wives, who attend in large numbers, and evince great interest in the study of the Word of God. These meetings have been the means of great usefulness, and are often referred to by the men with feelings of the highest satisfaction. Lord Ebury recently attended one of these Sunday afternoon services, and uttered some hearty words of sympathy and encouragement, which were much prized by his humble friends.

It is surely encouraging to find that so much work is thus done, under most disadvantageous circumstances, amongst the cabmen of the metropolis. When the bustling and hurrying character of their occupation is taken into consideration, as well as the temptations to which they are hourly exposed; and when we remember what a mere wreck of life it is on which the missionary has

to work, the results of the last few years' efforts amongst these men are most gratifying, and abundantly bear witness of the importance of "sowing beside all waters."

I cannot close this paper without referring to the cabmen's clubs, which are becoming increasingly useful in the temporal and spiritual benefits which they dispense. As cabmen are unable to make any provision for their wives and families in the shape of money that they themselves have laid by, these clubs, it is said by those who ought to know, have conferred the greatest benefit upon their widows, assisting them by-and-bye to gain a livelihood for themselves, and at once enabling them to give a decent burial to their husbands, who, for the most part, die suddenly—either by accident, or by their constitution not being able to withstand the shock of an illness that would not h proved fatal to others. The economi habits to which these clubs have gi rise have not been without their gen influence for good upon the charact of the men. The wives and familie the cabmen freely borrow the book the library at the club-house, and r them at their homes. The men th selves have but little leisure for rea at home, but "missis and the yo folk" are rather extensive read There are, however, thousands of c men who are readers, although t have no better library chair than t coach-box. I ought to have said a that one of the first questions a m sionary puts to a cabman who can r is, whether he has a New Testame having the power to give him one sho he be found without.

CONGREGATIONALISM IN MANCHESTER AND SALFORD.

By J. A. MacFadyen, M.A.

IV.—PROGRESS SINCE 1851.—*(Continued.)*

To the class of those who have been real workers in our various institutions, belongs the late Samuel Fletcher, Esq. In 1805, whilst still a youth of twenty years of age, he was drawn to Grosvenor Street Chapel by the faithfulness and earnestness of the pulpit ministrations of its pastor, Mr. Roby. He became his warm personal friend, a member, and eventually a deacon of the Church. Throughout his long life he took his full share in the work of the Church. The business world knew him as a man who by diligence and industry had built up a splendid fortune. To philanthropists of all kinds he was known as one ever ready to help whatever cause was likely to advance man's well-being. To foreign Christians his hearty sympathy made him a welcome visitor at all tir whilst amongst our own Churches handsome contributions to the Lon Missionary Society, the County Un the Roby Schools, the Ashley Lane fant School, and the City Mission, inst him a name for liberality that few en but only a few know, that in the c when still he had strength, busy as was throughout the week, and burde as he was by the care of a mother family, he was accustomed regularly Sunday morning to take his plac the Sunday-school, on Sunday af noon to visit from house to ho the district assigned him by Christian Instruction Society, and Sunday evening, if nobody else co be found, unaided by railway, omnib or coach, to travel to some dist

r village where the Gospel was
ached, and make known the un-
ible riches of Christ.

'ge Darling, for nineteen years
ıtendent of Rusholme Road
was another of the same class,
eminent devotion was crowned
inent success in labouring for

He belongs to a younger gene-
than Mr. Fletcher, but he did
g outlive him. Those who knew
st have but the one testimony
ng him: "His place is still
we look round in vain for a
George Darling."

r names might be mentioned did
ace permit. It is a cause for
le that in many instances the
of Elijah rests upon Elisha.
ire amongst us men known be-
e bounds of the Congregations
ich they are associated, for their
ı of property and labour to the
f God. One may be referred to
ose father was one of Mr. Roby's
own and most acceptable lay
rs, and who by his own personal
superintendent of the Sunday-
has laid the foundation of four
ing Churches in Manchester,
) at least out of the city. The
of the chief subscribers to the
ı of the large new chapel in An-
e pleasing illustrations also not
hereditary attachment to Non-
ity, but of an hereditary sense
onsibility where God has given
ınd influence.

st such individual efforts are
as frequent as in former days,
a growing tendency on the part
arger Churches to charge them-
ith the care of some neglected

Since 1848, Rusholme Road
has had a branch school and
ng-room in Saville Street.
ish Street Chapel has a similar
in Tatton Street. Cheetham
s a preaching-room and Sunday-
which serves as a working-
reading-room throughout the
week, at Rooden Lane. Longsight Chapel has, in conjunction with the students of Lancashire College, nourished its preaching-room at Levenshulme until it has become a separate congregation, besides carrying on another school in Church Street. Grosvenor Street has for many years supported the school at Ashley Lane. Connected with Chorlton Road is a school-chapel in Wood Street, Greenheys; and Mr. Bertram has lately commenced a school and preaching-room, on the boundary of Gorton, in addition to the operations which he superintends at the new chapel at Openshaw.

In all these enterprises the churches are greatly helped by the neighbourhood of the College. Besides those just mentioned, in which the present students are always ready to help, the congregations assembling in Oldham Road, Knot Mill, Ancoats, Levenshulme, and Prestwich Chapels, owe their beginnings to students now in the ministry.

The interest in the home population of which we have been speaking, has been ministered to very largely by the sympathy felt with the operations of the London Missionary Society. Many of the older readers of this paper will remember the stimulus given to Christian liberality in the cause of missions to the heathen forty years ago, by the events which transpired at the annual meeting of the Manchester Auxiliary in Grosvenor Street Chapel.

It may interest the younger readers to give a summary of the transactions from the *Christian Monitor* for the year 1827. After an address from the Rev. W. Orme, in refutation of the slanders of the Quarterly, succeeded by Rev. Mr. Foster, the Rev. Dr. Stewart, of Liverpool, the Rev. J. Birt, of Manchester, the Rev. Dr. Boothroyd, of Huddersfield, and the Rev. J. Parsons, of York, the collection was made from pew to pew. The Society's expenditure, Mr. Orme had stated, was between £9,000

and £10,000 in advance of its income, and while the collection was being made, allusion was made to this deficiency. Mr. Heron, the Chairman, being called upon to set the example, promised to give £20 to meet it. Mr. Roberts promised £20, Mr. J. B. Clarke followed with the same sum; Mr. Smith, of Strangeways Hall, promised £50, adding, that in his opinion their contributions were all shabby, and that they ought to raise £1,000 towards the £10,000. This called up Mr. George Hadfield, who exclaimed, "I'll be ten per cent. towards the £1,000," adding, "I'll give £100 on condition that the meeting raises £900 more." Samuel Fletcher announced himself and his lady, when the promises had reached about £400, for £50 each. Some sums were thrown from the gallery wrapped in hymn-book leaves. Gentlemen from the platform walked down the aisles to take the gifts of those, who did not choose to make their doings known. Donations were announced faster than the chairman could write them down. Sums poured in from Methodists and members of the Establishment. Had gold been showered amongst the people, there could scarcely have been displayed more eagerness to come in for a share, than all classes manifested to empty their purses and their pockets. The meeting closed at a few minutes past twelve o'clock, and at its close it was announced that £1,043 had been collected. Next day the sum was augmented to £1,250, making with the £850 contributed at the other meetings of the Auxiliary, £2,100 from Manchester alone.

This special effort stirred up pathy with the Missionary which our Churches have ne Shortly after, the congregation ley Street Chapel contributed collections on the Anniversary £1,000. Grosvenor Street, i not surpass, at least equalled i church in the largeness of its g since that day has never cease tribute men such as Robert the late William Howe, the Re Boyle, the Rev. R. Hartley, Rev. Jonathan Lees, whose I in all the churches. After the citement consequent upon th ment died away, the regular i the Auxiliary became fixed a £2,000. In 1858, it was £2,- in 1866, £2,571. Hitherto t has been raised almost ent annual collections. It is hope the adoption on the part of the of a more systematic plan, adv be made upon this sum. ' reason for congratulation in that, though some of those wh years ago gave most largely a and their children whilst inheri property, have not had transi them the religion and gene their fathers, though so many expensive chapels have been and though societies with t pressing claims are constantly up and appealing to liberali has been no retrogression on of the Manchester Churche department. Still our twe Churches ought not to be c send the same amount as ot and our twenty did.

V.—SUNDAY SCHOOLS.

To a stranger interested in Christian work the importance assigned to the Sunday-school in Manchester and East Lancashire generally, is one of the most noteworthy features of the external religious life of the people. The facts mentioned already in discussing the provision made religious wants of the people, sums expended upon the build immense number of children c gether, the attachment evinc classes to the Sunday-school, proportion of adult scholars,

, found in our Sunday-schools, rts made to accommodate such provision in the newer schools rate class-rooms, the instances ch the schools are as large, if ger, than the chapels or churches, ecial services in the morning, assembling of scholars in the g, the machinery considered ry for the proper organisation school, the libraries, penny auxiliary missionary societies, re departments, and cricket connected with the schools, the on of officials, superintendents, ries, librarians, and teachers, the ble association of the opening of ol with the beginning of some s effort in a locality, the pro- e given in Church reports to nber of scholars that have joined rch during the year, and many imilar features, attest the value d to Sunday-schools. Probably, e except in this district could spectacle have been presented, which greeted her Majesty on it to Manchester, when 80,000 -school children assembled to e her in Peel Park.

Bright carried the general feeling ommunity on this point with him n presiding at the Annual Confer- Delegates, held in Rochdale this said, "By all who have been living district of the country during the lf-century, I think it will be uni- y admitted that the whole spirit vorking classes has been touched ulded by the influence of these . It may be said, indeed, of if I may quote the words of a ous man, who lived near three d years ago,—George Herbert; king of the Sunday, he says,—

week were dark but for thy light,
torch doth show the way,'

think these words may be well l to the agency of Sunday-schools district."

aps the most significant illustration of the place assigned to Sunday-school work is furnished by the Whit-week holidays. That week has become the general festive season in Manchester, in consequence of its having been made the general Sunday-school holiday season. Mr. Roby, one of the first to introduce and advocate the custom as likely to withdraw the young people from the dangerous attractions of the race-course, used to tell with much humour of a visit he paid to a poor woman who, after speaking of the Sunday-school at which her children attended, said, "Yes, it is very kind of you, Mr. Roby, to take charge of our children and let *us* go to the races." But whether the parents go or not, the children are provided with counter attractions, and never forget them. Looking over the lists of schools published in the Manchester papers this year, I find that 10,000 scholars, in round numbers, are reported as the average attendants upon the Congregational Sunday-schools, which sent returns of their proposed festivities; and that double the number are reported as belonging to the Establishment schools. In this, as in so many other respects, the activity of the Dissenting Churches has compelled a similar activity on the part of the Establishment.

The internal operations of the Manchester Sunday-schools are as noteworthy as these external features just referred to. The writer has before him the Annual Report for last year of the Cavendish Day and Sunday-Schools. They are managed by superintendents, treasurer, secretaries, and a committee, in which stand the pastor and deacons. At the Annual Meeting, held on April 25th, 1866, the total number of scholars is reported as 1,138. Forty-five of these are members of the Church, of whom twenty-one have joined during the year. The teachers number eighty, of whom seventy-six are Church members. From the library 4,254 volumes were issued to 233 subscribers. The Juvenile Mis-

sionary Society contributed £99 7s. There are reports besides of the Literary Society, the Literary and Field Naturalist Society, of the Ragged School, and the Periodical Literature Department.

Attached to Cavendish Street is Tatton Street Sunday-school and meeting-room. Its officials are superintendents, a treasurer, an honorary secretary, and an evening preacher. An attendance is reported, for the four weeks in April, of 692 scholars, besides the carrying on of well-attended Sunday-evening services, the establishment of two cottage meetings, the operations of a female prayer-meeting, a tract society, and a working men's institute.

The expenditure in connection with the Sunday-schools is £117 11s., and in connection with the Day-schools, £432 13s. 1d. This is one of our largest schools, but the report may be accepted as a fair statement of the agencies employed in connection with the rest, the day-school excepted. Enough has been said to illustrate the importance attached to Sunday-school agency in our Churches.

REVIEW.

From the history of most of our Congregations in Manchester, it will be seen that few of them have arisen out of secessions, but the greater number from a pure desire to spread the Gospel. Long before the present era of chapel-building, Mr. Roby and his people saw the importance of occupying out-stations, detaching a few members from the parent Church, and making them the nucleus of a new congregation. In 1797, New Windsor Chapel was begun, on the boundary of Salford and Pendleton, in what was then the country. There is accommodation now provided in it for 800 people, and a school which ranks deservedly high for the space and convenience it affords.

In 1817, a similar movement originated a Church in Jackson's Lane, now Zion Chapel, which, after many struggles, became consolidated under the pastoral care of the Rev. James Gwyther, and now provides accommodation for 1,000 hearers and 600 scholars.

Rusholme Road was begun from a desire on the part of some men of influence to evangelize the districts of Chorlton and Ardwick. The chapel was opened in August, 1826. Its first minister was the Rev. James Griffin, now of Hastings, under whose ministry for twenty-five years it grew to a Church numbering nearly 400 in membership. At present there are about 500 on the Church books. The chapel, lately altered and repaired, seats 1,200, while the schools, including that at Saville Street, number 1,269 scholars on the teachers' books.

Chapel Street Chapel, and Hope Chapel, Salford, the latter the offspring of the former, are indebted for their existence to the same causes, and now together they provide accommodation for over 2,000 sitters and 2,500 scholars. Ashley Lane, Pendleton, Cheetham Hill, Union Chapel, Harpurhey, Higher Broughton, Knot Mill, Longsight, Oldham Road, Park, Rusholme, Prestwich, and Ancoates Chapels, have been planted by the same enterprising spirit, many of them before the efforts of the denomination were organised as they now are. One of the latest efforts is that at Eccles. We do not mention it here by way of disparaging others, but simply because we happen to have fullest information regarding it. Eccles is a suburb on the main line of rail between Liverpool and Manchester. The importance of erecting a suitable place of worship there was seen by some members of Hope Chapel, while under the pastorate of the Rev. G. B. Bubier. After a meeting for conference with their pastor and a few members of other Churches residing in the neighbourhood they brought the religious neces-

f the locality before the Church, ; was unanimously resolved that ıittee be appointed for the com- ıent of religious operations in llage, and for the immediate ı of a chapel. Several members r Churches were subsequently ;o the committee, a plot of land ıited for the purpose was pur- the sum of £3,500 was speedily and the corner-stone laid on 'riday, April 22nd, 1859. The was opened in 1860; sittings been provided for 700 persons, ;hools for 350. The cost was ɔout £8,000, and is now entirely The sittings are registered to rs, and in the morning the is nearly full. There has been hing with, nor injury done, to ·uring Churches; a kindly in- ;e exists with the surrounding whilst several neighbouring ations have been much benefited success attendant upon this effort at Christian colonization. The Church numbers 119 members. The pastor is sustained by the voluntary offerings of the seat-holders collected quarterly, and the incidental expenses provided for by weekly offerings deposited at the doors. For missionary purposes alone, the congregation has collected £1,647 11s. 2d. since the building was opened. The experience of the Manchester Churches is, that every honest and hearty effort in this direction will, by God's blessing, succeed, and plainly indicates the manner in which denominational increase is to be expected in the future. Nothing can be more deplorable than the heart-burnings that arise when a violent secession takes place in consequence of some petty quarrel, but nothing is more certain than that such offences will come, if occupation is not found by means of the colonization system for the "idle hands" in every prosperous Church.

VI.—THE LOOK-OUT.

ırvey of the condition of our es furnishes many reasons for le, and inspires with hope for ıre. We have many drawbacks ırances, but they do not seem to liar to Manchester. The High clergy meet us with their ɜntalism. The Evangelicals with- ·m us their countenance. The Church are teaching doctrines ıich we have a decided repulsion. sses of the working classes still to come to our fine Gothic ɜs, though they seem willing to ith us in their own houses, and .c halls. The tide of worldliness ng away with it many that might en serviceable to Christ. Few *e plainly that they seek a* ." But these are complaints .re heard on every side, and urge ı our fellow Christians every- ɔo seek a fresh baptism of the host. It is a good omen for the future of our Churches in this great city that if they are waiting they are also hoping. One of the inquiries issued by the writer of this paper in order to enable him to prepare it, was, "What are your prospects for the future?" and it was very pleasing to find that not one reply was in the minor key. The nearest approach to despondency made is in remarks like these—"Our chapels and schools are behind the age, but they have done and are doing much good." "The ground has in this neighbourhood been all but entirely worked up, yet we shall hold our own." "The population is not dense, and the ground was well occupied by other denominations, but we are surely advancing." "We have had many troubles, but the troublers have left us, and we are enjoying a breathing time." In most instances, however, the future is expected without fear, and with certainty of progress. The minister of

longest experience says, "I believe not only that the prospects of my Church, but of all the Churches are brighter than ever." Another brother just breaking up fallow ground, answers, "If a good school-room could be erected in this neighbourhood at once, a good congregation and school could be immediately secured. The prospects of Congregationalism in this neighbourhood are decidedly hopeful." Another writes, "As the population increases here, full provision is made for them." Another says, "Prospects good, if we had more labourers." Another, while regretting that the working classes will not come to his Church, although he has offered them free sittings in the gallery, adds, "Our branch schools have done great good in this way." Another replies, "If we had a third more accommodation we could soon fill it." Another, while regretting the impoverished district and fluctuating population amongst which he labours, reports that in a few years 400 members have been received to the Church, though most of them have moved to better parts of the city." The friend applied to for an account of Hope Chapel, though connected now with another congregation, says, "Of H Chapel I am still hopeful. With a and laborious minister this Ch would accomplish more than it ha done. It still believes that 'faith wit works is dead.'" Of a congreg newly gathered, the minister w "Everything appears to pros Of what some would call a strug Church the report is, "with hard a new chapel this year." Of ano which might be placed in the category, "Its prospects are h encouraging; we are expecting a chapel to accommodate 800 or people, with schools for a similar ber of scholars to be commenced mediately." From Eccles, the follo is the report, "Our schools are our chapel nearly full; more ac modation urgently required. The neral character of our work is suc to encourage Church colonization to show that where there is a po tion needing spiritual agencies, a small band of competent workers, wise to begin upon a large and li scale at once, for in this the hi kind of work, "we reap that we and as we sow."

THE CATERPILLAR.

"PATIENCE! patience! until I become a butterfly, and then I shall laugh at all my enemies." This was a common saying with a caterpillar while it was yet—a caterpillar. At last the moment of its transformation came. On a beautiful summer's morning it arose out of its dark sepulchre, dressed in a rich golden attire, and strong in the strength of a new life. "Yes," said she, as she looked upon herself, "now I am satisfied with nature! now I am safe!" But alas! she erred. A single leaf could screen the dark-hued caterpillar from many enemies, even from the sharp-sighted hunter of insects. as a many-coloured butterfly, she s in radiant beauty, drew on her the of a hundred pursuers, and saw too soon the impossibility of el them all. In vain she plied her born wings with diligence, in vai flew fearfully from bough to b from flower to flower. The craft o enemies surprised her after all, a the third day she was impaled upo murderous needle of the entomolog

A dazzling glory is often the runner of destruction.—*Meissner.*

A WEEK OF SORROW IN THE EAST OF LONDON.

The number of children under five years of age that died in London of cholera and diarrhœa during the week ending August 4th, was 578. "Of such is the kingdom of heaven."

'TWAS a mournful week in many a home,
When the wing of dire disease,
With poisoned feathers ripe to fall,
Spread, like an overwhelming pall,
O'er the city's life and ease.

And the strong were smitten in their strength,
And the weak were speedy prey;
But soon their agony was o'er,
And grimly smiled the conqueror,
As pale, and cold, and still; at length,
The trophied corpses lay.

Some looked their last on loving friends;
Some suffered, died alone; *
Some, in the midnight hour, were seized;
Some, at their work, struck down;
Some from the pauper's piteous lot;
Some from their luxury;
Some ready for their change, and some
Not knowing where to flee.

And some were very young,—the lambs
Of many a household's care,
The lovely little ones, the flowers,
Sent to adorn this life of ours
With colours soft and fair.

In sorrowful procession some
Were summoned hence away,
From the eldest to the youngest, all
Alike forbad to stay;
For them no more the tender word,
No more the gleesome shout;
With the final footfall of the last
How died life's music out!†

Some in their mothers' arms were seized,
Some at their merry play;
But soon, too soon for parents' hearts,
The darlings passed away;
And empty cots, and clothes unworn,
And little mounds, remain,
The sad memorials of a joy
Too keen to bloom again.

East London.

Now let us lift our tearful eyes
To realms of light afar,
And list the joyous strains that greet
The children's entrance there,
As, one by one, their tiny feet
The golden pavement press,
Nor stay their onward progress, till
They gaze on Jesu's face.

Oh Saviour! Lord of life and love,
Meek in Thy majesty,
How shall we thank Thee for the babes
Now gathered home to Thee?
Some from the happy homesteads, blessed
With love and care like Thine,
And some, alas! from dreary haunts
Of wretchedness and crime.

But now how safe! for ever safe!
From sin, and toil, and woe;
And again we bless Thee, dearest Lord,
Who hast loved the children so
That Thou hast sought the poor, and claimed
Their infant progeny,
Nor thought it scorn that earth should yield
Her embryo kings to Thee.

And oh! our lovely, precious ones,
We would resemble you,
And feel no fear when summoned hence
The face of God to view;‡
Oh, for the faith, the peace, the love,
To childlike spirits given,
That make our souls but one remove
From the ransomed hosts of heaven.

And still, to cheer the aching heart,
An old refrain we sing,
The same, as erst, that comforted
The grief of Israel's king;
No more amidst the homes of earth,
May the little footsteps stray,
But they wait for us in the happy land
That is very far away.

B. S. C.

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* Some painful instances of this kind have been reported to the writer; one of a woman found dead in her chamber at night, having apparently been seized while in the act of dressing; and another of a man found dead on his knees by his bedside, his hands clutching the glass that had contained the medicine. It was supposed that he had left his bed to get the medicine, and in attempting to get in again had been taken with the death-agony.

† An evangelist in Ratcliffe district has reported a family of four children, all of whom have fallen victims to cholera.

‡ This verse refers to an incident that came under the writer's notice. A little boy, five years of age, being suddenly seized with cholera, and manifesting all the depression induced by the disease,—his sister, a little younger, said "Jamie is afraid he is going to die." When the little boy replied, "No, I am not, no one should be afraid to see God." He lingered for a week, during which a still younger sister died after a few hours' suffering; and now the little bodies occupy one grave, while their spirits behold the face of our Father in heaven.

THINGS GOOD AND TRUE.

A MOTHER'S INFLUENCE AND PRAYERS.

A MOTHER'S prayers!—they are sacred; valuable beyond all conception, their influence is never lost. How many a wanderer has been reclaimed by them! They have followed him wherever he has gone—the richest heir-loom, the most costly legacy. In one of the states of North America, the son of a pious mother was convicted of crime. In his confinement for the offence, he was visited by a member of the Society of Friends, who tried by his kind and winning manner to gain his affection and confidence. All was vain; every effort unsuccessful. With a noble perseverance, he plied him with every remonstrance. With his Bible in his hand, he entered the prisoner's cell one evening, just after he had been released from toil. He began to read the fifty-first Psalm. The prisoner turned his back as usual, and tried to seem indifferent to what he read. When the warden had done reading, he said, "Friend, how old art thou?" After a sudden pause, he replied, surlily, "Thirty-five." "Thy parents are dead; are they not?" "Yes." "They died when thou was young?" "Yes." "Dost thou remember thy father?" "No." "Dost thou remember thy *mother?*" In a soft and tremulous voice he replied, "Yes, I remember my mother." He saw that there was one chord of feeling still alive—that he had then touched that chord, and it vibrated—and he continued, "How old was thou when thy mother died?" The prisoner raised his eyes, and looked the warden in the face; and the tear-drops started, as he replied, "I was eight years and five months old when she died." The warden resumed, "Was thy mother a pious woman?" "Oh, yes, my mother was a godly, pious woman, and she is now in heaven." "Didst thou ever hear thy mother pray?" "Yes, she prayed every night and morning; and taught me to kneel by her side, a pray also. Oh, *that mother's pray* Here the prisoner burst into tears. pious Quaker wept also; they mi their tears and their prayers. Th soner seemed melted into contr He asked the warden's forgiveness the forgiveness of his God. From time he manifested an entire chan conduct and feeling. He seemed ble, submissive, and penitent. some months, the governor of the was petitioned, and the prisoner released. He had now become man. He removed to a distant p the country, joined a church, a now an honest man and a d Christian.—*Domestic Piety, by Hobson.*

AFFLICTION AND ITS FRUITS

THE following is from a letter of Frederic Oberlin, pastor of Wal to a lady who had suffered bereavements:—"I have befor two stones, which are in imitati precious stones. They are both fectly alike in colour; they are c same water,—clear, pure, and c yet there is a marked difference be them as to their lustre and brill One has a dazzling brightness, the other is dull, so that the eye l over it, and derives no pleasure the sight. What can be the rea such a difference? It is this. Th is cut but in a few facets; the has ten times as many. These are produced by a very violent c tion. It is requisite to cut, to sm and polish. Had these stones endued with life, so as to have capable of feeling what they under the one which has received e facets would have thought itself

and would have envied the
e other, which having received
, had undergone but a tenth
ts sufferings. Nevertheless,
tions being over, it is done for
e difference between the two
ways remains strongly marked.
ch has suffered but little is en-
ipsed by the other, which alone
estimation, and attracts atten-
ay not this serve to explain the
f our Saviour, whose words
ear some reference to eternity:
are they that mourn, for they
omforted?"—blessed, whether
nplate them apart, or in com-
rith those who have not passed
so many trials. O that we
ays able to cast ourselves into
, like little children,—to draw
Him like helpless lambs,—and
k of Him patience, resignation,
surrender to His will, faith,
l a heartfelt obedience to the
s which He gives to those who
g to be His disciples! "The
d will wipe away tears from
es."

HORACE AND DAVID.

last evening on the "*curiosa*
—the exquisite propriety of
n in the Psalms, and compared
his respect with the Odes of
The Psalms exhibit the per-
f Hebrew style; so Horace
ll others in the choice and
n of words and melody of
But when we regard the *mat-*
re then struck, not with the
nce, but with the contrast.
the Odes, so beautiful in lan-
re worthless, or worse than
s in sentiment. The Psalms
citrons of gold in baskets of
l silver. The thoughts and
essions are alike Divine. I
me illustrations of peculiar
f expression. One seemed to
eat interest: it was from the
lm.

"The heavens are telling the glory of God, the firmament displaying the work of His hands;

"Day unto day welleth-forth speech,

"Night unto night *breatheth out* knowledge."

The word rendered "welleth-forth," means to send forth as a fountain sends forth water; and suggests the idea of *gushing, abundance, regularity, refreshment, beauty, perpetuity,* and *fertilizing* power. This suits the abundance of the manifestations given forth by *day;* but even the dark and silent night "whispers forth"—"breathes out"—lessons of heavenly wisdom. How much of the beauty and expressiveness of such a passage is hidden from the reader of a translation. Yet, of all ancient books, Scripture bears translation best. Who cares to read Horace, or Virgil, or Homer, in literal English prose? Yet thousands and tens of thousands, not only read, but enjoy the English Scriptures. Their artistic, literary beauty may partly be lost in the process of translation, but the Divine truths they exhibit still retain, in almost every version, their power to affect the mind and the heart of the thoughtful reader.—*Henry Craik.*

THE DIVINE ATTRIBUTES AND THE GOSPEL.

Is it not manifest how vague and unsatisfactory a mere general assurance of God's mercy must be? Suppose that I fully recognise the infinite mercy that there is in God, must I not recognise something else also that is not mercy? nay, that is utterly inconsistent with mercy—a perfect holiness, an inexorable righteousness? Can I with any reasonableness or security lay hold upon the great idea of mercy, and ignore the equally vital qualities of holiness and righteousness? And if I fairly and fully admit the righteousness, must it not utterly disqualify any comfort that I might derive from the mercy? If I could but think that the righteousness

would not be very strictly maintained, that it would weakly yield to the feeling of pity, that, constrained by His fatherly love, God would pardon wrong-doers, and consent to forego the maintenance of His perfect law, I might have hope. But are not all the presumptions terribly against this? Is it not a most perilous thing to select certain attributes of the Divine nature, and ignore all the rest? Do not all the records of God's treatment of sinful men bring His righteousness into terrible prominence? So far from representing it as flexible to the inducements of pity, they represent it as stern and inexorable, not hesitating to sweep away even a world of sinful men. Just in proportion as I believe in the inviolability of God's righteousness, my hope is disabled.

It is only when I am told of Jesus Christ as the great Mediator between the holy God and sinful men, that any light is thrown upon this dark and terrible problem. It is only when He is recognised as having offered for human guilt a great expiatory sacrifice, that I can rejoice in hope. Then I understand how I may be forgiven in consistency with perfect righteousness, how God can be "just, and yet the justifier of the ungodly." A provision for my guilt is set before me, in which both my heart and mybconscience can rest. It is a mistake to say that it is only the Divine nature that requires an atonement; our human nature requires it as much as the Divine. We need much more than to be made safe; we need also to have our sense of what is right satisfied. Our sense of guilt, as well as the principles of Divine government, demand an atonement. If I could be forgiven without an atonement, if I could be made pure from sin without an atonement, if I could be taken to heaven without an aton ement, I s not be morally satisfied.

When, therefore, I am told, th order to meet these great necessit God's moral nature and govern and of my own moral consciou because He could not otherwise fc transgression and maintain His eous law in its integrity, God pro this great Redeemer, "Spared no only begotten Son, but delivered up for us all," that He might be propitiation for our sins;" die, just for the unjust, to bring us to (I joyfully recognise and rest ir wondrous provision, I am assure only of safety, but that I shall be in an honourable way. Not as a is saved who evades law, or b prison; not by connivance at my gression on the part of God's right ness; not by love shutting its ey what justice might require: but b perfect satisfaction of every cla justice itself; my feeling of gu taken away as well as my feeli peril; my sense of rectitude is sat equally with my sense of need. salvation that is in Christ respect the one hand, every requirement c Divine government; it satisfies, o other, every requirement of my moral nature. Were it not so, the foundations of righteousness wou destroyed, and the relations of sir penalty would be reversed. It w unrighteous to reward the wrong as to punish the right-doer. I mediation of Jesus Christ all th holy in the Divine nature is wo fully harmonized with all that is in human instincts and feelings. T fore, "I am not ashamed of this G of Christ."—*The Light and the Li Henry Allon.*

OUR QUARTERLY OBITUARY.

THE REV. JOSEPH PATTISON, OF WEM.

FOR forty years the Rev. Joseph Pattison sustained the pastorate of the Independent Church assembling in Chapel Street, Wem, Shropshire, and no minister in the county could be more missed at this time, or lay down his staff of office more deeply regretted. Mr. Pattison was born October 25th, 1800, and on finishing his course of study under the late Dr. Bennett, at Rotherham College, in 1826, settled at Wem, as co-pastor with the learned Peter Edwards, and at his death undertook the sole pastorate, which he sustained up to the day of his departure.

During the last eight or nine years Mr. Pattison's health had at times become enfeebled, until at length it was felt desirable that he should have the help of a co-pastor, and the Church under his care had unanimously resolved upon such a step but a few months previous to his death. On the 24th of May, Mr. Pattison took the Sabbath services in his own place of worship for the last time. On that day he preached twice: he appeared as well as usual, and took the week evening service on Wednesday. The next day, 29th, an anniversary at Wistanswick, which he had for a number of years been in the habit of attending, was held. He appeared while there in usual health, conducted the devotional services, and afterwards delivered an earnest address, affectionately urging the people to attend to personal religion above all things. Many who were present will long remember the warmth with which he addressed himself to so important a subject. Returning home that night he was seized with a severe cold, which brought on pleurisy. The best advice and medical skill was at once procured, but all proved unavailing, for on the fifth day, May 29th, while surrounded by the members of his sorrowing family, this loving husband, affectionate father, and devoted minister of Christ entered into his rest, and obtained his eternal reward.

Mr. Pattison was universally esteemed throughout the entire county, and even beyond it; and was regarded as the common property, not of one section of the Church merely, but of the whole community. His visits to the chambers of death, his wise counsels, and his holy and spotless life will be long remembered by all who are left to mourn his loss.

THE REV. W. E. WHEREAT, OF PREES.

This promising young minister was the son of parents who prayerfully sought to train up their children for God. In early youth he greatly endeared himself to all who knew him by an affectionate nature and a bright, happy disposition. But these features of his character afterwards became a snare when the temptations of life opened before him.

The turning-point in his history occurred at Bristol, where he in due time became a hearer and a communicant. Thenceforth he was known as a diligent worker for Christ. By the recommendation of his pastor and other ministers and Christian friends, he accepted an invitation and laboured for more than two years as evangelist at Harwer Hill, in the county of Salop, and very soon extended his useful ministrations to Bower Heath, the village adjoining.

Having accepted an invitation from the united Churches of Prees and Whixall, in the same county, he began his ministry there on Lord's-day, February 18th, 1866. He was only partially recovered from a former illness; and his first and

only sermon he preached at Prees, from 1 Cor. vii. 19. At the close of this service he was taken ill. During the month that followed his people were buoyed up with hopes that he might yet be restored to the work in which he took so much delight. But it soon became the duty of his medical adviser to inform him that he would never preach again. Hope, however, was so strong in him that he could not receive this. He said to a friend who watched over him, "I am very prostrate, and you know what my doctor says. I was much cast down on Sunday and Monday, but now I can leave all with Christ." It was then remarked to him, "He draws near and comforts His children in affliction." He replied, "Oh, yes! I had a sweet night last night." "You had songs in the night?" His answer was, "Yes, and *glimpses* of *home*." He was then told, "Your people are in full sympathy with you." To which he replied, "All their love and affection I take as from Jesus." On another occasion he said, "I long to be among them. Look at the young men at Whixall, who could desire a greater work than to bring *them* to Christ?"

On parting with his brother, who came to visit him, he remarked, "Weak as I am, I could not let him go without commending him to the Saviour. Poor fellow, his arm trembled as he helped me up-stairs to-day, but oh, the mercy of having the arm that *never trembles* to lean upon! Yes, the everlasting arms are under me!" His aged mother journeyed a long distance to see him, and on the 16th of April he was conveyed in an invalid carriage to Bristol, in her company. This step, alas! proved of no avail, for he lingered but a short time, and on the 5th of May he "fell asleep," in the twenty-eighth year of his age. He felt the parting from his Shropshire friends very keenly, and expressed his gratitude for what they had done for him in the most affecting terms.

THE REV. BENJAMIN KENT.

On the 12th of July, this much esteemed minister of Christ entered into rest, in the fiftieth year of his age, and after a pastorate of twenty-five years over the Congregational Church at Lower Norwood. A friend writing of him in the *Patriot*, says:—"He was one of those men whose path in life has been through quiet ways, and who has never caused his 'voice' to be much heard 'in the streets.' Less known to the public than many of very inferior pretensions, he was, nevertheless, a person whose memory will brighten with the lapse of time. Destitute of the arts which win popularity, and utterly averse, through a touching modesty of spirit, from the desire to obtrude himself upon general notice, he shone in a comparatively unknown sphere with a serene light, which drew the attention and admiration chiefly of the wise. In early life he succeeded to the pastorship of the Rev. Charles Nice Davies, himself a very remarkable man both in respect of attainments and capacity. The congregation at Norwood has for many years enjoyed the benefit of Mr. Kent's ministrations. What these ministrations have been can be best understood by the intelligent assembly to whom they have been addressed, and by the few who were competent to appreciate the depths out of which the stream of instruction sprang. Mr. Kent was one of the most accomplished scholars in the Nonconformist ministry,—a man who recalled, by the extent and accuracy of his learning, the good old times when it was accounted the right thing for a teacher to know somewhat more than the hearers. Mr. Kent knew his Greek Testament almost by heart. He wrote out the Greek text, in successive years, book after book, and then committed it to memory. With such a man, preaching became naturally an instruction in the Scriptures. In this work he was truly 'mighty,' and there were few men who seemed to possess so deep a

passion for the study of the Divine Word. His ministry was accordingly remarkable for the reality of its results, rather than for its superficial consequences; and many who have heard him will have reason to bless God for the high privilege of listening to his teaching, as well as to deplore their present loss."

REV. JOHN JUKES, OF BEDFORD.

In the beginning of the present century an attempt was made to establish a Theological College at Bristol. The institution had, however, a very brief existence. Its only students were Robert Vaughan, now Dr. Vaughan, and the subject of this brief notice, who were admitted in the beginning of 1817. On leaving Bristol, in 1820, Mr. Jukes settled at Yeovil, and for a period of eighteen years sustained the arduous duties of the ministry in that town; preaching generally three times on the Sabbath, and devoting a considerable portion of his time during the week to tuition. In the latter part of 1839, Mr. Jukes accepted a unanimous invitation to become the pastor of the Church assembling in the Old Meeting, Bedford. This Church is a union of Baptists and Pædobaptists, and is most closely associated with the life and labours of the immortal Bunyan. Here Mr. Jukes laboured most abundantly. During many years he preached three times every Sabbath, and generally twice in the week-days; one of the week-day services being in one of the numerous village stations under the care of the Church. He was also engaged with the Rev. W. Alliott in superintending the studies of young men who were preparing for the ministry at home or abroad. During his pastorate the present spacious sanctuary was erected, at a cost of £4,000, in the place of the old meeting-house, which had become unsafe.

Personal affliction, bereavement, and unremitting labour at length began to tell upon the strength of our departed friend, and at the age of fifty-five he was relieved from some of his arduous duties by the association with him in the ministry of the Rev. J. J. Insull, and at the death of Mr. Insull, in 1863, the Rev. John Brown, B. A., of Manchester, became his co-pastor. "His sermon on Sunday, May 13th," writes the Rev. Dr. Vaughan, in the "Evangelical Magazine," "was to be his last, and the part he took in laying the foundation-stone of the Bunyan New Schools, on the following Wednesday, was to be his last public service. On the evening of the following day he complained of slight pain, and his medical attendant was sent for; but no serious apprehension was felt until the next evening, when he had two fainting-fits, and those were followed the next day by convulsions. His son, the Rev. John Jukes, of West Bromwich, was sent for, and on his entering the sick room the sufferer said to him, 'I am glad you are come, for I shall never be well again. How delightful it is to have no fear!" He continued calm, speaking only occasionally, until Tuesday evening. It was then evident his summons had come. His son prayed with him, and afterwards said, "Father, you are perfectly happy, are you not?" He replied, "Happy! yes, I am, far happier than I ever expected to be." His last words were to his medical attendant, who asked him if he could see, to which he replied with distinct emphasis, "Yes, sir, I can see, and I can hear, and I can understand." Scarcely had these words escaped his lips when he became unconscious, and at twenty minutes past ten o'clock he breathed his last. Mr. Jukes had just completed the sixty-seventh year of his age. He was twice married; first to Miss Griffith, daughter of a respectable medical practitioner in London, and subsequently to Sarah, eldest daughter of the late Thomas Kilpin, Esq., of Bedford, who survives him. "Behold the upright, the end of that man is peace."

NOTICES OF NEW BOOKS.

Ernest Graham; a Doctor's Story. London: William Tweedie, 337, Strand.

THERE is some cleverness in this book. It will be read with interest and advantage by those who have nerves to bear the harrowing disclosures of the dissecting room. It depicts very forcibly the evils of intemperance, but is not so happy in its delineations of piety and benevolence; the former lacks spirituality, and the latter simplicity and strength.

A Hasty Conclusion; or, the Mistaken Patriarch. By J. T. JONES. London: Elliot Stock, 62, Paternoster Row, E.C.

WE commend this vigorous discourse to those who are in "heaviness through manifold trials."

The Lord's Portion Stored on the Lord's Day: a Handbook of Sacred Finance. By JOHN ROSS, Hackney. London: S. W. Partridge, 9, Paternoster Row.

THE enthusiastic devotion of the author to the promotion of "systematic beneficence" demands the gratitude of the Churches. The subject is here presented in the light of Scripture, Christian obligation and example; with fulness, brevity, and vigour. Those who have adopted "systematic storing," and consequently know the ease and the pleasure of giving, would do well to devote a portion of their "store" to the purchase and distribution of this book; it would be a productive investment, and would, we believe, be the best indirect contribution they could make to the funds of our religious and philanthropic societies.

Passages from the Diary and Letters of Henry Craik, of Bristol. By W. ELFE TAYLOR, with an introduction by Mr. GEORGE MULLER. London: J. F. Shaw & Co.

THOUGH we do not see with Mr. Craik and Mr. Muller in many things, we can appreciate the character and the labours of both. The former was Scotch, the latter is German; and they differed as much constitutionally as nationally, but for six-and-thirty years they were bound together by a most uncommon friendship, in a common faith, and in ministerial labours for which multitudes will have reason to bless God for ever. Mr. Craik was brought to Christ in his twentieth year, when a student at St. Andrews, by the conversations of a fellow-student younger than himself, John Urquhart, who, though he died at the age of eighteen, was thought worthy of a two-volumed biography by the late Mr. Orme, who had been his pastor in Perth. From the of his conversion in 1826 till his dea the beginning of 1866, his spiritual was "as the shining light." We ca detail the vicissitudes of either his out or inward history, but we feel as we these "passages" of his life in comm with a true child and servant of Mr. Craik was what we may call a thusiastic student of the original scrip in Hebrew and Greek, but his sch habits and pursuits only nursed his s and fervent piety.

The Sabbath a Type of the Lord Christ; an Address to Believers Gospel, with an Essay on Rel Establishments, &c. By the late WALKER, sometime Fellow of the versity of Dublin, &c. London: Stock.

JOHN WALKER was a clever mar wrote many good things. But the of Christ and of truth would lose no by leaving his books to the oblivion we believe on the whole is their heritage. The unbounded dogmatisr assumption of the man spoil his adv even of truth, while his errors are n few nor small.

The Life and the Light: A Sermon pre on behalf of the Wesleyan Missi Society, April 27, 1866. By the HENRY ALLON. London: Jac Walford, and Hodder.

A VERY characteristic sermon, w of its author, and of the occasion on it was delivered.

"*What have they seen in Thine ho Domestic Piety; or, The Church M at Home.* By JESSE HOBSON. Lo John Snow.

A MOST important subject; b earnestly, and intelligently consider

The Complete Works of Thomas E Edited with Memoir, by the Rev. B. GROSART, Liverpool. Vol. I. burgh: James Nichol.

THIS is the first volume of the Series of Puritan Divines to whic referred in our last. And admirab the price, as was the former serie new is better. As to Thomas Broo occupied his own well defined and place among the Puritans. But lit known of his personal history, but little is set forth with characteristi by Mr. Grosart, who has spared no pa ferret out all that can now be disco of the author.

The Children's Hour. A Magazi

r of the Fold. Edited by M. H., f "The Children of the Great ɔ., Nos. 1–9. Edinburgh: John-ınter & Co.

" Magazine for the Young," y to be known to be popular. Its ıbles, and pictures, all commend e for whom it is designed. It is ly scriptural and evangelical, ld be improved by containing lirect biblical instruction.

ild Minister. By the Author of us." London: Morgan & Chase. ɔcord of a child, who wished to he might be a minister, is calcu-ıtir up parents to seek for their s the joys of early piety.

ps of a Prodigal: or, Friendly Ad-oung Men. By W. G. PASCOE. Elliot Stock.

ommend the judgment of the hearers in urging the publication interesting and instructive lec-rief, pointed, earnest, evangelical, ıeans commonplace in thought, kingly illustrated, they should l a wide circulation.

'esiastical Creeds and Courts. ıral Address delivered at the Annual Meeting of the Congregational Union of Scotland, held in Edinburgh, May 2, 1866. By the Rev. HENRY BATCHELOR, Chairman. Glasgow: James Maclehose.

MR. BATCHELOR is entitled to hearty thanks for his manly and enlightened deliverance on Ecclesiastical Creeds and Courts. We hope to avail ourselves very soon of his pages in setting forth truths which we think are but very imperfectly understood among us.

Gospel Echoes; or, Help to the Heralds of Salvation. By ALBERT MIDLANE, Author of "Leaves from Olivet," &c. London: S. W. Partridge.

THESE echoes are 191 in number. The Author has done well in not calling them "Hymns," for though there are hymns among them, the majority of them are expositions of gospel truth, with appeals, invitations, and exhortations to gospel hearers. As such they are scriptural, earnest, and intelligent. Though they are not marked by any poetic originality and power, we can recommend these "Gospel Echoes" very sincerely as brief embodiments of most precious truth.

CONGREGATIONAL REGISTER.

July—August, 1866.

revent mistakes and delay, all communications for the Register should be d to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the "For Congregational Register."]

ASSOCIATION MEETINGS.

4.—Annual Meeting of the Con-nal Union of South Australia, in); Chairman, Rev. S. L. Harris.

TERCENTENARY SERVICE.

1.—Horningsham, Wilts. A pa-the origin and progress of Non-ity in Horningsham was read by ɨunn. Sermon by Rev. J. Stoughton.

CHAPELS OPENED.

8, 19.—Mynydd Back, near Swan-ɛevs. Professor Morgan, J. Thomas, E. Jacobs, Dr. Rees, &c.

0.—Penrith (Rev. W. Brewis, Pas-Rev. J. R. Campbell, D.D.

7 and 29.—Aberystwyth, by Revs. LL.B., and Professor Morris.

1—Halstead (Rev. T. G. Wilson, ıstor), by Rev. Thomas Jones.

ıt 5.—Eglinton Street, Glasgow). Russell, Pastor), by Rev. A. n.

ıt 7 and 8.—Bethel Chapel, Caer-ɛev. D. Richards, Pastor), by Revs. ıghes, W. Rees, H. Penmaen, and ır, B.A.

CHAPELS RE-OPENED.

July 22 and 24.—Broadwinsor (Rev. W. Mellonie, Pastor), by Revs. W. Densham and J. Morris.

July 25.—Chase Side, Enfield (Rev. H. S. Toms, Pastor), by Rev. G. Wilkinson.

July 26.—Alnwick, at the celebration of the Jubilee of the Church. Addresses were delivered by Revs. A. Jack, W. Ayre, T. Hind, D. Donaldson, &c. On the following Sabbath, sermons were preached by the Pastor, Rev. T. Shawcross.

August 12.—Southgate Road Congregational Church, by the Pastor, Rev. J. Spong.

CHAPELS—FOUNDATIONS LAID.

July 28.—Mold Green, Huddersfield (Rev. W. Hotchkiss, Pastor), by C. H. Jones, Esq.

August 2.—Wanstead (Rev. B. Beddow, Pastor), by James Spicer, Esq.

SCHOOL, FOUNDATION LAID.

August 3.—Day-schools, connected with Kingsland Congregational Church, by S. Morley, Esq.

CALLS ACCEPTED.

J. R. Ross, B.A., of Brighton Proprie-

tary School, to Robert Street, Grosvenor Square.

J. L. Collins, of Cheshunt College, to be assistant to Rev. J. Raven, Ipswich.

G. Robinson, to Hadnall, Shropshire.

ORDINATIONS.

April.—S. N. Jackson, at Montreal, as missionary in connexion with the Canadian Western District Missionary Committee. Introductory discourse, Rev. Dr. Wilkes; Prayer, Rev. C. P. Watson; Charge, Rev. Dr. Lillie.

July 4.—H. Gookey, at Albion Chapel, Southampton, as missionary to Vizagapatam, India. Field of labour described by Rev. J. Wardlaw, M.A.; Prayer, Rev. H. March; Charge, Rev. J. Charlton, M.A.

July 8.—C. Williams, at Trevor Chapel, Brompton, as missionary to South Africa. Mission field described by Rev. J. Wardlaw, M.A.; Prayer, Rev. R. Robinson; Charge, Rev. W. M. Statham.

July 12.—T. Bryson, as missionary to Hankow, China, by the Edinburgh Presbytery of the United Presbyterian Church. Charge, Rev. J. Wardlaw, M.A.; Field described by Rev. J. Mullens, D.D.

July 17.—W. Aston, Burton-on-Trent. Introductory Address, Rev. W. Crosbie, M.A., LL.B. Prayer, Rev. J. Cooke. Charge, Rev. Professor Bubier. Sermon to people, Rev. R. W. Dale, M.A.

July 24.—T. E. Slater, at Holly Walk, Leamington, as missionary to Calcutta. Missionary sphere described by Rev. J. Mullens, D.D. Prayer, Rev. W. Slater. Charge, Rev. R. W. Dale, M.A.

July 25.—J. Thomas, Chepstow. Introductory discourse, Rev. P. W. Darnton, B.A. Prayer, Rev. S. Hebditch. Charge, Rev. Professor Hartland. Sermon to people, Rev. H. Oliver, B.A.

July 26.—J. Naylor, B.A., at Sion Chapel, Halifax, as missionary to Calcutta. Field described by Rev. J. Mullens, D.D. Prayer, Rev. J. Marsden. Charge, Rev. Professor Bubier.

August 17.—W. Booth, Longridge. Introductory address, Rev. J. B. Lister. Prayer, Rev. G. W. Clapham. Charge, Rev. Professor Newth. Sermon to the people on the Lord's-day following, by Rev. A. Wilson, B.A.

RECOGNITIONS.

May 5.—Rev. C. P. Watson, Cowansville and Brome, Canada. Introductory discourse, Rev. G. B. Bucher. Charge, Rev. Dr. Wilkes.

May 6-7.—Rev. E. C. Griffiths, Adelaide. Sermons by Rev. W. Harcus, and Rev. F. W. Cox.

August 6.—Rev. J. Morgan, Blackburn. Address on "Ministerial Recognitions," by Rev. J. B. Lister. Prayer, Rev. G. Gill. Addresses by Revs. E. H Cameron, D. Williams, J. Unwin,

REMOVALS.

Rev. W. Daniel, Great Ouse Gawthorpe.

Rev. G. C. Bellewes, Greenwic Church of England.

Rev. J. Gibson, Campbell To South Wales, to the Presbyteria

Rev. B. Quaife, Sydney, Ne Wales, to the Presbyterian Chur

Rev. W. R. Fletcher, M.A., S to Richmond Church, Melbou toria.

Rev. J. D. Davies, Kew, Vi Wareham, Dorset.

Rev. J. Christien, Moreton-in- Great Ancoats Street, Manchest

Rev. C. Chandler, Lenham, tc

Rev. E. Bolton, Bromley, to I

Rev. W. Roberts, Halifax, to Road, Upper Holloway.

Rev. H. Simon, Castleford, to Square, London.

RESIGNATIONS.

Rev. G. Oke, St. Columb, Cor

Rev. A. R. Philps, Truro, So tralia.

Rev. W. Harcus, Clayton Cha laide.

Rev. A. H. Lowe, Ormskirk.

Rev. C. F. Moss, Gosport.

Rev. P. J. Rutter, Titchfield.

Rev. S. Luke, Hope Chapel, C

DEATHS OF MINISTERS.

July 24.—Rev. I. Vaughan, Re Age 53. Length of ministry, 2

July 27.—Rev. J. G. Short, Length of ministry, 16 years.

July 30.—Rev. D. James, Hadl 61 years. Length of ministry, 3

Rev. J. Macfarlane, Holmfirth. of ministry, 23 years.

DEATHS OF MINISTERS' WI

July 17.—Mrs. Kirkus, wife of Kirkus, Hull. Age 69.

April 13.—Mrs. Savage, wife o Savage, Rockhampton, Queensla

TESTIMONIALS.

To the Rev. G. Snashall, B.A containing £120, on leaving Roc

To Rev. J. Alexander, Norwi nuity of £200 on retiring fi ministry.

To Rev. R. W. Selbie, B.A. P plate, on leaving Chesterfield.

To Rev. W. Daniell. Purse an on leaving Great Ouseburn.

THE MERCHANTS' LECTUR

Will be delivered (D.V.) on Tues 4th of September, at the Poultry by the Rev. James Spence, D.D., precisely.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

OCTOBER, 1866.

LIFE AND LABOURS OF JOHN BRAINERD.

ALL the world has heard of David Brainerd; and his name, though he died in his thirtieth year, is associated with all that is pure in Christian character, and apostolic in Christian labour. But the name of John Brainerd, the brother of David, and his successor as missionary to the Indians of New Jersey, is almost entirely unknown. This difference between brothers who were very like each other both in character and in labour is owing mainly to the circumstance that David's biography was written by one of the greatest men of his own or any other age, Jonathan Edwards, and that John, who lived to the age of sixty-one, found no biographer to perpetuate his name and the memory of his work. It is only now, more than eighty years after he has gone to his heavenly reward, that one of his descendants has with pious toil and affection essayed to rescue from forgetfulness all that time has spared of his history. Happily the heavenly record is complete, though the earthly is of necessity fragmentary and scanty.*

About the year 1649, a little boy eight years of age, named Daniel Brainerd, went from Exeter in England to Hartford in Connecticut. In what vessel he embarked, why he left home, we know not. This only is known, that this

* The title of the volume before us is "The Life of John Brainerd, the brother of David Brainerd, and his successor as missionary to the Indians of New Jersey. *Par nobile fratrum.* By Rev. THOMAS BRAINERD, D.D., Pastor of Old Pine Street Church, Philadelphia." It is published in Philadelphia by the "Presbyterian Publication Committee." This volume is the only source of our knowledge of John Brainerd, and in giving a brief outline of its contents we shall use its words as freely as its facts.

little boy went with the "Wyllis" family, long one of the most respecta
ffluent in Hartford, and that he remained in it till 1662, when he was twe
years of age. Two hundred and seventeen years ago, the boy of eight years
little feet on the banks of the Connecticut; around him a great co
covered by a howling wilderness, and perilous from roaming savage tril
beasts of prey. It is said that at least thirty-three thousand person
United States look back to that lone boy as the head of their family
land which was reclaimed by his industry from the forest, continue
the property of his descendants for nearly two hundred years, to the
generation.

Of this Daniel Brainerd, David and John were grandsons. Their
Hezekiah, was a gentleman of education, means, and high official pos
the young colony; and what is better, he was an eminent Christian: '
strictest Puritanical views as to religious ordinances, of unbending inte
a man and a public officer, and of extreme scrupulousness in his Cl
life."

Of the childhood and youth of John Brainerd, who was born Febru
1720, little is known. In his seventh year he lost his father, and
twelfth his mother. But an elder brother and an elder sister were
married, and under the roof of one of these, or of one of his numerous
and aunts, he found a home in his orphanage. And what sort of h
Puritan home in those times was, Dr. Thomas Brainerd, whose grand
was only twelve years John's junior, describes on the authority of
tradition:—

"A boy was early taught a profound respect for his parents, teacher
guardians, and implicit, prompt obedience. If he undertook to rebel,
will was broken' by persistent and adequate punishment. He was accus
every morning and evening to bow at the family altar; and the Bible w
ordinary reading-book in school. He was never allowed to close his e
sleep without prayer on his pillow. At a sufficient age, no caprice, slig
ness, nor any condition of roads or weather was allowed to detain him
church. In the sanctuary he was required to be grave, strictly attentive
able on his return at least to give the text. From sundown Saturday ev
until the Sabbath sunset his sports were all suspended, and all secular re
laid aside; while the Bible, New-England Primer, Bunyan's Pilgrim's
gress, Baxter's Saint's Rest, &c., were commended to his ready attentio
cheerfully pored over.

"He was taught that his blessings were abundant and undeserved, his
relatively few and merited, and that he was not only bound to content
but to gratitude. He was taught that time was a talent to be always impr
that industry was a cardinal virtue, and laziness the worst form of or
sin. Hence he must rise early, and make himself useful before he w
school; must be diligent there in study, and be promptly home to do 'c
at evening. His whole time out of school must be filled up by some se
—such as bringing in fuel for the day, cutting potatoes for the sheep, fe
the swine, watering the horses, picking the berries, gathering the veget

spooling the yarn, and running all errands. He was expected never to be reluctant, and not often tired. He was taught that it was a sin to find fault with his meals,* his apparel, his tasks, or his lot in life. Labour he was not allowed to regard as a burden, nor abstinence from any improper indulgence as a hardship. His clothes, woollen and linen, for summer and winter, were mostly spun, woven, and made up by his mother and sisters at home; and, as he saw the whole laborious process of their fabrication, he was jubilant and grateful for two suits, with bright buttons, a year. Rents were carefully closed and holes patched in the 'every-day' dress, and the Sabbath dress always kept new and fresh. He was expected early to have the 'stops and marks,' the 'abbreviations,' the 'multiplication table,' the 'ten commandments,' the 'Lord's Prayer,' and the 'Shorter Catechism,' at his tongue's end.

"Courtesy was enjoined as a duty. He must be silent among his superiors. If addressed by older persons, he must respond with a bow. He was to bow as he entered and left the school, and bow to every man or woman, old or young, rich or poor, black or white, whom he met on the road. Special punishment was visited on him if he failed to show respect to the aged, the poor, the coloured, or to any persons whatever whom God had visited with infirmities. He was thus taught to stand in awe of the rights of humanity.

"Honesty was urged as a religious duty, and unpaid debts were represented as infamy. He was allowed to be sharp at a bargain, to shudder at dependence, but still to prefer poverty to deception or fraud. His industry was not urged by poverty but by duty. Those who imposed upon him early responsibility and restraint led the way by their example, and commended this example by the prosperity of their fortunes, and the respectability of their position as the result of these virtues. He felt that they governed and restrained him for his good, and not their own.

"He learned to identify himself with the interests he was set to promote. He claimed every acre of his father's ample farm, and every horse and ox and cow and sheep became constructively his, and he had a name for each. The waving harvests, the garnered sheaves, the gathered fruits, were all his own. And besides these, he had his individual treasures. He knew every trout-hole in the streams; he was great in building dams, snaring rabbits, trapping squirrels, and gathering chestnuts and walnuts for winter store. Days of election, training, thanksgiving, and school-intermissions, were bright spots in his life. His long winter evenings, made cheerful by sparkling fires within, and cold, clear skies, and ice-crusted plains and frozen streams for his sled and skates, were full of enjoyment. And then he was loved by those whom he could respect, and cheered by that future for which he was being prepared. Religion he was taught to regard as a necessity and luxury, as well as a duty. He was daily brought into contemplation of the

* When the writer of Mr. B.'s biography complained of any thing at table, his father would say: "You don't like your mother's provision. You may *leave the table*."

Infinite, and made to regard himself as ever on the brink of an endless being. With a deep sense of obligation, a keen, sensitive conscience, and a tender heart, the great truths of religion appeared in his eye as sublime, awful, practical realities, compared with which earth was nothing. Thus he was made brave before men for the right, while he lay in the dust before God.

"Such (says Dr. T. Brainerd) was Haddam training one hundred years ago. Some may lift their hands in horror at this picture; but it was a process which made moral heroes. It exhibited a society in which wealth existed without idleness or profligacy; social elevation without arrogance; labour without degradation; and a piety which by its energy and martyr-endurance, could shake the world.

"We are not to suppose that the boyhood of John Brainerd under these influences was gloomy or joyless: far from it. Its activity was bliss; its growth was a spring of life; its achievements were victories. Each day garnered some benefit; and rising life, marked by successive accumulations, left a smile on the conscience and bright and reasonable hopes for the future.

"We might have desired that this Puritan training had left childhood a little larger indulgence; had looked with interest at present enjoyment as well as at future good; had smiled a little more lovingly on the innocent gambols, the ringing laughter, the irrepressible mirth of boyhood, and had frowned less severely on imperfections clinging to human nature itself. We might think that by insisting too much on obligation and too little on privilege,—too much on the law and too little on the gospel,—too much on the severity and too little on the goodness of the Deity,—the conscience may have been stimulated at the expense of the affections, and men fitted for another world at an unnecessary sacrifice of their amiability and happiness in the present life.

"But in leaving this Puritan training, the world 'has gone farther and fared worse.' To repress the iniquity of the age and land, to save our young men for themselves, their country and their God, I believe we shall gain most, not by humouring childhood's caprices and sneering at strict households, strict governments, and strict Sabbaths, but by going back to many of the modes which gave to the world such men as John Hampden, William Bradford, Jonathan Edwards, Timothy Dwight, and David and John Brainerd."

An elder brother of David Brainerd, Nehemiah, graduated at Yale College in 1732 and settled in the ministry in 1740. The three younger brothers, David, John, and Israel, entered the same college in succession. David's college course, as the readers of his life will remember, was cut short by a cruel act on the part of the authorities. The story, briefly told by John's biographer, is this:—

"Brainerd was sincerely attached to the revival party of the times, and wrought up to high excitement in favour of a religion of the heart rather than a religion of orthodoxy and cold forms. Not to the neglect of his studies or the corruption of his morals, but against the arbitrary laws of his teachers, he had attended upon the preaching of men like the sainted Gilbert Tennent. This had probably excited prejudice against him. On a certain occasion, when Tutor Whittlesey had led in prayer, and had retired from the chapel

with the crowd, leaving Brainerd with only two or three friends in the hall, a Freshman overheard Brainerd say: 'He has no more grace than that chair.' A hard judgment, truly, but excusable if the prayer of Whittlesey was as brief, pointless and heartless as some which we have heard in colleges and schools from clerical professors. Brainerd was imprudent in saying this, and probably uncharitable in thinking it; but, as it was spoken in private chat among his friends, it was beneath the dignity of the college authorities to pry into the matter, and persecute the young offender. A Freshman heard him say it of somebody, he could not tell of whom. The Freshman told a woman, and she gossiped the matter so that the authorities were put on the scent. By intimidating Brainerd's young companions, they drew from them the fact that it was Tutor Whittlesey whom Brainerd had so severely judged. When called to account, he confessed that he had done wrong. He ought to have been forgiven at once; but the college authorities insisted that he should disgrace himself for this venial offence by a public confession before the whole body of students. Brainerd, with the spirit of a man, refused, and was not only expelled, but 'afterwards found no place for repentance,' when, by full confession of the wrong, and by the powerful intercession of President Edwards and others, he asked to be allowed to take his degree."

The year of David's expulsion from Yale College (1742) was the first of John's residence in that institution, and he graduated in 1746. The first thing we hear of him after this is that the "Correspondents" in America of "the Honourable Society in Scotland for propagating Christian Knowledge," designated him in 1747 to supply the place of his brother David, whose health had so failed that he was compelled to discontinue his labours among the Indians. John knew all that his brother had suffered in this hard field, but still went in the true spirit of a martyr to take that brother's place. "To these brothers," says John's biographer, "duty was everything; themselves, nothing. They met (April 10, 1747) as soldiers meet on the battle-field. One who had fought in the front rank, long, bravely and triumphantly, had fallen wounded, and was returning home to die. The other, still fresh, strong, hopeful, and urged by a spirit as daring and a fortitude as enduring, stood ready to take his dying brother's sword and shield, to fight in the same conflict, or fall, as God should ordain. Their interview may remind the reader of a scene at the battle of Marengo. Desaix, one of Napoleon's bravest and most trusted generals, had been mortally wounded, and lay dying on the plain. Napoleon, pressing the retreating Austrians, paused by the side of his fellow-officer, who was expiring, and said that he was sorry he could not stay longer to weep for him. 'I am sorry,' said Desaix, 'that I have but one life to give for the glory of France!'"

"Licensed as a preacher of the gospel by the Presbytery of New York, then in session at Elizabethtown, endorsed as a proper substitute for his brother by the Edinburgh Correspondents, who allowed forty pounds annually to the mission, John Brainerd is now ready for his work. Grieved at parting with his beloved sick brother: burdened by the untried responsibilities before him, yet cheered by the benedictions of the Rev. Jonathan Dickinson, Rev.

Aaron Burr, and other good men of the day; buoyed up by youthful hope, enthusiasm, and the consciousness of pure and lofty aims; trusting in the God of his fathers, he sets his face toward his wild forest home.

"We can see him," says his biographer. "He is mounted on horseback. His little wardrobe, his few books, and his appliances for wigwam life are stowed in his stuffed portmanteau. The scenery around him in its softness contrasts strongly with his own rugged New England. He left behind leafless forests, bleak fields, and wintry winds. But now he has borne himself 'nearer to the sun.' His cheek is fanned by gales from the south; the forests are beginning to enrobe themselves in summer beauty; wild flowers are springing up around his path; birds are singing in the branches. He would reflect that for him no mother, sister, or friend had prepared the well-arranged apartment, had smoothed his pillow, provided his repast, and was waiting with arms of love to welcome him. He would be solitary; his labours would be in obscurity, and often unappreciated. He was to dwell among a people of a strange language,—thus, for a time, at least, as to social life, be practically both deaf and dumb. He might pine for society and for his New England enjoyments, but he would be chained to his post. He might long for a word of sympathy and cheer in vain. He might be sick, with no science or affection to supply skill, sympathy, tenderness, or support. He might die alone in the wilderness, with no kind friend near to wipe the death-damp from his brow, to treasure his last words of love to kindred or of faith in God."

About the middle of April, 1747, John Brainerd took up his solitary abode in the rude cabin which had been erected by the labour of his brother David at Cranberry, New Jersey. As a minister of Jesus, and brother of their beloved sick pastor, he was received with open arms by the Indian congregation there. To him, fresh from college halls, and from the most intelligent society of the long settled and best cultivated district in New England, every thing would look strangely wild in the place and people. Not two years had elapsed since David found all these Indians wild, roaming, reckless, stupid savages: and now, transformed by God's truth and spirit, many of them were humble, docile, and earnest Christian men and women. But yet there is a shade in the picture. These Indian Christians and their families have just emerged from savage life without education or books, without any civilized ideas of taste or refinement, without habits of industry, without any home comforts of beds, chairs, tables, and separate apartments in their dwellings. They are barbarians still. Every hour of the day, in every circle, service, and occupation, by some rudeness, stupidity, or indecency, they violate the taste and shock the sensibilities of their young missionary; and what adds to his chagrin is the fact, that to him their chatter is an unintelligible jargon, and he is a barbarian to them.

John Brainerd had hardly settled himself at Cranberry before he began to experience unexpected trials. He says:—"About this time a mortal sickness prevailed among the Indians, and carried off a considerable number, and especially of those who had been religiously wrought upon; which made some *infidels* say, as in the days of Constantine, that it was because they had

forsaken the old Indian ways and become Christians." No wonder the young missionary should say,—"This seemed to me a mysterious frown of Divine Providence."

Soon after the commencement of his labours, John received from David a letter in which occur these words worthy of solemn attention by all who name the name of Christ:—"Charge my people in the name of their *dying minister*, yea, in the name of *Him who was dead and is alive*, to live and walk as becomes the gospel. Tell them how great the expectations of God and His people are from them, and how awfully they will wound God's cause if they fall into vice, as well as fatally prejudice other poor Indians. Always insist that their experiences are *rotten*, that their joys are *delusive*, although they may have been rapt up in the *third heavens* in their own conceit by them, unless the main tenor of their lives be spiritual, watchful, and holy. In pressing these things, 'thou shalt both save thyself and those that hear thee.'"

David died in October, 1747, and John, who had hitherto been only his *locum tenens*, was ordained to the ministry in February, 1748.

There is extant a long letter in which Mr. Brainerd gave to the "Honourable Society" in Edinburgh a long account of a journey among the heathen Indians and his attempts to introduce the gospel among them. We give two extracts—one for the benefit of the Bishop of Oxford, who mourns over the Puritan destruction of the dances of the people of Hawaii, and one for the benefit of our friends of the Anthropological Society:—

"In the evening, these Indians gathered to one place, where they held a martial dance, and such an one as indeed was almost terrible to behold. The manner of the dance was as follows. There was a post set up, about seven or eight feet high, painted in spots with red, and on the top of it was fixed a bunch of feathers. Near by it was a fire, and not far off sat two Indians, one with a small drum and the other with a gourd of rattles in each hand, with which they made a continual noise. The Indians placed themselves in a great circle round them all, and jumped round with great swiftness as one man, or as though they had been framed together; sometimes erect, sometimes half bent, and sometimes seeming to let or rest themselves on the strength of their knees, but still going round in the same order, making a most hideous noise, and seeming to try to look as fierce and furious as they could. Indeed, their countenances were rueful to behold; they appeared rather like creatures come from the infernal regions than inhabiters of the earth. This horrid dance they held, I suppose, the most of the night; and the dolorous noise of them was the last thing I heard before I dropped asleep."

The Indian "Anthropological" theory, Mr. Brainerd thus records:—

"They told me that the great God first made three men and three women, viz.: the Indian, the Negro, and the white man. That the white man was the youngest brother, and therefore the white people ought not to think themselves better than the Indians. That God gave the white man a book, and told him that he must worship Him by that; but gave none either to the Indian or Negro, and therefore it could not be right for them to have a book, or be any way concerned with that way of worship."

The year 1755 interrupted Mr. Brainerd's mission to the Indians. "The proprietors laid claim to the land," he writes, "and sued the Indians for trespass, which put an end to our schemes and threw all into confusion. We then turned our thoughts towards Susquehannah and were attempting to provide a settlement for the Indians there, when, hostilities breaking out on the frontiers, the most barbarous murders were committed; which entirely defeated our design and put a final stop to all further attempts of that nature. And now, things being in such a situation, the Correspondents thought proper to dismiss me from the Society's service, which they did in May, 1755. I was then in New England, and upon my return had an invitation to Newark, which, with the advice of the Presbytery, I accepted."

But in the following year the "Correspondents" thinking they had a prospect of preserving the land on which the Indians were then settled, requested him to resume his mission. Giving up the call he had to settle at Newark, Mr. Brainerd repaired at once with his family (for in 1752 he had married Miss Experience Lyon) to his beloved Indians. But September, 1757 saw the hopes of the "Correspondents" to procure the land for their Christian Indians disappointed, and Mr. Brainerd became pastor of the congregation at Newark. Before this year ended he lost the wife of his youth, and in the following year he was called to lay in their graves, two of the three children she had left behind her.

In the middle of 1759 we find John Brainerd four hundred miles north of New Jersey, on the borders of Canada, a Chaplain in the Colonial Army. "The French War was raging along our whole northern frontier. As the flag of France bore Romanism with it, and as the French armies were accompanied by yelling and scalping Indians, the Protestant as well as martial spirit was stirred by the war, and ministers and people gave their prayers and persons to the work of beating back the invaders and carrying the war into Canada.

"It is affecting to know that the Indians of Cranberry, the converts of David Brainerd, shared in the patriotism of their pastor, and cheerfully gave up their lives for their country and its safety. Mr. Brainerd says:—'The Indians have every year since the commencement of the war, enlisted into the king's service far beyond the proportion, and generally more or less, every campaign, have died in the army.' Brave and true men fighting for a government that had denied them a place where to 'lay their heads!' They helped 'to save others,' but their own national existence they could not save."

Mr. Brainerd's connection with Newark was of brief duration. His heart is with his Indians, and for nearly twenty years from this time we find him spending and being spent in various labours for their benefit, for the most part under the direction of the Synod of New York. At the same time he used the time spared from his Indian mission in founding some seven white churches, and preaching at twenty out-stations among the whites in the destitute districts of New Jersey. "He would have died with his people," says his biographer, "but war came (the war of Ameri-

can Independence), and a British army, reckless and cruel, broke in upon the field of his labours. They captured Mount Holly; and, to mark their special vengeance on the outspoken and active patriotism of the pastor, they burnt down his church, and, it is said, also his dwelling. As Brotherton (his Indian home) was but fifteen miles distant, and he could expect no mercy at the hands of British or Tories, he felt justified in retiring until the storm was past, some forty miles, to Deerfield, in Cumberland county. He went not to rest there, but to labour; and hence he took charge of the Presbyterian church. It was his final field; he found there a home and a grave."

He died in 1781, aged sixty-one, and his ashes rest in the aisle of the same old church in which he preached the gospel for three years at Deerfield.

"He was not permitted to see his country emerge from its perils and take a place among the nations of the earth. He died, remote from cities and crowds, in a quiet village and among plain people, and at a period when society, struggling for national life, took little account of the fate of individuals. No gazette heralded his departure, no orator gave him an eulogy, and no generous appreciation raised him a monument. For nearly seventy years his grave was unmarked even by a stone; but recently a friendly and generous hand has placed over his ashes a little slab, about twenty inches by thirty, on which are inscribed his name and the date of his death. He was of the number of Christ's 'hidden ones.' His modesty led him to shrink from prominence in society; his field of labour buried him for years in the forest. His death was in a secluded neighbourhood; and the Church for half-a-century, failed to mark even his grave. But he still lives in tradition by the wigwam-fires of the Far-West Indians; and he is worthy also to live in the literature of the Church."

THE MINISTRY: A WORD TO PIOUS YOUNG MEN.

"Whom shall I send? and who will go for us?"—Isa. vi. 1.

Just now the students of our various colleges are preparing to meet for another session. In connection with this circumstance, there is a fact of which many are aware, and which it is desirable that all Christian young men should be informed of, viz., that there is room in most of the colleges for more students than have lately offered themselves.

Some youthful readers of this paper may have had at one time a strong desire for the ministry, and serious thoughts of entering it. They have not, however, so much as dreamt that the supply of students and ministers could possibly fall off. They were assured that the Lord of the harvest would provide labourers to gather in the increase. This we believe that He will do; but it may be through means of which they do not think. For instance, it may be partly through the preparation of these lines, and the thoughtful perusal of them. Let young men think upon the simple but

very solemn fact that while our churches require all the ministers the colleges could supply, those colleges are not full.

In this paper the writer addresses himself only to persons of decided piety; and among these to such only as feel the Christian ministry to be a work of deep interest and commanding importance. Such an employ is not to be regarded as an affair of *taste*, —*i.e.*, of casual and fitful liking or disliking. Still less is it to be coveted from an ambitious desire after power, notoriety or applause. Least of all is a thing so sacred to be weighed in the scales of mercenary calculation, as if the question were, How may the greatest amount of worldly advantage be secured? Let no one put his "hand to the plough" who has views or thoughts like these.

Young men! followers of Jesus Christ, we cannot but believe that you mourn over the ignorance, the misery, the sin, that well-nigh cover the world. It may be that you are not only saddened, but impatient and distressed, when you think of the love displayed at Calvary, and then remember the multitudes that are utterly ignorant or regardless of this great salvation. Souls are perishing on every hand, and perishing "for lack of knowledge." Both scripture and reason warrant us in saying that if the amount of suitable instrumentality were increased, there would be a corresponding increase of the Saviour's kingdom. Sowing and reaping answer to each other. Sovereign power displays itself not by *withholding* the increase where good men have laboured, but in *giving* that increase. (1 Cor. iii. 6.)

There is another feeling which it is allowable to cherish, and w may be presumed, you are co of. You wish to make your p in this world felt, and felt fo You wish to *accomplish* som and as you have but *one* life pend, you would be sorry to fir selves at the close of it without improved to the utmost thi single opportunity of glorifyin

The first question, then, for Christian in your circum would seem to be,—Shall I myself to the ministry? and se —Shall I seek to labour at h abroad?

Perhaps at the outset sundr tions to this kind of enqui present themselves; and in r them we will keep particularly the ministry at home.

1. You may think that som ordinary and almost supernatur needed to justify a man's takin himself this responsibility. So to tell you that the best call ministry is adaptation for the preference for it, and provi openings leading to its com ment. "Adaptation" requir to Christ, and the ability to f others in what interests y

The "preference" must pla employ not above humbler lab Christ, should it be appointe above what is merely of the and "providential" openings always to be interpreted in th of scripture and of common It is a "providence" that thi falls into your hands; especi some religious friend have felt to press it upon your attention, advise you not to dismiss the without serious thought and pr

2. You may think that rem

required. Some degree of
bove the ordinary level is
dispensable. No amount of
will make an ordinary
lace man an instructive
But find us the young man
sociates acknowledge him to
d by readiness of apprehen-
soundness of judgment—the
an who is able to form and
ess sensible opinions on
of common life, and on the
of the day; a reader and a
and one who possesses as the
nce a perceptible influence
thoughts and character of
nd though there may not be
lent that is desirable, there
t is *essential* for the Christian.
Such a mind furnished by
, and strengthened by disci-
ll easily outstrip the ordinary
ound it, and on the one great
its pursuit will be able to
the superiority for life. It
dded, that whatever the best
may come to know, he may
iscover in himself ignorance
o keep him humble.
e may be deterred by the
at there is some mysterious
about *public speaking*. This
as some imagine, a kind of
piration—a rare and very
gift." It must be allowed
one person in a thousand can
an orator or a powerful
Very rare indeed is the
for successful impromptu
; but the case is far different
e circumstances admit of
l and leisurely preparation.
stained and instructive *con-*
is perhaps harder than the
y of public speaking, because
be prepared for, and is of
necessity liable to many checks and
interruptions. All that a public
speaker requires is a voice of ordinary
strength, and a tolerable amount of
natural courage. Earnestness and
practice, with fair ability, will do all
the rest.

4. There is a notion that preaching
is a very *exhausting* employment—one
not unattended with peril, especially
where there is any delicacy of consti-
tution. That the pulpit calls both
the mental and bodily powers into
vigorous play we admit; but this is
conducive to health and not disease.
Granting even that there is some
temptation to overstrain the physical
energies, yet the object is worthy of
it; and experience has shown that
those generally live the longest who
have the most to live *for*. Unless the
writer, after much experience and
observation, is greatly mistaken,
public speaking is one of the very
healthiest of occupations. Instead of
producing pulmonary weakness, it
appears to be one of the most effec-
tual means of keeping it off. Viewed
as exercise, it is most salutary. Mind
and heart and bodily strength are
simultaneously called out, and hence
an indescribable interest belongs to
it. Nothing so much tends to keep
life from stagnating. It is one of the
very *last* employments which a man
who has had a fair amount of success
is willing to give up.

5. It may be thought that the
ministry is a very *harassing* and
anxious employ. That a very solemn
responsibility attaches to it must be
allowed; but there may be a very
serious responsibility in *declining* the
work, as well as in undertaking it.
Difficulties may arise, no doubt. The
minister may have to contend with

clashing tempers, opinions, interests, —with inconsistency within the Church, and opposition without. But what of all this? Granting that the service is a warfare, let us remember *whose* service it is, and what is its aim, and its reward. Young Christian! which is the nobler and the better—to enjoy your ease and live to yourself, or "to endure hardness as a good soldier of Jesus Christ?" And remember that there is another side to this picture. Every minister cannot be "popular," but every minister who is in his proper sphere may be *efficient*. Devotedness, prudence, and tolerable ability may secure this much at least; and if a minister be efficient he will *enjoy* his sacred vocation—chiefly from its own nature, but partly also from its perceptible results, and from the honour and the acceptance it will bring. The good and pious will love him for his work's sake. Mourners whom he has comforted bless God on his account. His will become dear to many a stra and will be cherished by the poo by the young. The wisest an best will honour the Master in servant. In circumstances of nary comfort the position of a mi is truly enviable. Even the advantages of one so placed ar to be despised. Few have opportunities for mental improve Few have the same comman intelligent and improving society; what is of more importance, fe placed so near the centre of agencies that bless the world. Christians are engrossed, of nece with secular cares and toils; bu his stated and daily employ to "the work of the Lord"—his anx and his triumphs being not pro his own, but Christ's.

PRESBYT

HEATHENISM AND PSEUDO-CHRISTIANITY.—A CHAPT ON SACRAMENTAL EFFICACY.

By A Missionary.

THE minuteness of Hindoo legislation has never, we suppose, been equalled in the history of man. There is not a single department of life which it does not enter and cover with its commands. From birth to death the Hindoo can scarcely take a single step of his own accord, if he would please his gods and sages. Take for instance, the article of eating. Certain things are declared fit for food, and other things unfit. So far all is plain. But then, things in themselves fit for food, are to be used only at prescribed seasons—a veg which may be taken on one day forbidden for the next. By eat certain vegetable on a Monday will please the gods; by eating Tuesday, you will incur their The right hand is holy, the le holy; and, therefore, if at th of eating you place in the left the water-pot from which you drink, the water becomes blood. mode of cooking, the dress to b on, the fingers to be used, the to be followed, are authorita

d. The very direction in you must sit while eating is nded. Most elaborate instruc- re given as to the piece of wood nich the teeth must be cleaned, e fingers with which the opera- ust be performed. The use of from one tree is most merito- while a twig from another tree ecursed, that nothing short of e of hell can expiate its use. e directions are given as to g—the time, mode, and person employed. The good man is w he must walk. As he goes he should not look up, nor him, nor afar off, but keep his n the ground to the extent of a of yards. As the Hindoo re- e rest, he has still a law to him. If his head and feet be the prescribed quarter, he will guilt which will involve him ghtful consequences. If the rdinary events be thus regu- ve need not wonder to find full tion for the Hindoo's guidance casions of special interest. marriage, sickness, the loss of hip, the loss of property, death e varied occasions of joy and have each their appropriate which must be carefully fol- The most concise statement e regulations would require a te number of this magazine. ndoo, though attending to ; else, could not observe the these rules, but many observe n a degree which turns them e slaves of senseless routine. ughout the legislation of Hin- ; indifferent and moral actions ntinually confounded. Lying, obbery, adultery, and many ins are condemned; but the teaching of the Vedas for hire; the instruction of low-caste people in religious ceremonies; the breeding of cats, cocks, goats, dogs, hogs, and birds; sleeping with the feet to the west; and the use of the wrong twig in cleaning the teeth, are declared to be offences of equal atrocity.

The services of Hindoo worship are most minutely prescribed. The marks to be put on the face, arms, and breast, the sacred words to be uttered, the prayers to be repeated, the shrines to be visited, the ablutions to be performed, the genuflections and prostrations to be practised, are all embraced in the legislation of the Hindoo sages. To these varied services the highest efficacy is ascribed. The hearing of the Vedas, by high-caste Hindoos, confers salvation. The name of Vishnoo removes all sins, even when invoked by evil-minded persons, as fire burns one by whom it is unwittingly approached. Those who, even at the distance of a hundred leagues, exclaim Gunga! Gunga! (Ganges! Ganges!) atone for the sins committed during three previous lives. The person who bathes in the sacred stream at a prescribed sacred hour, raises thirty millions of his ancestors to eternal bliss. The merit thus so easily received, and so beneficial to ancestors, may be as easily turned into demerit, and into the cause of terrible injury, for we read that the person who gives his clothes to the washerman on forbidden days, destroys not only himself, but seven of his ancestral generations. As the water of the Ganges is to the Hindoo the very spring of salvation, various are the modes adopted to make it accessible. If persons be at a great distance from

it, they can unite with others in sending for it, and a few drops in that case will be as efficacious as a full plunge.

The rites of the Hindoo worship do not depend for their efficacy on the appointment of the gods. The efficacy is represented as inherent, and as belonging to them in all conceivable circumstances. No exercise of the intellect, no application of the heart, no quickening of the conscience, no reformation of the life is required. Let the thing be done, and the merit is secured. The intention may even be wicked, but the efficacy is unimpaired. The demons are represented as practising the rules of the Vedas for the very purpose of obtaining a degree of merit, which would enable them to overmaster the gods, and the gods have been so alarmed that they have adopted vigorous measures to mar these merit-gaining services. Vishnoo once became incarnate to entice the demons away from the religiousness which threatened the supremacy of the celestial hierarchy. Stories are in wide circulation of persons who had led the most wicked lives, having by the use of a sacred name when dying, escaped punishment and received salvation. In Calcutta, which of all places in India might be expected to be the most enlightened, at the present day Pandits are set to the chaunting of a certain Shastre, by persons who are prosecuting an important lawsuit, in the belief that the merit of the deed may win the earnestly desired legal victory. So prominent is this trust in mere ritual acts on the part of the Hindoos, that the late Dr. H. H. Wilson, whose knowledge of their writings was unequalled, and whose read defend them to the utmost rious, says in one of his w scriptive of their practi matters not how atrocious may be; he may have lived of iniquity; let him only things and he is certain of h

Without giving more proceed to make some obser the efficacy which heathenism to outward rites.

1. Condition, not char supposed to be affected by of heathenism. The most e rites are not represented a the ignorant man intellig selfish man unselfish, the man loving, the worldly m tual, the unholy man holy. obtained and the evil shu outward. The great bene posed to be received for t are wealth, dominion, the de of enemies, children—especi and the benefits secured for are deliverance from pu and exaltation to happiness. ment for sins committed i births, and the securing of higher sphere, are benefi named. We are told of performed, involving the gre and the severest suffering; look in vain for a sense of g aspiration for excellence, as ing to the endurance of these We do indeed find allusion deepest wants of our natur Hindoo writings; it would b if we did not, but these allu painfully few and indistin rites enjoined are represente ferring prodigious benefit in of pleasure, honour, and profi as effecting any change in ch

henism is very unsuccessful
o its votaries the feeling of
so largely promises. If
y be so efficacious, why
observance from day to day?
nultiplication and repetition
gue want of trust in them.
e trifling inattention to the
ritual may at the last
arl the worshipper from the
sanctity to which a life's
ad raised him. If, in the
the most devout Hindoo
his feet to the west, pun-
vill be his award in the
f the most flagrant offenders.
hing may honour and benefit
, by making his presence
ndispensable, but it casts
iture a cloud of uncertainty
might, suppose to be unen-
In fact the heathen, in the
reatest need, have nothing
sembles the hope of the
There is either a sottish
y, or there is the uneasi-
mind, in vain feeling for a
hich it may rest. May not
rtainty be partly traced to
st of man's better nature,
e lies with which he would
d stupify himself?
re is a marked resemblance
e religions of man, and the
s of the religion of God.
gions and these perversions
the same source, and are
ed by the same features.
intended to help man in his
scheme of retaining sin,
escapes its consequences.
have been supposed that
had a sufficient number of
the Jews were not satisfied
t. In the Rabbinical writings
be found almost as frivolous
and childish as in the ritual of the Hindoos. Christianity has, we know, been deemed by far too simple, and innumerable have been the services enjoined, of which not a trace can be found in the New Testament. All know how great was the dependence of God's ancient people on outward rites, while openly rebelling against His authority. The more wicked they were the greater was their trust in circumcision, in the temple, in sacrifice, in outward privileges. Hophni and Phinehas acted in the spirit of heathenism when they took the ark with them, as if the symbol of God's presence must necessarily save them, while David acted in the spirit of true religion in refusing to allow the ark to be taken along with him when fleeing from his rebel son and rebel subjects, as he well knew God's favour was to be secured by something very different from contact with the shrine in which God deigned to manifest His glory. Members of the Roman, Greek, Armenian, Coptic, and other unreformed Churches trust in the efficacy of rites, in the *opus operatum*, the work done, as divines have called it, and deem themselves safe, while many as little intend to part with their wickedness as the very heathen do. Would that this trust in the efficacy of outward rites had been confined to the unreformed Churches! The same spirit has been shown by members of so-called reformed Churches, and unhappily it is countenanced by expressions in the standard writings of some of them. We have observed that in heathenism a change of state has been eagerly sought, while a change of character has been overlooked. This also has been very prominent in the ungodly

professors of Judaism and Christianity. The unbelieving Jews did not seek deliverance from the tyranny of sin by the services they rendered, in which they so firmly trusted. Deliverance from the punishment of sin was the boundary of their wishes. Many who have given in their adhesion to the doctrine of sacramental grace, declare the purification of the heart to be its blessed result, and look on all the benefits this grace imparts as coming through a moral change; but the tendency of the doctrine has ever been the neglect of character in exclusive attention to outward and adventitious advantages. Heaven has been looked on merely as a place of happiness—hell as a place of misery; and the rites observed and trusted, have been regarded as the appointed means for obtaining an escape from the one, and an entrance into the other. In our own country there are many who attach to salvation the idea of mere deliverance from punishment, and these are the persons who trust most firmly in outward rites.

We have said that in heathenism indifferent and moral actions are confounded by being combined in the same laws, and placed under the same sanctions. The writings of the prophets show us to what an extent this was done by God's ancient people. This offence was committed in a flagrant manner by the Jews, in the days of our Lord, and drew forth His faithful and loving remonstrances. They made void the law of God by their traditions. They would not eat with unwashen hands, but they had no objection to unwashen hearts. They would not enter the hall of the Roman governor lest they should be defiled, but they thought they contracted defilement when they crucified Lord of glory. Wherever corru Christianity has prevailed, the law the Church have been put above laws of God, as announced in word, and written in the human c science.

The very insecurity of heathen is reproduced in pseudo-Christian If succession from the apostles indispensable to the administrat of grace-giving sacraments, and that succession depend on obedie to the canon-law, who can be s that the succession has been ma tained? May we not be sure t no one can prove its integrity? W Romanist, believing in the doctr of 'priestly intention,' can be cert that he has ever received a sac ment? In all these things we how fast is the accord between hun religions, and the perversions of Gc religion.

The conclusion we draw from th facts and observations is that the d trine of inherent efficacy in outw rites is human and carnal in all forms it can assume, and is frau with injury to the souls of m The entire spirit of the Bible opposed to it, and the history of world abounds with proofs of its p nicious tendency. It is the very l blood of false religions, and it pois Divine truth, so far as it is allo to mingle with it. We cannot gu against it too vigilantly, and opp it too sternly. Let us not, howe fall into the opposite error. ' ordinances of God's house are idle forms. They set forth gr truths, and are fitted to impart gr spiritual benefit. God has promi His blessing to their right observan

e does not necessarily flow gh them, more than grace ssarily attends the preaching of 's word, which, whether accepted jected, is certainly no idle sound; when we attend to them aright, we do receive spiritual benefit. Let us then with faith, love, and hope wait on God in the way He Himself has directed, and He will command the blessing, even life for evermore.

N INDIAN SCENE—THE BRAHMIST AND THE CHRISTIAN. *

a highly intellectual and reflective of mind, Prosonno Kumár was ly solicitous on all subjects con- d with religion. He had ex- ied the system of Hinduism as it practised by his father and other amins of the old school, and had since rejected it as being a mon- is mixture of puerile absurdities, s impurity, and soul-destroying hood. Modern Brahmism, as in- ted by the teachers of the Bráhmo áj, proved a far more powerful ay to his search after truth; he fascinated by its plausible reason- and curious speculations; it opened m, as he thought, a wide field for ment and philosophical research; as pleased with its brief code of ds and the spirituality of its wor- till, glad in any way to escape Puranic Hinduism, he had eagerly ssed himself a Brahmist, and com- ced, in all sincerity of purpose, to avour by prayer, study, and medi- n, to obtain that knowledge of the reme Being, which, according to Brahmist school, is the only need- ay of salvation. Still he seemed less and unhappy.

hings were in this state when, one evening in June, Prosonno called is youngest and favourite brother ccompany him in a walk. "Are going to the Samáj, brother?" d Nobo Kumár, when they had utside the house.

No, Nobo," replied Prosonno, "I going to do something which our family would disapprove of, and therefore I did not mention it in their presence: but I think I may trust you with my secret, may I not?"

"Oh, yes, brother, that you may," replied the lad; "I will never betray you; do I not love you better than all the world beside?"

"Well, then," said Prosonno, "I am going to meet the Christian Rám Doyal, with whom we became acquainted the other day, and discuss religious questions with him. The Bible is to be his standard. I am going armed at all points to fight for Brahmism; and heaven grant that our religion may stand the test of truth. But somehow, Nobo, I am disappointed in it. It has not imparted to me the happiness I sought."

"Oh, brother!" said the lad, "that is because you have not yet been able wholly to fulfil all the requirements of Brahmism. Our cousin told me some time since that we ought not to expect rest or peace until we can, with a clear conscience, take our rules of faith in our hands and say, All this I have kept."

"And can he say that, Nobo?" asked Prosonno.

"Yes," replied Nobo; "he says he can."

"Alas! then," said his brother, "our views of the requirements of our religion differ most widely. Is not for-

* From "Faith and Victory," by Mrs. Mullens.

giveness constantly inculcated and extolled? Is it not said to be 'the highest wealth, the excellence of the weak, the ornament of the strong?' And yet, did we not hear the other day, of a most shameful quarrel between our cousin and his father-in-law? How did he reconcile that with his conscience? No, no, Nobo; it is more difficult than he thinks for us to fulfil a pure moral law; that is the very thing that discourages me. I find myself every hour falling into sin. But here is Rám Doyal; let us go into the house with him."

The young men saluted each other courteously, and Nobo reluctantly followed. In his own mind he wished his brother safe at the Bráhma Samáj; but he was too sincerely attached to him either to thwart his wishes or betray his purpose. Rám Doyal immediately set two seats for his visitors, and after placing a bright lamp on the table in their midst, he brought his Bible, and sat down with them.

It was such a meeting as the angels love to look upon. Before commencing their deliberations, the Christian asked permission to say a few words of prayer to the God he adored. This request was courteously complied with by his heathen friends. Rám Doyal then stood up, and lifting up his heart to heaven, said, "Blessed Fountain of wisdom, light, life, and happiness, do Thou shine into our hearts. Teach us Thy whole will. Tell us what is acceptable service, and give us grace to follow in the path Thou shalt open up to us, that it may lead us to life eternal. This we ask not in our own name, but in the name of Thy beloved Son Christ Jesus, who has made atonement for our sins."

Whether the heathen young men at that time entered into the spirit of that prayer, we cannot tell, but in after years Prosonno often said that he never forgot it. The words so exactly expressed his own spiritual want, that afterwards, before opening the Bi any book on the subject of religi used involuntarily to employ th guage of his Christian friend's su tion, "Blessed Fountain of w light, life, and happiness, shine i heart."

On the present occasion he menced the conversation by say

"Well, Rám Doyal, you have Brahmist yourself, but gave u membership; will you kindly m a few of your reasons for aban that religion, and afterwards t your reasons for embracing tianity?"

"The first and chief cause becoming dissatisfied with Brah replied Rám Doyal, "was that found no atonement for sin."

"But," said Nobo Kumár, must not argue as a Christian, Doyal; you ought to meet us o mon ground; we deny altogeth necessity of an atonement, at leas a one as cannot be made by ma self."

"Well," said Rám Doyal, "we on the character of God, at le most points. You say He is w eternity, joy, and goodness perso the fountain of holiness, the pu of sin. We say the same. N what light do you suppose this Being, fountain of holiness and regards all our sins and evil Do they not deserve His anger? He not, in accordance with Hi character as the punisher of s reward us according to our de Some instances of sin, though o tween fellow-creatures, have a re proper desert in suffering as a pe this few can deny. Now suppo extend this view to the whole un including in a due manner its gl and infinite Sovereign, we shall be at once convinced that His on the entire affections and d obedience of His rational creatur infinitely superior to those of an e

friend, or benefactor; that a
of those claims produces a
mate criminality, and that in
e, any such violation deserves
ate punishment, or requires a
perfect satisfaction to the
nd justice of the divine govern-

not think either of us will be
sonable as to deny that we are
Supposing this to be granted,
lies thus: are we able to make
the necessary satisfaction for
:en laws? If not, is there any
ng willing to do so? If there
uch being, then we must be
to suffer just punishment for
ces."

' said Nobo, "I do not see
so impossible for man to make
on for his sins as you seem to
an he not do it by meditating
vine attributes, by repentance
er?"

Nobo," exclaimed Prosonno,
ve overlooked the point of Rám
argument; man has sinned
iis Creator, his preserver, his
or, and for such a transgression
uate satisfaction is needed;
ou say that mere repentance
yer would constitute such a
on?"

have quite understood my
Prosonno," said Rám Doyal,
s leads us to another branch
ame argument. Is man able
to repent, that is to say, to
in of his own unaided will?"

no looked doubtful. He had
l to his brother, a short time
at he was unable to get rid of
en of his own daily and hourly
and yet he did not like to
is stronghold of the natural
self-righteous sinner; so he
think we could all forsake sin,
yal, if we were always careful
g against it."

, my dear friend, is a complete
ption," continued Rám Doyal;
"does the history of the world show that? Kingdoms and nations that have not enjoyed the Christian revelation have not worked themselves out of sin, but have sunk into it to deeper and deeper depths. That history seems to deny altogether to man the power of self-reformation.

"In addition, in all cases we find increased confusion and ignorance as to what is right and what is wrong; what class of acts are to be reckoned virtuous and what vicious. With all the advantages possessed by Bengalee deists, even your own system has not been sufficiently explicit in its definitions of vice and virtue. I should like to know what they exactly mean by *sin*; for, as it is, the Vedas give no moral code; and the few general principles of right and wrong that have been inculcated by Ram Mohun Roy and others are very well as far as they go; but whence are they derived? What is their authority? They are human systems after all, are very imperfect, and abound in error."

"Oh, do not say so," said Prosonno; "the Brahmist takes his moral code from the light of nature; his is the natural religion that the Creator himself has caused to shine in the heart of every man; we cannot have a better guide than that which He has given us."

"I assure you, my dear Prosonno," replied his friend, "that the light of nature, or, as Butler has it, the 'darkness of nature,' is a very uncertain guide. On many points the teaching of its follower has been at variance with the judgment of mankind; on many points they have disagreed among themselves. On the most momentous question of all, the subject of a FUTURE LIFE, the teaching of nature only conveys to us what is probable, while the mind of man needs what is sure.

"This uncertainty is seen among the Calcutta Brahmists. One of them, you know, has published a book to prove that there is no future state to man

after his deat On account of this uncertainty I was exceedingly dissatisfied with Brahmism, which enjoyed no greater light than similar systems in Europe.

"Besides, when I came to look at sin, I found myself ever asking, 'How shall I escape the punishment it deserves? There is a God, almighty, wise, and just. I have broken His laws; how can I be saved? Who will satisfy that law for me?' I felt something more was necessary than any repentance or reformation of my own. They look forward to the future. Who shall wipe away the past? I found the need stated and the questions answered in the Bible. That book I verily believe to be the WORD OF GOD. I have examined its claims and studied the evidences of its truth, and having done this, I now accept whatever it declares; and whether my poor reason can fully comprehend its doctrines or not, I implicitly believe them. This word declares, 'Without shedding of blood there is no remission of sin.' Christ Jesus is the 'propitiation for our sins.' For, 'if when we were enemies we were reconciled to God by the death of Son, much more being reconcile shall be saved by his life.' With texts before me," continued Rám D "you see I can do nothing but t and entirely reject the system o vation by works, and cling to that will confer salvation upon me th the merits of another."

As the two brothers walked Prosonno's mind was filled with flicting emotions. "Could Brah be true? Had it really no fixed to rest on? Was it so uncertain teaching, and were its followers ac the upholders of the great id around them? Was it a system could not satisfy the mind resp that all-important doctrine, the fo ness of sins? The Christian ment again: how strange its tea that God had laid upon another, nocent being, the suffering that s deserved! Was it not too won to be true? The Son of God to d perishing sinners! That indeed be a love which passes all our prehension."

A FEW WORDS AT A SISTER'S WEDDING.

MANY words are not needed on the present happy occasion, and even were they needed, would, perhaps, hardly prove acceptable. But permit me to give expression to one or two thoughts which may be worthy of devout attention. You two now stand in the sight of God as husband and wife, and after a formal signature the law of the land will also regard you as such. You bear sacred names—names expressing the most sacred relationships—those out of which all others spring. By the solemn words of the service you have been reminded that "marriage is to be held honourable by all, and not to be engaged in rashly, tho lessly, or lightly, but advisedl verently, and in the fear of This you most firmly believe, therefore to-day's procedure thoughtless one. This public s is but the open declaration of has long been a matter of s deliberation and earnest prayer. whose guidance is unerring wi whose blessing is infinite riches, love is the fount of all love, has sought, and in His fear the vows now been taken. With the conv

od approves the momentous
at it is His gracious will you
ould travel the rest of life's
ogether, friends have gladly
d here to-day—your parents,
ears of deep affection, utter
enderest blessing, and your
has united you in that bond
death only can sever. Yes,
oly prayers and fervent wishes
ate this marriage feast; above
Great Master, who hallowed
ar rejoicing by His presence
erous deed in days long gone
w stands in *our* midst, and
s upon all hearts His unspeak-
ace. Heaven and earth thus
unite to utter a sweet benediction upon us at this hour.

You have clasped hands in mutual confiding love for life, because the glad conviction fills your hearts that it will prove a better, holier, diviner thing for each of you thus united than would be possible apart. Its beauty will take a brighter hue, its music a richer tone, its significance a deeper meaning, because of one another's presence and help. The purpose you have formed is to live to bless each other. The thought of selfishness has no place here. Tennyson's fine conception is exquisitely true:—

'Love took up the harp of life, and smote on all the chords with might;
Smote the chord of self, that, trembling, pass'd in music out of sight."

stitution by God of family ties
preserve us from the degrada-
selfishness, and since He has
t a very instinct of our being
one another, He has thus ap-
l the most natural means for
; us most like Himself. God
ut of a very necessity of His
s nature; we also love because
made in His image. With
yet joyous hearts we thank
r that yearning affection which
compels us to perform those
of tenderness and sympathy,
angels delight to record. Now
the root and ground and reason
riage, but marriage is the con-
test of the reality and depth of
This test both proves its sin-
and developes its power. In
d life love grows to its own
ul perfection. Although many
it would be impossible to feel
nser affection than that which
hem to wed, yet it may be safely
d that the true significance and
fulness of love are unrealised until some years of common sorrows and joys and strugglings have been experienced together. While outwardly there may be a less exuberant expression of its existence, there will be inwardly a more blessed consciousness of how divine and noble a thing is wedded love. The shallow brawling stream leaping from the rock is full of dashing noise, but as it deepens and broadens on its way the quietness of real strength possesses it, and when nearing the sea it is profound as ocean itself. Thus, often is lover's love comparatively slight at the first gushing forth, but the experiences of married life amplify and enlarge it, and when in old age eternity appears not far off, the echoes of the infinite seem sounding in it.

Doubtless you have an ideal conception of one another's virtues and worth, for it is the delightful characteristic of youthful love to surround the object of affection with a soft

golden haze. Now it may be that fade before the real, and it re reality—the living daily and hourly with you both to make that real together, enduring the strife and care thing even brighter than that and worry and annoyances from which fancy had painted in such go no lot is free—may dispel some of and attractive colours. Abo these preconceptions, may strip off things believe this—*that the c* some of the poetry with which married *uses of life cannot impoverish lo* life is invested in your eyes. Well, ought not to become less inten so let it be; no great injury will cause daily and hourly employe necessarily result. Where there is it be cultivated, as you would cu sincere love little harm will accrue any other divine virtue. L from seeing each others' disposition things which would injure its and character, strength and weakness, be carefully removed and jea in their true light. The ideal will excluded. Remember that—

"to wed
Is only the foundation, and to build
The temple of a graceful married life
Is harder far. Kind words and kinder deeds
Are gentle rain to the sweet flower of love."

Permit me further to remind you that *little things constitute the great trials and tests in wedded life.* They are of importance everywhere, but especially so here. Our daily routine is composed of minor and apparently insignificant events, yet by these our days are either made most delightsome and joyous, or an intolerable burden. Now, if anything will manifest your affection, it will be the manner in which you suffer and enjoy little things. You will learn each other's weaknesses most quickly in this way. It needs not the stress of some great difficulty to reveal what we are, but small things, in which we are most natural, mirror our characters most perfectly. The test of true love is not the sudden strain of strength which is put forth to meet some unexpected emergency, and then sinks back exhausted by the effort, but the carrying through many a hot wearying day, along a rugged path, the burden of which we cannot be rid. It is the continuous toil — the slight weight always borne, the small ann frequently recurring, the many tations to anger, selfishness and arising from the most common events of life—which so often m the weakness which besets us careful, then, of little things, fo may be like flowers beautifyin life, or like thorns—a constant of irritation and wretchedness.

But beyond all, and summi all in itself, I would say—*m strive to cultivate in each other's the spirit of love to God*, and th give an enduring quality to you earthly affection. It is the shining through the human gives the latter its chief char would not undervalue or dispar the slightest degree the love o or woman, however it may m itself, but I must believe that impossible to understand its full sedness unless earthly affectio hallowed and sanctified by divi fluence—unless it be sustained, fied, exalted by partaking of he

Therefore I say, let God inspire hearts, and seek ever to subor- ıe your own to His great and in- ı love. As members of the pro- ıg Church, your aim will be to ılate each other towards the ɜst attainments of the Christian Marriage will not prove a hind- ɜ, but a help. To this end there be an outward observance of ion in the household. You will a family altar, whence shall daily , as the smoke of fragrant incense, hymn of grateful praise and the licating prayer. Your conversa- ınd character will be in conformity e laws of Christ, as laid down in New Testament; those around see the divine likeness in you , and take knowledge that you been with Jesus. There must be holy religious conversation, a ıaring of heart experiences, that nay thus stimulate and "provoke ınother to love and good works." n married life by a free inter- ge of religious thoughts, and seek ıjoy holy communion about the things of Christ. If you do not, it will be almost impossible in after days to break down those barriers of reserve which will speedily arise between you on the subjects of highest interest to you as immortal beings. I fear there are numerous husbands and wives, professed Christians, who know nothing —literally, absolutely nothing—of each other's spiritual experiences. They pass life together at the same hearth, but their souls dwell apart in dreary, unnatural, sinful isolation. This cannot be so with you. Together you will often speak of the love of Christ, and all those glorious truths which are our noble heritage. Together you will grow in knowledge and grace, and as trees planted side by side spring up towards the heavens, and wave their tops close against the sky, so shall your life-companionship lift you nearer God. As husband and wife you are one in the sight of Heaven, so may you be one in all the great joys, purposes, aspirations of life.

> "*Two* to the world, for the world's work sake,
> Each to each, as in God's sight, *one*."

will leave this house of prayer to ɾward into an unknown future; God make it a very bright, peace- ınd prosperous one. What will e you, what experiences will greet none here can prophecy, but the ıs assurance fills all our souls that ı you cling to the kind guiding of your Heavenly Father, "all things"—shadow and sunshine, gladness and grief—will "work together for your good."

Therefore do we now say—"The Lord bless you and keep you. The Lord make his face to shine upon you. The Lord lift up his countenance upon you, and give you peace."

The cynosure of midnight skies appears but one to seamen's eyes,
Yet twain there are, and each a star—perhaps a sun:
May you, my friends, reverse the view, and while on earth you seem as two,
From heaven appear but one.

THE BIBLE IDEA OF PRAYER.

THE Bible idea of prayer is very simple but very sublime; it is the asking of God to bestow on us the blessings which He has promised, and of which we feel our need. Nothing can be simpler than this idea, because nothing is more familiar to us. A beggar asks and receives. A child goes to his father, and asks something on which his heart is set, and receives it because he has asked it. A subject goes to a ruler and petitions for something—it may be as a favour or as a right, and receives it because he has asked it. In like manner we pray to God; we petition God for certain things which He alone can give or do; we ask Him to give or do these things for us, and He gives or does them because we have asked. From the beginning to the end of the Bible this in all its simplicity is the scriptural idea of prayer; and rightly understood it will be found to be corrective of some people's theories and of other people's practice.

1. *It is corrective of some people's theories.*—There are who see all manner of difficulty in the notion that man's prayers can influence God's doings, or that God's doings can in any way or to any extent depend on man's desires or petitions, and they think that prayer can only be a means of exercising our own devout affections and cultivating our own graces. But they fail to see that if we divest prayer of its proper character as a seeking from God the blessings we want, we rob it at once of its power to exercise our affections, and thereby cultivate our graces. We become conscious of solemn hypocrisy in every act of prayer in which we engage. There is a child's life in danger, and with all earnestness we plead with God that He will spare it. The prayer does us good; it brings us nearer to God; it makes us more conscious of our dependence on Him. But if we had believed that our prayer could have nothing to do with the sparing of our child's life; that God *must* be deaf to our cry, and to every other cry that ascends from sorrowing anxious hearts, and must rule men's destinies without any respect to their prayers, we should not have prayed at all; or if we had we should have been conscious of acting a sham; our prayer would have been a cold, meaningless form, and it would have been as powerless to do our own heart good, as to win the blessing we sought. The indirect benefits which we derive from our prayers in the quickening of our own affections, will not be ours if we do not honestly mean what we seem to mean when we come to God with our requests—namely, that we regard prayer as an ordinance of God Himself for connecting His fulness with our wants, and the very channel through which He ordains His blessing to flow to us.

I do not now attempt to discuss the theoretic questions which may be asked on the subject of prayer. But this I may remark, that the Bible idea of prayer finds a response in our nature which rises above all speculative difficulties, and, in fact, sweeps them out of the way. Let me argue myself into the belief that all

are so ordained that the
of my prayers can be but as
le wind, or that God so works
His ends by natural laws that
ol's presumption to expect that
can have anything to do with
my belief will not have the
:h of gossamer when the deep
t of my soul is aroused by con-
want. Let me awake to a
of my own guilt and sin, and I
st all my theories to the wind
ısh to the throne of grace with
tition, "God be merciful to me
ɔr." Or let me find myself or
dear to me in peril—sudden
as in shipwreck, or in peril
h violent disease—and I will
nsult my theoretic beliefs, but
ey the irresistible impulse of
ırt, and go to Him who is over
d cry, "Lord, save me, or I
" This I will do, I must do;
ot help it. In such circum-
ɜ I must pray, and this neces-
my nature is a test of truth on
I may rely. With God's
n the Bible on the one hand,
ɜs echo in my own heart on
her, I may well dismiss from
al consideration speculative
ties which spring more from
norance than from my know-

But if the Bible idea of prayer
; some people's theories, *it cor-*
ther people's practice. And
thers are very numerous. Are
conscious that we often engage
ver without having in our own
any clearly-conceived petition
we mean to present before God
r that it may be granted to us?
were interrupted in the middle
prayer by a voice from heaven,
ding, "What is thy petition,
and what is thy request?" should we not feel greatly embarrassed, and be made painfully conscious that we had come to God, if not absolutely without any idea of asking anything at all, yet with such vagueness and faintness of desire that we might almost as well not have prayed at all.

I do not forget that there are other things which it is proper for us to do as well as to petition when we pray. It is proper, most proper, that we should worship and adore. The language of direct adoration and homage has a most fitting place in our prayers, and probably there is too little of it usually rather than too much. It is proper too that we should mingle thanksgivings, and praises, and confessions of sin with our prayers. But as to prayer, strictly so called, petitioning God for blessing, do we not often seem to pray when we do not know what we are praying for? Not that we do not use words of prayer, but the use of such words has become a mere habit, and when we have ended we scarcely know more of what we have been about, than when we have walked along the streets some day in a fit of absence or reverie. If we can feel and act thus in public or common prayer, the likelihood is that we can do it in private prayer, and if we do it can scarcely be said that our praying breath is never spent in vain. It would be nearer the truth to *say* that it is *all* spent in vain.

This is a matter about which it becomes Christians to exercise much self-jealousy and heart-searching. The tendency to formality is not confined to the use of books of prayer; it clings to our very nature, and *we* may be as formal without book as others with book. We have to re-

member every time we bend the knee in private, or unite with others in acts of prayer in public, that we are professedly approaching the great God with a petition—a petition it ought to be, for some clearly defined good which we desire that ourselves or others should re from God's hand. It is only distinct, conscious remembranc this sort that we shall escape vi ness and coldness, and be en intelligently and earnestly to ! our requests known unto God.

LAPLAND AND LAPWOMEN.

By Margaret Howitt.*

As early as the fifteenth century, Christianity was introduced into Lapmark, but it met with little success, the Laps being strongly attached to their own male and female deities—a sentiment which remains even to the present day—people often making use of old native religious rites. What with the generally evil example of the squatters, and the want of instruction, there being only six missionary schools in the whole extent of Lapmark, with upwards of 600 miles between the two most out-lying, Christian knowledge is at a low ebb. The children who attend the schools, which they do most willingly, are obliged to be boarded as well as taught, their families being often fifty miles distant if stationary, or hundreds of miles away if wandering with their reindeer. Children therefore are never kept at school longer than two years. Still, even amongst the poor Laps themselves there are those who deplore this state of things, and are seeking to remedy it. Of these, I must mention a young Lapwoman, Maria Magdalena Matsdotter, in whom we are all taking great interest.

In the beginning of this month, Mrs. Fredrika L——, who was entertaining in Edla's name the Seminarium and National School Union, of which I have already spoken, at her house, read to the assembled company from the *Aftonblad*, an account of young Lapwoman, and the remar errand which had brought her to S holm.

"She," it appears, "lives in th trict of Åsele, and belongs to a family which makes annual jou between the mountains and the bourhood of Ångerman river, a now come to lay before the Kin anxiety which possesses the th portion of the people regarding want of enlightenment. Her e object is to solicit the establishm schools, in the first place in th trict where the tribe to whic family belongs sojourns durir greater part of the year. Sh learned Swedish, which she fluently and correctly, in the school which is found in that ext tract. There also she gained the stock of knowledge which has ex her thinking powers, and widen gaze beyond the usually narrow zon of the Laplander. Accord her own account, she has fo time been meditating the possib raising her people out of their degradation, and many a cold w night, while solitarily keeping over the herd of reindeer agains and wolves, this subject has o

* From "Twelve Months with F Bremer."

ind. At last, some weeks since, she and her family, and the rein- were on the confines of Sweden, vas seized with the sudden reso- ı of coming to Stockholm, to t an interview with the King, and · before him the earnest wishes of eart.

Vithout further hesitation, there- this courageous young woman farewell to her family, who feared should never behold her more; buckling on her *skidor*, or light -skates, arrived a week afterwards ɔfle, having in this way traversed a stretch of about 300 English

t Gefle, the snow being ended, she ı the remainder of her journey by ɔnce, and reached Stockholm at ɔeginning of the present week. ɔ persons here, to whom she had recommended, received her very y; and through their agency she ucceeded in obtaining an audience e two Queens, who are said to take ely interest in the noble mission h has brought her hither.

ihe has visited the chief of the ɛsiastical department, the coun- · of state, Carlson, and later in the vill be received by the King."

ch was the account which Mrs. — read in the *Aftonblad*, and h I brought back with me for dear e Fredrika to read. But the news already reached her, and on the lay morning she went to the ish church, intending to bring interesting stranger back with her nner, having, in anticipation, in- a countrywoman, Sara Albertina, in her here afterwards. But poor a Magdalena was so fatigued by ourney, and the excitement through h she had passed, that when ser- was over she begged to remain ly where she was, in Södermalm, ising to call here on the morrow.

ıt if we had not the greater heroine ad the lesser. Punctually between four and five came Sara Albertina Mansdotter, accompanied by the young matron of the hospital, where the little Lapwoman has come to study. I wish I could relate the matron's history as well, for it is a very remarkable one, and so much to her credit that she is always an honoured guest here. But I must confine myself to the Lap- woman.

She is twenty-six years of age, very intelligent, speaks good Swedish, and is by no means shy, with the pleasantest simplicity about her imaginable. Like all her people, Sara Albertina is greatly attached to her country, with its lofty table-lands and deep snows. She considers it quite warm here, though I, of course, think it extremely cold.

In her own land she has been ac- customed to follow the troops of rein- deer, which lead their owners vast distances over the wild rocky country. The personal possessions of these nomades are very few. She laughs at the idea of a Laplander having a watch.

"What could he do with it?" she says. "In our wild life, perpetually getting into danger as we are, watches would soon be broken. And when we have followed the deer for miles, and it is so dark that we cannot see a hand's breadth before us, what would be the use of a watch? We know the herd is safe, and that is enough; then we lie down upon the snow to sleep, and thank God that we have it to rest upon!"

During the summer, Sara Albertina's family cross over to the Norway side of the mountains, the Swedish side being too hot, and the reindeer cannot live without snow. In this way her family have learned Norwegian, which they speak with great fluency. Her own father is dead, and her stepfather, for her mother has married again, is much younger than his wife, though they both look like old people. The herd-

life, which is one of great hardships, tells upon the constitution, and at sixty a Laplander is quite aged. The Laplanders are very kind to their old people, the nomades boarding their aged relatives in the families of the stationary Laps. The number of reindeer is annually diminishing, owing to the change which is gradually creeping over the country.

Poor Sara Albertina has had a great sorrow since she has been in Stockholm. Her husband, who came with her last summer, returning home was drowned in crossing a river when near the end of his journey. She is now, therefore, a widow; and her one child, a little girl, is with its maternal grandmother. This next summer she hopes to return to her beloved Lapland. She is not happy here; but more so than she was at first. The morning after her arrival her heart dreadfully failed her: there seemed to be so many people and so much noise that she burst into tears, and leaving the town went into a wood, where she spent the day by herself, and could feel more at home. Poor little woman! * * *

The next morning Miss Bremer's Sara fetched me upstairs, Maria Magdalena having arrived, together with Sara Albertina, who had again been invited to meet her. Until now they were strangers to each other. I stood for some little time with Tante Fredrika, listening to the two talking together in the adjoining room. Their language was by no means unpleasing in sound. We then joined them, and refreshments were brought in.

Maria Magdalena wore a little red cap and a black-and-white checked shawl, which she had probably obtained from the missionaries, fastened with a shawl-pin, the head of which was a little photograph portrait of the King. Her dress was of dark green woollen cloth, almost as thick as a blanket, but light enough to fall in rich folds, though it reached but little below the knee. Her stockings were of blue, and she wore little boots reindeer fur outside. Her *skidor* been left at Gefle. * *

Maria Magdalena is deeply reli and related to us her conversio was a long time before she could prehend that Christ had died fo She was in a very uncomfortabl unhappy state of mind, when one a good missionary prayed wit from six in the evening till three morning. He induced her to the Lord's Supper. She cons though still feeling no sense of I favour; seeing, however, the broidered cross on the back missionary, all at once she he voice saying to her, "For thee! thee!" and instantly became scious that her sins were forgive such a wonderful sense of spiritu took possession of her that she never find words to relate what s experienced.

"Nobody," she said, "could judged me more hardly than I myself, when my conscience wa awakened. Up in Lapland we here and there a good Christia everywhere persecution. Ah! i very different thing to be a Ch here. Here it is easy."

At parting, she embraced both Fredrika and myself, and hope God's peace would be with us. when Miss Bremer played her fa "Hosianna" on the piano for h Sara Albertina, she said: "I hear music without thinking will be in heaven!"

Tante Fredrika gave her at a copy of "Guldkorn," an ex little book of daily texts, comp herself, and a medal of the Kin I gave her a pair of red and mittens which I had knit, to ke wrists of some poor Danish warm. I sewed them up sma the little Lapwoman's little han now they will be worn on snow

he wearer is watching, not Prussians and Austrians, but bears and wolves. She quite delighted with her visit

ly after this, she started on her ɔmeward journey. She seems hly to have enjoyed her stay at ılm. Everyone made much of .e Princess Lovisa even being ɛrtainer at a private repast on asion.

as not, however, any personal ion that gratified her most, but ɛr earnest appeals for her dear ʳ-people were listened to.

great object is to establish a where children should be clothed, l, and taught, until they had d their first communion. So ı is she in the cause that she l various squatters to contribute and boards for the school-house she left Lapmark, and the g is now in course of erection. ll not be the teacher, as she does ıh to leave her parents, but has ʳ chosen a lame young Lap- and a young Lapland girl, who een brought up in missionary ı, to teach the children.

ıd-hearted in her sympathies, Magdalena carried with her a obtain pecuniary aid for a num- children in whom she feels great t; no other than the offspring of ɛrs reduced to poverty. She has egged the King to order the ɜrs to fence in their stations, so ıe Laplanders may not ignorantly ɜs, and have to suffer for their ɜnt offence. * * *

il 23.—Still interested in Lap- And no wonder, for Hulda has s of an excellent predecessor of Magdalena, in her noble work of ıization. This is an elderly lady, ı Berg, who shares the same flat ılda's mother and sisters. She ɾed among the Laplanders, and ; them. Edla is now bent upon doing the same, and Tante Fredrika, who is deeply interested in the subject, not only strengthens Edla's resolve, but intending to make the acquaintance of this Miss Berg, has kindly asked me to accompany her.

We have been to call upon her. We were shown into a small drawing-room, on the table of which lay a splendidly bound and clasped Bible, in the Lap language, the pages of which we were turning over, when an elderly lady, dressed in black, briskly entered and made us heartily welcome. Her light- ness and agility were astonishing to me, as I had heard of her being between seventy and eighty.

Miss Bremer, after speaking of Edla, requested her to give us some of her experiences.

"It was," she said, "a hard life which Edla was willing to undertake; harder than she had any idea of, for that the people were coarse and brutal in their habits, and extremely jealous of any preference which they imagined was shown to others."

"They may be wild savages," said Edla, soon afterwards, when I was talking with her; "but Mamsell Berg was on the borders, and not amongst the genuine Laps."

Nothing as yet can daunt this brave young woman in her determination, and in this respect, she resembles what Miss Berg was herself when she first set out. The story of this lady is as follows:—

She lived till she was turned fifty with a dear female friend, who was as a beloved sister to her. Then she died, and Miss Berg's life became an empty, unsatisfied blank. She cared for nothing any longer in life, and would herself have been content to die. But the Holy Spirit roused her, spoke as it were within her, and urged her to go to Lapland and teach the poor children there. She could not get away from this exhortation. She asked a friend, a clergyman, what he thought of it, and

whether or not it could be a temptation of evil.

"Endeavour," said he, "to shake off the feeling. If you cannot, then accept it as a vocation from God and try it for six months."

"If I go," said she, "it shall not be for six months. The distance and the necessary preparations are too great for so short a time. It shall be for three years."

She followed his advice; endeavoured to put away the impulse from her but could not. Consequently, she went to Lapland, and the three years became seven. There was no building which she could use as a school-house in the district where she commenced her labours, but she built one of stone out of her private means—for she had a little property of her own—and laid in sacks of potatoes, that she might feed the half-famished children every morning before lessons began. As for the warm clothing which she had taken for her own use, it was applied, by her compassionate, generous heart, to the necessities of the children, so that eventually on her return home, she had barely sufficient for her sea-passage.

Her system was that prayers should be said one morning in Swedish and the next in the Lap tongue; the children reciting them on the Swedish day, and she on the Laplandish. The people were pleased to see a stranger take this interest in their language.

One day when she was telling the children of the love of God, "Our Lord," she said, "is nothing but love. You must not think of Him otherwise. When you read of His angry denunciations in the Bible, you must think that it is His intense love which makes Him speak thus; just as a mother calls out, almost threateningly, when she sees her little child thrusting its hand into the stove, or otherwise running into danger."

There were five young girls in the room who, overcome with emotic hearing these words, rushed tc table in the middle of the roon clasping each other's hands acrc exclaimed by one accord, and were, involuntarily, "We will a be the Lord's! we will belong to other!"

"What is it they are doing?" a tiny little girl, rushing forwar trying to reach up her small "whatever it is, I'm in it, I'm in i

From that day these five b awakened Christians. Four of now grown up, have remained so t day, but the fifth has fallen away the faith and love of her early yo

This school of Miss Berg's, t still continued, has fallen into ne But what has been done is suffici show that the human soil th capable of rich cultivation. * *

The King promises Maria Magd his support. Mrs. Carlen ha ployed her clever pen on an a entitled, "The Daughter of the mades," in which she speaks o human river pouring into Lapland wishes she could compare it to th which merely inundates to bless.

Nor is it Swedes alone who hav braced the cause; M. Roehrich young and zealous minister o French Reformed Church, has st a Farthing Society for the bene Lapland, to co-operate especially Maria Magdalena. This society, originated in his church, has become a national one; all who farthing a week are members, so everybody seems to have a per concern in the cause of the Laps.

The English too, it now ap have an interest in Lapland. A events, the news has come to S holm, that a wealthy English com has purchased Gellivara, an district, a perfect duchy in exten the sum of £250,000. Gellivara p is a mountain of pure iron, one o richest description, lying beyon

tole in a sterile uninhabited
it the point where the dwarf
ases, so that hitherto it has
erly worthless. Now, however,
ed that the English, with their
se, will lay down a railway over
bound land, this region of
ealth, to the Gulf of Bothnia.
Should these plans be put in execution, let us hope that instead of English assumption, of which the Swedes seem to stand in dread, English benevolence may flow forth, and that under its fostering care a beautiful immortal vegetation may spring up in that icy and desolate land.

PUBLIC-HOUSE MISSIONARIES.

ublic-house, certainly, does not first sight a promising sphere tian usefulness, however much t may yearn with pity over the ds and tens of thousands in our ties who are constantly under hting influence. Nevertheless, ndon City Mission, nothing at the numerous obstacles in ticular field of labour, have at seven missionaries engaged in public-houses. So important r consider the work, and such sults have already attended it, y consider seven agents wholly ate to the necessities of the case, l they funds they would gladly additional labourers. As it is, ve been obliged, through lack of to remove two missionaries who ost usefully employed in this branch of Christian effort. A rds upon the work itself and d resulting from it, may not only esting to our readers, but if they vell of what shall be recorded, them to such liberality that any decrease at least may not be d necessary.

editor of the "City Mission ne" remarks that there is one of the work of the public-house ary which has, perhaps, not been tated with distinctness; *viz*:— at difficulty of meeting with *men* iciliary visitation, who are away eir families during the ordinary of visitation. The hours at which they leave for work are so early that it is impossible to get at them before they start. They return home in the evening tired to their evening meal, during which they are naturally unwilling to be disturbed. Unhappily, in the great mass of cases, so wretched are their homes and so small are the attractions to spend an evening there, that when the meal is over they are soon off to the public-house. There, they are somewhat at leisure, and there, so say the missionaries, they will receive visitation and listen to admonitions that they would not submit to in the presence of their wives and children and in their miserable rooms.

Large numbers of men are thus visited together, they receive the tracts offered to them, and in many instances these tracts are attentively read, from beginning to end, before the public-house is left. A great deal has been done of late years in the visitation of factories and large establishments of workmen, while they are engaged at work and during the dinner-hour, and there are missionaries wholly employed in this class of visitation. But although a large body of men are thus reached and instructed with encouraging success, yet so far as the men are concerned, the public-house visitation has proved the most successful. It does not sound pleasant, and we would rather that the British workman could be met with on any other ground; but in the hope of a better state of things, we are glad that

even where Satan's seat is, words of truth and soberness are carried home to the heart and conscience.

The missionaries are all agreed in respect to the courtesy which they receive from publicans, and one missionary reports that the number of publicans is on the increase who desire that their customers may learn habits of sobriety. During the year he had endeavoured, though without result, to induce many of them to close their establishments on the Lord's Day. All the publicans he met with expressed a desire to do so, but to induce them to put their desire into action has proved an insurmountable difficulty. He has, however, observed some houses closed during a portion of the Sabbath when the law would have allowed them to remain open, and he has regarded this as a hopeful sign that conscience is at work. In this agent's district, the promoters of the National Sunday League have been holding a series of meetings in public-houses, for the purpose of placing their plans before the working classes, and he gives it as his conviction, founded on a large acquaintance with the wishes of working men, that they would like to see the British Museum, the National Gallery, &c., opened at hours in which they could visit them, but not on Sunday.

As might be expected, the work of the missionary is almost wholly confined to admonition briefly and hurriedly given to those whom he meets with at the bars of taverns, and more at length to those with whom he sits down in parlours. On one occasion, the agent to whom we have alluded, made his way to a bar where two respectably-dressed men were drinking. He asked their permission to read them a passage out of the New Testament, and upon receiving it, read those words in the Acts which record the ascension of our Lord and His coming again. This done, one of them remarked, "Well, confessedly, we cannot but gaze upon you; the endeavours of you Christian people prove that there is something in what you believe." The mis laid his Bible open upon the c and placing his finger upon the read, he remarked, "I do, gen with my heart and soul believe here stated. This same Jesus taken up into heaven shall so like manner; only there is th difference in His two comings. was to seek and to save the lost His second will be to judge the in righteousness; and if at this that judgment seat were to be set the earth and you were summo appear, what would be the They shook their heads, and claimed with a sigh, "these thing very serious, and I am afraid now such should come upon us, it be a cause for fear." The conve was followed up with appropriat gestions, and upon leaving the missionary presented them with which he thought might be suita their state of mind.

This is the kind of work, and the missionary meets with all ki characters; now with the infidel, ar with passages for quotation fro "Reasoner," and now with the reader from Dickens and Shake now with a mother and child of years, both in a state of intoxi and now with thieves and fighting now with the gay and dissolute o sexes, and at all times with the de from whom every spark of self-r seems to have gone out in darkne is an awful work, and the men e in it have need of all our praye amidst these poisonous influence may keep their own souls in heal

A missionary in the Spitalfiel trict has very fairly put the whol of public-house visitation and th culties attending it. Abridge statement is to the following ef "I visit 400 public-houses, an coffee-houses; in the whole of t

ll known and have had many op-
ities during the past year of set-
rth the Gospel, both to the pub-
and their customers. If asked,
is your opinion of public-house
ion? I would answer, it is the best
f coming in contact with the men
ission was intended to reach, the
ho would not otherwise hear the
l. My experience of three years
re months warrants me in saying
s near as I can calculate, the pro-
n attending public-houses is ten
) one woman. It is also a fact
nen, naturally talented, take de-
in spreading infidel notions in
places, considering them their
ls. The expectation of pecuniary
which influences many to submit
visits of religious people is taken
in the public-house, and there a
ells out what is in his heart which
uld hide from a person visiting
a his own home. I often meet
objections to going into public-
s with tracts and speaking to the
about their souls in such places.
nine years' experience of private
ion, and have had three years and
onths of public-house work, and I
prefer the latter, for it invades no
y, nor creates any suspicion, and
the missionary a clear stage and
lay. I own there are some draw-
: for, while it removes many
nces to a man speaking his mind
it at the same time takes away
int to bad behaviour and opens
he door to blasphemy; yet by so
it enables you to learn a man's
haracter in a much shorter time.
y pray for more grace to do the
efficiently. I make it a constant
to pray earnestly to God to be
ne in every public-house I enter,
time I do enter, and I have had
rs to my prayers many times. I
ute on an average 2,000 tracts a
, and no tracts, I believe, distri-
in any other way are better re-
or more diligently read. I also
distribute 350 'Sundays at Home' in the public-houses and coffee-houses monthly; these are, for the most part, highly prized, especially when there are young people in the family."

A missionary in the truly wretched district of St. George's-in-the-East, after labouring there five months, says that he would not give up these parishes, which he deems the worst in London, for the most select part of the West-end. Here he sees the extremes of sin and wickedness, and something of the extremes of sorrow on account of sin, although strong drink is ever at work hardening the heart and killing all better feeling.

"One night while leaving a concert-room, a poor girl, apparently about twenty years of age, met me," he writes. "I said, 'My friend, will you have a tract?' She stood motionless. I said again, 'My friend, will you have a tract?' 'Can't read,' she said hurriedly, and still stood looking at me as if she were motionless. I said I was sorry, but perhaps she could get some one to read it to her. Again she said, 'Can't read, must not read,' and with a frenzied look added, 'If I read, I think; and if I was to think, I should go mad. O! God have mercy upon me!' and she ran away as if she were mad indeed. Perhaps she was the child of pious parents and had a praying mother. Seeing a missionary in the haunts of sin, with religious tracts in his hand, may have brought up early recollections of the scenes of her childhood, and thus conscience was aroused, and she was made to feel that God, her mother's God, was still pleading with her."

This missionary reports that the men pay great attention to the Word of God when read to them, and receive tracts with thankfulness. He has been often pressed to take pence, sixpences, and sometimes shillings, for the Society, but his reply has been, "The Society will be amply repaid if you pay earnest heed to these things." Of the publicans

themselves, he says some of them are very rough indeed, "but almost invariably, I find they have a tender part about them which a kind word often reaches, and the oftener I visit them the better they seem to like it." Of the character of his workfield in general he thus speaks:—"There is perhaps more wickedness in Shadwell than in any other parish in London. As you walk through the streets, the scenes of wickedness that meet your eyes and the blasphemy that sounds upon your ears cannot be described; and if such wickedness is met with in the public streets what must it be in public-houses where men and women strive to excel each other in sin, and that man is counted a king among men who can swear the loudest, and is most fruitful in inventing fresh deeds of darkness. In such company as this, I have to spend hours every day, entreating all I meet in Christ's stead to be reconciled to God. Many are the rebuffs I meet with, and often I am threatened with personal violence; but many times have I seen the tears start from the eye when I have reasoned of righteousness, temperance, and judgment to come."

The people to whom the missionaries make their appeal count their work a very strange one, and at times scarcely know what to make of it. Occasionally after introducing himself and his mission the agent will be met with the exclamation, "Religion in a public-house! do you know, sir, that this is the devil's house? I am sure this is no place for you or religion." It is painful to reflect upon but it is the truth, among the regular frequenters of such places those are found who have been religiously brought up, who have attended Sabbath-schools, and who are well acquainted intellectually with the way of salvation. These, when they have heard the truths from which they have gone so far astray sounded in their ears, have frequently coupled them with the remembrance of their old teacher, and have been quite overcome by their bitter rec tions.

As to direct cases of usefulnes journals of these missionaries m be so fruitful as those employed in directions, one reason we should being that, when men are impres any word of truth spoken to th the public-house, their first pr repentance would be their absenc such a scene altogether. For, wh the freedom of conversation e there and advocated by the missio as preferable to private visitation, only be an overwhelming necessit being determined by any means t some, that can for a moment Christian men in exposing them to the scenes of pollution thei words have described. For ou part, we should have the grave picion of having been useful man whom we met a second time place whence he was warned from the wrath to come. Anythi religious education in connectio the animal excitement of a taver lour, should be counted a thing be thought of, not to be encoura any consideration. Beyond adm of the directest kind as to the their being where they are, and the necessity of their bringing fruits meet for repentance by fa an atoning Saviour, we do not th wise for the missionary to go, a apparent signs of usefulness tempt him to meet inquirers in places while there is a hovel to upright in. To many dissipate religious discussion is one of th pleasurable ingredients in their intoxication, and woe indeed un man who mistakes or encourages ness in that kind of thing as a grace.

The Paddington missionary says, "Mine is a work that may phatically characterized as a see ing labour, for I am not permi see much fruit. The harvest is

› enter upon, at least not for the nt. I am continually coming in ct with strangers, and many of I shall never see any more in this l. This thought often solemnizes nd induces me to pray that I may ble to declare the truth as it is sus, in such a way that sinners be led to seek the forgiveness of sins through the merits of the fied Redeemer. The scenes which ietimes witness are disgusting in xtreme, and the language I hear is lical. I often go to a public-house and push it open and walk in st my will, and I am compelled to › God for help."

ch then is the kind of work in which ›ublic-house missionaries are en- l from day to day. It is very actory to know that the men ap- ed to this work are not novices but in whom the committee have n to repose the fullest confidence. nissionary writes—"In the public-houses I visit I receive a number of invitations to drink, generally from the men I am addressing and frequently from the landlord or landlady. These invitations I am obliged to refuse, for it would be quite inconsistent with the character of a missionary to become the pot-house companion of those to whom he was sent. I, however, decline in as kind a manner as possible, for some of the offers are made out of kindness, although others are made for the purpose of laughing at the missionary."

The good men engaged in this trying work deserve our heartiest sympathy, and our prayer on their behalf should constantly be that their own religious life should not suffer amidst the degrading scenes in which they have daily to move. Like just Lot, may they be kept pure amid the filthy conversation of the wicked, and, having borne their testimony, may they come out unspotted.

A. B. C.

MR. BATCHELOR ON CHURCH CREEDS AND COURTS.*

R. Batchelor avows himself a ›ugh Independent. He would barter a single particle of Con- ational independence to secure a united and methodical action. dom he declares to be more pre- ; to him than consolidation. if loneliness were the price of ty, he would pay this price, and l choose a condition of absolute tion if not otherwise he might tain perfect freedom. But iso- ı is not, he believes, a neces- out-come of our denominational iples; and in his inaugural ess in Edinburgh he had the ige to utter sentiments which would regard as bordering on a fied Presbyterianism, but which we agree with him in regarding as in perfect harmony with the purest Congregationalism.

The very word "creed" awakens in some minds associations and sentiments which will scarcely allow them to consider patiently what has to be said on the subject. But what is a creed? It is only a declaration of things believed—a setting forth of the beliefs which have been attained by the study of the Word of God,

* Inaugural Address delivered at the annual meeting of the Congregational Union of Scotland, held in Edinburgh, May 2, 1866, on Ecclesiastical Creeds and Courts. By the Rev. Henry Batchelor, Chairman. Published by request of the Union.

"Exact representations of Christian doctrine, as embodied in Church symbols, are (as Mr. Batchelor says) of great worth. They crystallize, as it were, into distinct and compendious forms the diffused results of prolonged inquiry and conflict. Creeds are an immense contribution to clearness of thought, and are condensed records of laborious and systematic study by the greatest and best of men to arrive at the mind of God. In the main, orthodox creeds are depositories of precious truths, ripened by the theological energy of the Church, and garnered for the service of the faithful. No one ought to disparage them. Except by the ignorant and presumptuous, they will be held in veneration. Only rash and raw neophytes, or men of exorbitant vanity and self-sufficiency, whom experience has not chastened, and truth does not promise to subdue, will turn a deaf ear to the voices of the past."

But creeds may be of two kinds; either merely *declarative* and unsubscribed, or *authoritative* and subscribed. Against the latter Congregationalists have ever warred an earnest warfare. And Mr. Batchelor gives good reasons why this warfare should still be maintained. If all his arguments cannot be said to be weighty, yet their force is cumulative, and, as a whole, they are conclusive. In the early Churches, he argues, there were no authoritative and subscribed creeds; there were only simple avowals of belief in facts and realities accepted by all Christian communities. Such creeds are useless; "they might as well, and a great deal better, be simply declarative and unsubscribed." They can neither originate nor preserve a doctrinal unity. "People con
fancy it is in troubled perio
the utility of authoritative an
scribed creeds is most emine
is in such epochs above all
that their insufficiency receiv
monstration." Such creeds
Batchelor further regards as
tically inimical to the supren
the Word of God. As soon
forms of words become eccles
and binding, and religious or
tions are reared on them, the
put in jeopardy. Men are pr
give to creeds, catechisms, and
gies, virtually a higher place
the Scriptures.

It is an objection to such
likewise that they have an i
effect on the character of the
"Many a clergyman finds him
circumstances utterly irrecon
with transparent veracity and
conscience. He may hold with
ful faith all fundamental and
doctrines, and yet be harass
burdened by particular concl
to which he had subscribe
which he cannot heartily
Many good men, under the st
the manifold perplexities of
situation, sadly wound their
sensibilities, and lower the
their moral judgments. Othe
scrupulous, seem to be positive
honest. They can accept
with ease, and trample upon
afterwards with like facility.
ritative and subscribed creed
come to be received with mental
vations, in non-natural sense
contrary to the original and
meaning of their terms. Suc
worthy arts are dishonourable
men, but painful beyond meas
clergymen.

f ministers and Churches depart the truth, let it be patent and lden before all men," says Mr. ıelor. "If there be 'shipwreck,' understand the worst of it. If depart from the fundamental es of the Gospel, it is far better ll interests that there be no ritative and subscribed creeds l the mischief. Half the remedy know the disease. When there lecays in the religious life, loubt and disbelief are silently stealthily working through the ches, it is, on every account, able that the malady should be ent, and not covered. Men ıg from the truth, under any nstances, have evasive artifices h without the ecclesiastical of subscription. They will unne sufficiently in epochs of ısion and perplexity, without driven to burrow in the dark the frown of authority. When he most indispensable to ascerthe religious beliefs of men, ritative and subscribed creeds garb which provides a clerical , and conceals the religious ns of the wearer."

to creeds which are merely decla- and unsubscribed, Mr. Batchelor ds us that Congregationalists often published "Declarations th and Order." Not later than ear the great Congregational il which assembled in Boston ıd such a declaration based on r Confessions issued by the Conıonalists of America. And in r ordination services the pastor- 'declares" his own faith in his ords for the satisfaction of the yters who are about to ordain ınd who thus accredit him to the world as one with them in the faith of Christ. The principle involved in this part of our ordination service is one of extreme importance, but through the easy confidence which we have been, too much perhaps, accustomed to place in each other, its value has been not a little lost sight of, and we are much pleased by the prominence which Mr. Batchelor gives to it, and by his suggestions towards a more systematic embodiment of it in our practice.

"We as Congregationalists," he says, "have no authoritative and governing courts, and cannot invoke their aid. They are impossible to Congregationalism, and are unwarrantable and undesirable in their own nature. But there are duties which we must discharge in these days with peculiar watchfulness.

"1. We need to be especially careful neither to ordain nor recognize men in whose Christian state and Christian beliefs we have not an intelligent confidence. Only persons of blameless lives and orthodox opinions have been in the habit of entering our pastorates, almost as a matter of course. Extreme caution in the past generation was hardly necessary. But we are advancing into different circumstances, and we must guard ourselves with anxious circumspection and prayerful fidelity. Each minister who takes part in an ordination or recogniton service has a personal and solemn responsibility to fulfil which he cannot transfer to another. He has no right to take anything for granted without information. In the future, no one amongst us ought to ordain or recognize a candidate without thorough inquiry and complete satisfaction. It is in-

cumbent upon us to establish, as an inflexible usage, that every minister sharing an ordination or recognition should require a previous conference with the candidate, when at all practicable, and that in no instance should a minister take part in the service without first inspecting the confession which the candidate has to read in public. It is a grievous wrong to attempt to comply with so weighty and sacred an obligation without pondering what the candidate has to declare of the work of the Holy Spirit in his heart and life, and what he has been guided to accept of 'the glorious Gospel of the blessed God.' We ought to be able, from our knowledge of the candidate, to repair to the solemn assembly with assured and hallowed satisfaction that God is with us. We, on whom the dread responsibility rests, ought to have nothing to learn when the candidate rises to avow his regenerate state before God, and his joyful adhesion to 'the truth as it is in Jesus.' Ministerial character and standing belong to God and the Church; and we must employ them for the welfare of the Church and the glory of God. If a brother asks me for the public influence which the grace of God has developed through my life and work, I am bound to demand,—What are you going to do with it? I must be persuaded that he is not about to pull down what I supplicate and labour to build up. Congregationalists have been too lax about these serious matters. It is high time that we arrange for earnest and uniform action.

"2. Again—If any minister among us depart from the Gospel of Christ, it will be the duty of those who remain faithful to the truth to withdraw from him, and assign their reason doing so. My obligation to frat with a minister, who seems to be doing the work of Christ, i the co-relative obligation to se from him when he appears to oppose the faith of the Lord. Such is the tenor of apostolic i tion and example. We can more; no less. Less we *dar* do; more we *would* not.

"For any one to pretend th minister may not inquire int Christian beliefs of another, interpretation of Congregation is puerile, disingenuous, and thing worse. It is, moreov ignore or to falsify our past h A minister, who, on principle, in absolute isolation, and put denominational fraternity, ha right to resent all questioning his religious convictions. B soon as he comes into relati fraternity, the rights of other come into play. A man wreck an uninhabited island is its so absolute lord; but, if a seco wrecked on the same shore, th reignty of the first is modified claims of the second. Men associate except under limitat abstract rights. So far as ou tions are concerned as man an any one has the same human r propagate atheism that I h preach the Gospel. But my would be grievously infringe were obliged to be in fraterni him, or in any way were to sanction and approve his i This is only an extreme illus of the wrong which would be d the many if the individual coul on denominational fellowship, spective of the dogmas which d

eased to disseminate. To de-
in fraternity—which involves
hts of others—the rights which
nly just and even possible in
te isolation, is arrogant and
lic self-assertion, and not a plea
ristian liberty. Concession to
temper would sacrifice freedom,
cence would triumph. It must
isted.

ver any particular Church we
no authority. We can only
se our own right to be in fra-
y with them or not, as conscience
ictate. They must be left to
duty as we to ours. I hold,
it be the right of the Church
ose a ministry on understood
ions, it has the collateral right
eel its selection when those
stions are broken. Except in
ches the power to elect involves
responding power to depose.
urch authority belongs to the
ular congregation. We acknow-
no power to rule except in the
dual community. All the great
iastical historians, without any
our direction, are agreed that
rimitive Churches were thus
ndent and self-governed. In
rly Churches, discipline of all
was administered through the
ges of the laity, and not through
iscopal clergy or a Presbyterian
hip. For centuries after Epis-
had displaced the primitive
ment of the Church, the people
effected discipline, and even
ed unworthy bishops and clergy,
eir decision was ratified.

Withdrawing from a minister, it
e said, does not separate his
h from him. Clergymen com-
take their people with them
od or evil. It is inevitable. It was so in the Apostolic Churches. I know of no relief for this infelicity. After ecclesiastical authorities have pursued a heretic through all his Jesuitical doublings from court to court, and have convulsed a whole country for years to eject the occupant of a single pulpit, they can do no more than we—namely, let the congregation go off with him. There may be the trivial and doubtful advantage to the denomination of keeping the bricks and mortar; but there is no gain to the Kingdom of God. I prefer the simple, natural, and scriptural course of breaking relations with those to whom we have been fraternally united, and with whom brotherhood ceases to be practicable. It is a direct, immediate, unprotracted and unencumbered action, and not a prolonged mischief which may issue in total dissatisfaction. Church maladies are preferable to ecclesiastical cures.

"3. Further—I am of opinion that an advisory Council, to which ministers, or Churches, or both, might carry their serious differences, would be an expedient institution.* Such a Council, composed of clerical and lay delegates, and fairly representing the denomination, could render important service whenever any grave difficulty arises. Parties referring their misunderstandings to a council should have the option to object to any one sharing the deliberations, whose sectional opinions, personal leanings, or relation to the

* "The Council suggested in the address was not meant to be constituted and ready for any exigency which might occur, but to be chosen and assembled whenever necessary, and to be dissolved as soon as its work was done."

matter under judgment, could be prejudicial to the appeal. Of course, persons invoking the arbitration of a council must accept of its finding. A score and a half of candid jurors, who are unimplicated in a dispute, are morally certain to arrive at an equitable verdict. It would be preposterous for a council to adjudicate, and leave the antagonists to wrangle on. No one would consent to act on a council on any other condition. The sentence of the council must be final, or the parties must be excluded from denominational fellowship. When ever an exigency occurs, I should like to see this principle admitted, the practice initiated, and a council convened for the examination and settlement of any perplexities which may have emerged from our fallen human nature. Something like this suggestion has been at different times acted on in our denomination; and in America the council is a regular, constitutional, and historical institute of the Congregational Churches.

We leave these opinions and suggestions to speak for themselves. "Ecclesiastical bodies with governing powers," Mr. Batchelor believes to be wrong. "But absolute isolation of Churches is not right. And we ought to do many things by voluntary consent which ecclesiastical corporations do by the strong hand of authority."

With one passage more from this "Inaugural Address," we close—heartily thanking the English Chairman of the Scottish Union for his wise and timely words:—"L any conclude that our metho leave our creed a shifting quic History is our vindication. W attempt to realise the famous ap The Bible, and the Bible o the religion of Protestants. V so convinced that the great gelical verities lie palpably face of the Word of God, t commit the orthodoxy of our with confidence, from age to the current and living interp of the men who have to wo Churches. Authoritative cree governing courts are nothing. denominations which they re are faithful to the truth, the and courts are only the accid their orthodoxy. The Spirit of alone avails. If we, as Co tionalists, decline in the Divi and apostatise from the faith, God that it is impossible for stand before men a subscrib whitewashed falsehood—a towe ding a baleful light to lure s plague-stricken and desolate Are you concerned for the m the Church, the world, an Saviour's honour? Let you citude express itself in more prayer for the grace of the Spirit to be diffused abroad, more unwavering and relian that your cry cannot be in Humble lips which move in to God are more potent th authority of banded eccles than the arms of conquerors might of kings."

CONGREGATIONALISM IN SURREY.

By the Rev. J. Wackennal, B.A.

PART I.—THE OLDEN TIMES.

istory of Congregationalism in
begins with a chapter of Mar-
It is associated with the
a prison in Southwark; with the
among others, of Barrowe, and
wood, and Penry, who suffered
for maintaining the right of
an men to separate themselves
State Church, whose doctrines
overnment they believed to be
d, to the rule of Christ, and
ng the power of such a separated
gation to appoint its own officers,
it faithful men to its fellowship,
excommunicate the unworthy.
gregationalism is not, as some
e, a variety of Presbyterianism,
rate from the parent stock. Even
sixteenth century there was a
fined distinction between Puri-
d Separatists. "The complaint
Puritans," says Dr. Vaughan,*
not against the union of Church
ate, but against an alleged en-
ment of the State on the liberty
Church. But early in this reign
eth's) men make their appear-
ho claim the right, not only to
trate with the magistrate when
thority in regard to religion is
ed to be unwisely exercised,
right to act in independence of
thority in such cases." This
tion is manifest in the case of
Udal, once Puritan pastor of
on-on-Thames, who was con-
demned to death at Croydon in 1590, and lingered for two years in the Marshalsea Prison, Southwark, till worn out, "he fell on sleep." It was of protesting against the mode in which the Church was governed that he was found guilty, not for proclaiming the rights of separated congregations; he declares his "utter renunciation of the schism of the Brownists." The early Independents go far beyond this. It may be granted that much of their language on the relations of the State to the Church, and on the subject of toleration, is confused and hesitating. But in their claim of independent action were involved broader principles, to which, at length, "misery and the sting of oppression opened their eyes." Many a Church, in Surrey, as elsewhere, once Presbyterian, became Congregational. In later times, too, men left the Established Church simply for a purer teaching and greater freedom of evangelical work; and such communities, formed with no intent of witnessing for Congregationalism, have become Independent Churches. But to affirm, because of these facts, that their Congregationalism is an accident is to overlook the moral force of the principles that prescribed the form which such free Christian activities should assume. "A little leaven leaveneth the whole lump."

MARTYR CHURCH OF SOUTHWARK.

e original Martyr and Pilgrim
a here was formed in the house
ger Rippon, in the autumn of
On the 4th of March, 1593, the
rs of the Church were surprised at a meeting in the woods at Islington. Fifty-six of their number were taken prisoners, and twenty-two of them sent to the jails of London. Seventeen of these victims of persecution died in succession of the prison plague. Five others on the 23rd of the same month

* "English Nonconformity," p. 58.

were condemned to die. Three of them were reprieved. The two brethren, Henry Barrowe and John Greenwood, who would not recant, suffered death, April 6th, 1593. John Penry, another devoted leader of this witnessing Church, was led to execution on the 29th of May, 1593; he suffered on the gibbet at St. Thomas-a-Watering, in the Old Kent Road, at a place called the "Elms," afterwards turned into a park, and now covered with buildings. It stood opposite the end of Albany Road, not far from the site of the present Memorial Church." *

Roger Rippon's house was only one among many places of meeting of this Church. In the house of Mr. Fox, in Nicholas Lane, they chose their officers, Mr. Francis Johnson, pastor; Mr. Greenwood, doctor or teacher; Messrs. Bowman and Lee, deacons; and Messrs. Studley and Kinaston, elders. At the same time seven persons were baptized by the pastor; and, under his presidency, the Church united in the celebration of the Supper.

For some years before this th been accustomed to meet, in the in the summer time, at five o'cloc morning of the Lord's Day, and winter, at private houses. The tinued all day in prayer, divers o expounding out of the Bible. In they dined together, and after made a collection for their di sent the remainder of the mo their brethren in prison.

Their order included, in addi the pastor, the teacher, the elde deacons, relievers also, or wido whose duties were well defined. any person came first into the he made this protestation or p "That he would walk with th long as they did walk in the the Lord, and so far as might b ranted by the Word of God." power of discipline and excomm tion was held, as its serious re bility, by the whole Church.

THE CHURCH AT DEADMAN'S PLACE, SOUTHWARK.

Dr. Waddington affirms this to be the original Martyr Church, reconstituted by Mr. Henry Jacob, in 1616. It continued in obscurity till 1640, when the doors of the building in Deadman's Place were thrown open for public worship. Among its pastors, in the interim, were Mr. Canne, author of "Marginal References to the Bible," and Mr. Samuel Howe, a man who "had no school learning, being by trade a shoemaker, vulgarly called a His manner of studying on a te as he sat in his shop mending o his Bible lay by him, and wh thought fit, he looked therein, a sidered thereof." Howe publis Discourse tending to prove that Learning is no Help to the S Understanding of the Word o which had the following lines title-page:—

"What How? How now? Hath How such learning found,
To throw art's curious image to the ground?
Cambridge and Oxford may their glory now
Veil to a cobler, if they knew but How."

Howe was succeeded by Mr. Stephen More, a substantial citizen of London, who had been for years a deacon of the Church. One Sunday in J 1641, the congregation were su at their worship by the Marshal

* "Surrey Congregational History," by Dr. Waddington, p. 289. Of this volume, published by the Surrey Congregational Union, free use is made in this article, as als "Congregational History," and "Historical Papers," and of "Neal's History of the P "Brooks' Lives of the Puritans," and "Wilson's History of the Dissenting Chu London, &c."

Bench, who committed most of
o prison. Next morning, six or
of them were brought before the
of Lords, and dismissed with a
reprimand. On the following
y, three or four peers were led by
ty to attend their service. The
pursued their usual method,
two sermons on Christ's words
att. xxviii. 18, "All power is
unto me in heaven and in earth,"
ons contributed liberally to the
ion for the poor, which followed
ople's celebration of the Lord's
Supper; and at their departure, expressed their satisfaction with what they had seen and heard, and their intention to come again. For fear, however, of exciting the mob, they did not venture on a second visit.

Baptists and Pædobaptists seem to have mingled in the fellowship and pastorate of this Church. It furnished the first passengers for the "May Flower," in 1620; and subsequently others of its members found freedom in the wilds of New England.

ACT OF UNIFORMITY, 1662, TO ACT OF TOLERATION, 1689.

he many ejected Surrey ministers
lowing are chosen for brief notice
of their personal eminence.
n Mortlake was ejected the Rev.
Clarkson, B.D., Fellow and
of Clare Hall, Cambridge. He
listinguished for personal piety
arning. His treatises, "No
ice for Diocesan Churches," and
esan Churches not yet Disco-
in Primitive Times," were much
in the controversies of the day.
as a Congregationalist; he ob-
a licence in 1672 to preach in
use of John Beamish, at Mort-
and afterwards became the col-
and successor of John Owen, in
storate of his congregation in
n. Three volumes of his practical
are published in "Nichol's Puri-
ies;" the prefatory notice to which
s two interesting documents,
gthened records of the spiritual
of his daughters, delivered by
o the Churches into whose fellow-
ey were admitted.
mas Wadsworth, while minister
parish of Newington, endea-
to organize a Church out of his
ral congregation, by public pro-
. In a correspondence with
d Baxter he speaks hopefully of
"a means much conducing to
rming the Churches in England,
ay say more than any now in
being. I find the people's consent to be guided and taught by their pastor, and admonished by one another, to have extraordinary influence in keeping them in peace, and love, and purity." After the ejectment he was for some years pastor of the Church in Deadman's Place. Baxter was in 1676-77 minister of a congregation in Maid Lane, Southwark, part of which afterwards united with this Church.

James Janeway, author of the "Token for Children," was one of the unbeneficed clergy silenced by the Act of Uniformity. He was very active in preaching during the Plague, and gathered a congregation in the Jamaica Barn, at Rotherhithe. By order of Council, Christopher Wren destroyed this building in 1670; but a larger meeting-house was soon built. Janeway went in peril of his life. A bullet aimed at him, when walking on Rotherhithe Wall, went through his hat. At another time, some troopers entered the chapel while he was preaching, and tried to seize him. The bench on which they stood, crying out "Down with him! down with him!" gave way, and in the confusion he escaped in a coloured coat and white hat, put on him by some of his people. His assistant, Mr. Kentish, who was with him in the pulpit, was, however, taken and committed to the Marshalsea. The troopers

made another attempt to seize him when he was preaching at a gardener's house, but he threw himself on the ground, and his friends covered him with cabbage leaves, by which means he escaped.

Janeway was succeeded by "that holy and excellent man, Mr. Thomas Rosewell." He was tried before Jeffreys at Kingston-on-Thames, in October, 1684, and convicted of high treason, on the evidence of three persons, afterwards proved perjurers. The charge against him was that in a sermon he had said, "That the people made a flocking to our Sovereign Lord the King, upon pretence of healing the King's evil, which he could not do; but that we are they to whom they ought to flock, because we are priests and prophets, that by our prayers can heal the dolours and griefs of the people. We have had two wicked kings together, who have permitted Popery to enter in under their noses, whom we can resemble to no other but to the most wicked Jeroboam; and that if they would stand to their principles he did not fear but they would overcome their enemies, as in former times, with rams' horns, broken platters, and a stone in a sling." Sentence of death was recorded against him, and Jeffreys, in a transport of joy, went immediately to Charles II. and related the signal service he and the jury had rendered him. Sir John Talbot, however, who had been present during the trial, was so struck with what he observed and knew of the principal witness that he had gone to the King, and had told him plainly "that he had seen the life of a person, who appeared to be a gentleman and a scholar, in danger upon such evidence as he would not hang his dog on;" and added, "Sir, if your Majesty suffers this man to die we are none of us safe in our houses." Charles declared that Mr. Rosewell should not die, and ordered Jeffreys to contrive a method to bring him off. Counsel was assigned him to plead the insuff of the indictment in arrest of jud the King meanwhile granting pardon, on which he was discha few days after the King's death.

In the evidence on Rosewell we have a graphic picture of the venticles. Rosewell is said t had a meeting-house of his own monly attended by three or four h people, men and women, housek He also preached in several houses. No public notice was g the time and place of meeting, dogging of people as they went this might be known. A man st the door, and he was angry wi witness for coming in pattens, fo made an impression on the grou gave notice to others that the company there. Mr. Rosewell st September 14th, in the door-cas room up two pair of stairs, th sound might go up and down. chamber was hung with sad-co paper, and in it was a sad-co bed; a chest of sweet wood was left hand, and a little cabinet u and over that a glass. "I tool good notice of all these things." people came at seven o'clock and two, the pastor retiring for a li refreshment, while the congre eat sweetmeats or biscuits. Mr. well was fearful lest the peopl went by should hear him; so th ters opened to admit light were pa shut again. Others, beside the occasionally expounded the Scri and watermen and seamen at from Rotherhithe and Deptford, thereabouts.

From returns gathered in obe to an order from Sheldon, it a that in 1669 the following conve were known in Surrey, 10 i deanery of Southwark, 5 in t Ewell, and 9 in that of Stoke. these had several teachers. E notice is taken of Mr. N. Vince Wadsworth, and Mr. Chester

preaching, marry and church
ple, baptize children, and cate-
and administer the Holy Sacra-
One congregation is said to
r 1,000 people, and others from
600. At Godalming is a weekly
ticle, 700 or 800 in number;
other monthly conventicle, 400 or
number. At Dorking there
our conventicles, one numbering
600.
following summary is given of
ocese of Winchester: "Inhabi-
150,937; Conformists, 142,065;
ters" (Nonconformists), 8,872;
recusants, 968; Separatists,
he King's declaration of Indul-
In 1672, many Surrey Noncon-
ts, mostly Presbyterian, applied
tional and local licences. The
r contains the names of 26 places
bout 23 preachers. This, how-
s not to be taken as at all an
accurate estimate of the strength of Dissent in the county. Many Nonconformists refused the benefit of the King's declaration; some because they would not share the indulgence with Papists, and others on constitutional grounds. A few Presbyterian ministers refused the indulgence because it would have made them in practice Independents.

Another statistical return may be alluded to here, though belonging to the reign of George I. At this time there were in Southwark 3 places of Dissenting worship; 14 in Horsleydown, Dockhead, and Rotherhithe; 1 in Peckham; in Clapham, Tooting, and Battersea, 1 each; and 17 in the country towns and larger villages of the country.

In the riots of 1715, according to the estimates of the commissioners, the damages done to Nonconformist chapels, &c., amounted to £5,268 12s. 7½d.

NOTICES OF NEW BOOKS.

andards of the Faith. By the Rev. M. STATHAM. London: Cassell, ..., and Galpin.

ame consists of seven pulpit s on Christianity in Christ, or the lous Life; Christianity in the , or the Marvellous History; Chris- in the Book, or the Marvellous ; Christianity in the Soul, or the lous Adaptation; Christianity in , or the Marvellous Preparation; anity in the Present, or the Marvel- ct; and Christianity in the Future, Marvellous Prophecy. "The ," Mr. Statham says, "makes no im to anything higher than this, be a guide book, especially for the upon subjects treated of both on ...ellent and in England in many nd learned treatises, but presented e pages in a popular style, and in a adapted to aid the mind by clear- id the memory by compactness, ing the author's own idea and esti- of his work, we commend it most especially to the young. The s were worthy to be preached, and to be printed likewise. With all the drawbacks incident to such a composition, there is a freshness, and vigour, and manliness in these Lectures, which approve the volume much, both to our heart and to our judgment.

The Scripture Hymn Book; being Passages of Holy Writ selected and arranged for Chanting. With the Te Deum and other Ancient Hymns. By N. HAYCROFT, M.A. London: John Snow & Co.

Some months ago we expended considerable space in exposing the untruth involved in the title of a certain hymn-book. But there can be no question as to the title of the book before us, that title being literally descriptive of its contents. To commend its contents, therefore, would be to commend Holy Scripture. As to chanting, there is no principle that we can discover involved in objections that are frequently made to it. There are, doubtless, strong prejudices against it in some quarters, and strong prepossessions in favour of it in others. But whether it chant or by tune, let men sing "with grace in their hearts" to the Lord.

Essays for the Times on Ecclesiastical and Social Subjects. By JAMES H. RIGG, D.D. London: Elliot Stock.

DR. RIGG has already "purchased to himself a good degree" as a writer of periodical essays; and those in this volume are well worthy of preservation in a permanent form. They are not to be compared with the Essays of Lord Macaulay, or Sir James Stephens, or Mr. Henry Rogers; but there is a transparency, and quiet vigour, and wholesome heartiness in Dr. Rigg's essays which we much admire. We look at some of the great questions of "the Times" from a stand-point very different from the Wesleyan's, and we cannot add our Amen to some of our essayist's opinions; but we are not the less hearty in our commendation of the goodly volume before us.

Egypt, from the Conquest of Alexander the Great to Napoleon Bonaparte: an Historical Sketch. By the Rev. GEORGE TREVOR, M.A., Canon of York. London: Religious Tract Society.

CANON TREVOR has already done good service to the Tract Society and to the public by his historical writings modestly called "Sketches." In the work now before us he travels over a route not much frequented hitherto, but most deeply interesting. "Lying between the mystic ages of the monuments and the desolation of the day, Egypt has a real and splendid history; a history, indeed, of other forces than her own, but one which links her with some of the greatest of human events." This history is the subject of Canon Trevor's "Historical Sketch;" and the titles of its chapters are sufficient to show the interest of the ages which he passes in review: Alexander the Great; The Ptolemies; The Cæsars; Introduction of the Gospel; The Church of St. Mark; The Evangelical Sec; Early Troubles; The Council of Nicæa; Athanasius; Fall of Idolatry; The Nestorian Controversy; The Monophysites; The Saracen Conquest; The Caliphs; The Crusades; The Mamelukes; The Turkish Conquest; Recent Events.

The Lord's Prayer: its Spirit and its Teaching. By OCTAVIUS WINSLOW, D.D. London: John F. Shaw & Co.

"THE author is indebted (he tells us) to an esteemed clergyman for the idea of a treatise on the *spirit* of the Lord's Prayer. He therefore claims to himself no credit for novelty of conception in the leading feature of his work, which he is not aware has appeared in any similar publication." The spirit of the Lord's Prayer is considered in twelve chapters as filial—catholic—celestial—reverential—prophe submissive—dependent—penitentia giving—watchful—devotional—an ring. The idea, whencesoever deri a very good one; and those who ar liar with Dr. Winslow's writing anticipate the devout and evangelic racter of the book.

The Light of the Village. How t Trouble. London: Partridge & C

THESE two little books, by "a P Wife," are full of interest and instr The first contains the narrative of woman who, by the native vigour mind and the depth of her piety able to rise above her circumstanc become a great blessing to her bourhood.

The second contains two very to stories from real life, and is alto simply and beautifully written. We be glad to see it widely circulated the afflicted, whether rich or poor.

Mission Life in the Islands of the P being a narrative of the Life a bours of the Rev. A. BUZACOTT, m ary to Rarotonga, and some tir worker with the Rev. JOHN WIL London: J. Snow & Co.

THIS book is well adapted to ex deeper interest in missions, as well conserve the memory of a good While John Williams said to him, have beaten us all," and some brethren styled him "the model m ary," Sir F. Belcher candidly said a pattern for missionaries." Every of incident—the ludicrous, the marv the perilous—invests the narrative us with a charm that can only bel the earliest enterprises in the Soutl It is full of anecdote—not "apocry as the *Athenæum* asserted, but sh that truth is stranger than fictio describes the wonderful transforma a people from heathenism to Christ The struggles involved in so gr change; the patience and faith dem of the missionary; the rare aptitu played in his work; and the succes which it was crowned, must exci gratitude and stimulate the zeal of godly man.

God's Glorified House. Words for shippers. By ISAAC E. PAGE. Lo Elliot Stock.

WELL-WRITTEN brief chapters on House; Earthly, Spiritual, and Cel but with such suggestive and impr words as the second title of the litt led us to anticipate.

CONGREGATIONAL REGISTER.

August—September, 1866.

prevent mistakes and delay, all communications for the Register should be sed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the pe "For Congregational Register."]

ASSOCIATION MEETINGS.

28, 29, 30.—Annual Meeting of the gational Union of Victoria, at Mel- . Chairman, Rev. W. R. Fletcher, Preacher, Rev. J. J. Halley.

ember 12.—Wilts and East Somer- sociation, at Melksham. The ordi- of the Rev. H. Young took place in ernoon, and addresses were delivered evening by the Revs. T. Gilbert Mann.

ember 18.—Half-yearly meeting of Staffordshire Congregational Union lem.—Chairman, Rev. D. Horne, B.A.

COLLEGE INAUGURAL SERVICE.

. 5.—Hackney College. Devotional e at commencement of the Session. 's offered by Revs. J. Kennedy, J. Wardlaw, and A. Mackennal, B.A. ss by Rev. E. Mannering.

CHAPELS OPENED.

ust 16.—St. John's Hill, Sevenoaks r Rev. A. B. Attenborough), by vs. Hon. B. W. Noel, M.A., and R. , D.D.

ust 29. — Selhurst, Croydon (Rev. ger, Minister), by Revs. S. Martin . Smith, D.D.

ust 30. — Headingley Hill, near by Revs. G. W. Conder and E. , M.A.

tember 6. — Clayton West, near rsfield, by Rev. G. W. Conder.

tember 6. — Stoke-sub-Hamdon, by Paxton Hood.

CHAPELS RE-OPENED.

ust 5. — Laugharne, South Wales G. Jones, Pastor), by Rev. T. Evans, garth.

ust 22. — King Street, Portsea W. Rose, Pastor), by Revs. J. Griffin . Smith, D.D.

t. 10.—Lammas Street, Carmarthen, vs. Thomas, Stephens, and Little.

tember 16.—Falcon Square Chapel, v. J. Sydney Hall.

CHAPELS—FOUNDATIONS LAID.

ust 23. — Wirksworth (Rev. W. , Pastor), by Alderman Brown.

tember 6.—Leominster, by H. O. Esq.

tember 7.—Leiston, Suffolk (Rev. ldstone, Pastor), by E. Goddard, Esq.

tember 17.—Battersea (Rev. J. S. , Pastor), by Rev. J. G. Rogers, B.A.

t. 17.—Hinckley, by S. Morley, Esq.

ORDINATIONS.

gust 22.—H. Starmer, at Matlock Bath. Introductory discourse, Rev. W. Crosbie, M.A., LL.B.; Prayer, Rev. S. McAll; Charge, Rev. T. G. Horton.

August 23. — J. M. Hodgson, M.A., Uttoxeter. Introductory address, Rev. J. Cooke; Prayer, Rev. E. Muscutt; Charge, Rev. Professor Newth; Sermon, Rev. Professor Scott, LL.B.

August 28.—A. Simpson, M.A., at Dumcanstone.

August 30.—W. Jones, Highbury Church, Portsmouth. Prayer, Rev. T. Cousins; Charge, Rev. H. Allon; Charge to the Church, Rev. D. Thomas, D.D.

Sept. 4.—W. Courtnall, at Haverhill, Suffolk. Introductory address, Rev. S. Ransom; Prayer, Rev. W. Bevan; Charge, Rev. S. Martin; Sermon, Rev. J. Raven.

September 4.—Mr. Bull, Curry River, Somerset. Prayer, Rev. J. W. Sampson; Charge, Rev. W. Guest, F.G.S.

September 5.—S. C. Gordon, M.A., as co-pastor with Rev. W. Legg, B.A., Reading; Introductory Discourse, Rev. E. R. Conder, M.A.; Prayer, Rev. W. Legg, B.A.; Charge, Rev. Professor Newth; Sermon, Rev. J. Rowland.

September 6.—T. G. Wilson, Halstead. Introductory discourse, Rev. G. Wilkinson; Prayer, Rev. T. W. Davids; Charge, Rev. S. Newth, M.A., F.R.A.S.; Sermon, Rev. E. Mannering.

Sept. 12.—H. Young, at Melksham. Introductory address, Rev. T. Mann; Prayer, Rev. W. Smith; Charge, Rev. E. S. Hart.

September 11.—T. Batty, at Stockwell Chapel, Colchester. Discourse on the Nature of a Christian Church, by Rev. R. Vaughan, D.D.; Prayer Rev. T. W. Davids; Charge, Rev. S. McAll; Sermon to people, Rev. Paxton Hood.

RECOGNITIONS.

——Rev. W. R. Fletcher, M.A., at Richmond Church, Melbourne. Addresses by Rev. Messrs. Jackson, McMichael, Gosman, Fielden, &c.

August 21.—Rev. J. Rees, Rodborough. Address by Rev. W. Wheeler; Prayer, Rev. E. Jacob; Address to Church, Rev. J. Davies.

CALLS ACCEPTED.

G. S. Barrett, B.A., of Lancashire College, to Princes Street, Norwich.

R. Ellis, to Carno and Llanwnog, Montgomeryshire.

J. E. Whitehead, of Lancashire College, to Horncastle.

S. N. Jackson, to Union Church, Cote St. Paul, Montreal.

W. P. Brown, of the Bristol Institute, to Birdbush, Sarum, Wilts.

S. B. Driver, of Lancashire College, to be assistant to Rev. J. Gwyther, Zion Church, Manchester.

REMOVALS.

Rev. T. Hall, Hales Owen, to New Mills, near Stockport.

Rev. J. M. Stott, M.A., St. Andrews, to Blackburn.

Rev. J. McKiddie, Harmer Hill, to Church Stretton, Salop.

Rev. J. Hicks, Burwell, to Dean, Bedfordshire.

Rev. C. H. Murray, Wheatley, Oxon, to Cullen, Banffshire.

Rev. F. Hastings, Woodbridge, to St. John, New Brunswick.

Rev. O. Brown, St. John, New Brunswick, to Massachusetts.

Rev. W. K. Lea, Amoy, to Lower Norwood.

RESIGNATIONS.

Rev. J. Mirams, Carlton Church, Victoria.

Rev. T. Slade Jones, Heywood.

Rev. J. C. Ramsay, Meyrick Street, Pembroke Dock.

Rev. J. H. Bowhay, Teignmouth.

Rev. T. C. Beadle, Walsall.

Rev. J. Hudswell, Leeds.

DEATHS OF MINISTERS.

August 21.—Rev. W. W. Chaffey, of Hillhouse, Huddersfield, at Maudlin. Age 29. Length of ministry, 1 year.

——Rev. G. Denyer, of Sawston. Age 37. Length of ministry, 1 year.

September 5.—Rev. J. Anderson, Wymondham. Age 69. Length of ministry, 44 years.

September 8.—Rev. J. Morris, Glastonbury. Age 78. Length of ministry, 48 years.

DEATHS OF MINISTERS' WIVES.

August 24.—Mrs. Kent, widow of Rev. B. Kent, of Barnstaple, at Blackheath. Age 79.

August 29.—Mrs. Hayden, wife of Rev. J. Hayden, High Wycombe.

Sept. 12.—Mrs. Bunter, wife of Rev. John Bunter, Upper Tulse-hill. Aged 76.

September 12.—At Thetford, Mrs. Fison, relict of the late Rev. W. Fison.

TESTIMONIAL.

To Rev. J. H. Bowhay, on leaving Teignmouth, purse.

SCHOOL-ROOMS OPENED.

August 22.—Dudley, by Rev. R. Bruce, M.A. To be used as temporary place of worship. Pastor, Rev. T. W. Tozer.

September 14.—Newmarket, by Rev. J. Spence, D.D.

MINISTER'S HOUSE.

September 11.—Street, Somerset, Foundation laid by H. O. Wills, Esq.

THE MERCHANTS' LECTURE

Will be delivered (D.V.) on Tuesday, the 9th of October, by the Rev. T. Wiseveling, at the Poultry Chapel, at noon precisely.

AUTUMNAL MEETING OF THE CONGREGATIONAL UNION, SHEFFIELD, OCTOBER, 1866.

The Meetings of the Assembly, consisting of Pastors, Members, and Delegates, will be held in Mount Zion Chapel on Tuesday morning, October 9th, at Ten o'clock, and by adjournment, at the same place and hour, on Wednesday and Thursday. The Rev. Newman Hall, LL.B., the Chairman of the Union, will preside.

PAPERS TO BE READ IN THE ASSEMBLY.—On the Memorial Hall, by the Rev. John Corbin. On the Best Methods of Conducting Public Worship, by the Rev. J. S. Pearsall. On the Duty and Advantages of Pastoral Visitation, by the Rev. R. A. Redford, M.A., LL.B. On the Press in Relation to our Denomination, by the Rev. J. B. Paton, M.A. On the Importance of Churches Co-operating with County Associations, by the Rev. George Wilkinson, &c., &c., &c.

ORDER OF PUBLIC SERVICES.

On Monday evening, October 8th, a Public Devotional Meeting in Queen Street Chapel, at seven o'clock. An Address will be delivered by the Rev. James Baldwin Brown, B.A. On Tuesday evening, October 9th, a Public Meeting on behalf of Congregational Missions will be held in Nether Chapel, at half-past six, H. O. Wills, Esq., of Bristol, in the chair. On Wednesday evening, October 10th, there will be a Public Meeting in Nether Chapel, in which an Address will be delivered on Ritualism, by the Rev. Dr. Vaughan; and one on Evangelical Teaching, by the Rev. James Gwyther. Other gentlemen will take part in the proceedings. John K. Welch, Esq., of London, will take the chair at half-past six. On Thursday evening, October 11th, the Annual Sermon to the Union will be preached in Nether Chapel, by the Rev. J. G. Rogers, B.A., at seven. A Sermon to the Young will be preached in the Wicker Congregational Church, the same evening, at half-past seven, by the Rev. George Martin; and a Lecture will be addressed to Working Men, in the Temperance Hall, by the Rev. R. Hall, LL.B., beginning at eight o'clock. On Friday morning, October 12th, a Public Breakfast will be provided in the Wicker Congregational School-room, for the members and friends of the Board of Education; John Crossley, Esq., in the chair.

GEORGE SMITH, } *Secretaries.*
ROBERT ASHTON, }

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

NOVEMBER, 1866.

THE CHURCH IN THE CATACOMBS.—PART FIRST.

TRANSLATED FROM THE ITALIAN, AND ABRIDGED.

In the early times of the reign of Nero, a troop of soldiers on their way from the east were one day conducting towards Rome a small band of prisoners. Among them is one of those men whom it is impossible to pass by unnoticed,—a Christian convert from Judaism, who throughout the journey had drawn to himself universal attention. And now it appears that he is not unknown even in the metropolis, for at Appii Forum, still fifty miles distant from the city, several persons are in waiting to greet him with salutations of respect and affection; and at the Three Taverns, thirty miles from the walls, others are already arrived to give him a hearty welcome. Yes, that prisoner was known in Rome. Though few had heard of it, he had some time before sent to that city a letter setting forth strange and marvellous truths, which were destined to produce emotions fertile of results more momentous than all the past annals of Rome could show.

History does not inform us into whose hands this letter was consigned. We do not know whose were the eyes that first fell upon its wondrous pages, becoming radiant with joy as they read; neither can we tell in what humble dwelling was first proclaimed aloud in the ears of Roman men and women these glorious words: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." We, to whom these words are so familiar, can hardly realize the intensity of the emotions, deeper and more sublime than all the impulses of earth, which words such as these, listened to for the first time, awakened in the hearts of the Roman believers, and still more the triumphant enquiry with which the

apostle closes: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord." "The love of God,"—strange words these in Rome! What may this mean? who has ever heard it spoken of before? "Christ Jesus our Lord,"—who is this who under the shade of Cæsar's sceptre has thus kindled in Roman hearts a new sentiment of faith and devotion? In the ears of the philosopher, of the politician, and of the common people devoted to their gods, these words indeed sounded strange and incomprehensible; but this "love of God" burned with a living fire in the heart of him who wrote them as he entered the gates of Rome, surrounded by stern guards and by the little band of his brothers in the faith, and "Jesus Christ our Lord" was present to the eye of his faith, in majesty so exalted and power so universal, that all the pomp and glory of Rome seemed in comparison poor and perishable. As he passed along in sight of theatres, colleges, altars, seeing on every side tokens of a religion illustrated by the arts and rendered venerable by antiquity, strengthened by the authority of the state and having its hold on the patriotic sympathies of a great nation, his heart was stirred within him in a holy displeasure, and he said within himself, "All this must be changed." But can it be? shall this poor prisoner, this obscure stranger, shall he dare to insinuate aught against the sacred institutions of Rome? Could the Emperor Nero, could the philosopher Seneca, then living, have been conscious of that flash of antagonistic zeal in the breast of this unknown Christian, with what a smile of derisive pity would they have regarded it! They did not know that in that little spark lay a power greater than all their august and venerated religious system, that its impulse was mightier than the shock of their cohorts and the sceptre of their emperors, stronger than the senate and people of Rome. The flame from which that little spark had been kindled was a ray of love from the throne of the Eternal, the oil by which it was fed was the unction of the Spirit of the omnipotent God.

The religion of Paul spread rapidly in the city of his imprisonment. The few became the many. The followers of the new faith did not burn the bodies of their dead upon the funeral pile, according to Pagan usage, but buried them. In the suburbs of Rome there were vast quarries, whence were obtained the materials used in building. These materials consisted of indurated lava, puzzolana, and travertine, produced from the sediments of the Tiber, all well adapted for the purposes of excavation; and in course of time the whole subsoil on one side of Rome was perforated by a net-work of excavations spreading ultimately to a distance of fifteen miles. The pits left by the sand-diggers on the Esquiline hill had already, so early as the close of the republic, been appropriated as places of interment by the poor Romans, who were not able to procure for their dead the customary honours of the funeral pile. And thus the first Christians naturally came to make use of the subterranean

receptacles in order to bury the bodies of their brethren who had gone to God. In the management of their interments they must have needed the aid of the fossors and excavators employed in these places; and we may believe that impressions favourable to the new faith would gradually be made on the hearts of these poor men by the new spectacle of Christian hope and consolation under bereavement. They would see loving hearts full of tenderness consigning their dearest ones to the earth without murmuring or despairing lamentation, consoling each other with living, imperishable hopes, telling of peace even in death and of a new immortal body. They would hear them speak of One who is the Resurrection and the Life, who has robbed death of its sting and the grave of its victory, and in whom whosoever believeth can never die. It was impossible that those who witnessed all this should not long to learn the source of hopes and consolations so new and strange, and probably not a few of this miserable and despised class in Rome were numbered among the first disciples of the Christian Church.

That Church very soon became sufficiently numerous to attract public attention. Then came times of persecution, and political power was used to crush the growing sect of the followers of the crucified Nazarene. They needed now a place of refuge, and the only retreat that offered itself were these subterranean passages they had already used in the burying of their dead. If, as we have reason to suppose, Christianity spread very early among the Arenarii or sand-diggers, who probably from their occupation formed a distinct class in Rome, these men, who knew perfectly all the secrets of these long, obscure, intricate passages, would not only take possession of them themselves when persecution began, but would guide their brethren to these otherwise inaccessible retreats. "When we reflect," says Dr. Maitland, "on the trials which awaited the Church, and the combined powers of earth and hell which menaced its earliest years, it is impossible not to recognise the fostering care of a heavenly Hand in thus providing a cradle for the infant community. Perhaps to the protection afforded by the catacombs as an impregnable fortress, from which persecution always failed to dislodge it, the Church in Rome owed much of the rapidity of its triumph, and to the preservation of its earliest sanctuaries, its ancient superiority in discipline and manners."

For nearly three centuries it frequently happened that a Christian head was safe under no other roof than the low vault of the catacombs.* There they were often compelled to remain for a considerable time. St. Chrysostom, who lived not long after the times of persecution, makes mention of a Christian lady who was sustained there from day to day with food brought to her by a faithful maid-servant, of whose capture she was under perpetual apprehension. Another case is recorded of a Christian named Hippolitus, who, constrained to hide himself for some time, was furnished with food by the children of his sister Paulina, who was a heathen. Deeply anxious for the conversion of

* This word signifies subterranean cavities, from the two Greek works κατα, below, and κυμβη, cavity.

this sister, he consulted with Bishop Stephen, who was his companion in the place of concealment, and together they laid a plan to detain the children in the cavern. The parents, unable to restrain their anxiety, came in search of them. There the faithful brother preached to them the unsearchable riches of Christ, and after a time his desired end was accomplished, and they embraced the faith. Tradition adds that they all suffered martyrdom, and were buried in the catacombs. Bishop Stephen, the friend and companion of Hippolitus, lived for a long time in this subterranean dwelling, and there regularly exercised his ministerial functions, and here at last he met a martyr's death. He had just finished divine service, the final benediction was given, when the tread of heathen soldiers was heard. They had traced him to his subterranean retreat, and he is put to death before the eyes of his flock. Sextus, Bishop of Rome, together with Quartus, one of his clergy, suffered below ground in the same manner in the time of Cyprian. The letters of Christians then living refer to such scenes with a simplicity that dispels all idea of exaggeration, while their expectation of sharing the same dreadful fate affords a vivid picture of those dreadful times.

It is difficult, indeed impossible, for us nowadays to share the feelings of those who beheld these cemeteries and chapels of a past age completely furnished with their proper contents. Every thing portable has been removed to places of greater security and more easy access; and it is necessary to have recourse to the museums of Rome and the works of antiquarians in order to understand the arrangement of the catacombs at the time of their use as cemeteries. St. Jerome has left us a lively picture of their state during the early part of his lifetime, that is about the middle of the fourth century. "When I was at Rome," says the monk of Palestine, "still a youth, and employed in literary pursuits, I was accustomed, in company with others of my own age and actuated by the same feelings, to visit on Sundays the sepulchres of the apostles and martyrs, and often to go down into the crypts dug in the heart of the earth, where the walls on either side are lined with the dead, and so intense is the darkness that we almost realize the words of the prophet, 'They go down alive into Hades,' and here and there a scanty aperture admits scarcely light enough to mitigate the gloom that reigns below; and as we advance through the shades with cautious steps, we are forcibly reminded of the words of Virgil, 'Horror on all sides, even the silence terrifies the mind.'"

It was in these damp and dismal recesses which, as we have seen, extended over an area of fifteen miles, that the early Christians of Rome found refuge in many and long periods of cruel persecution; and still, in the face of all opposition, mightily grew the word of God and prevailed. That persecuted faith waxed stronger from persecution; the bush burned, but was not consumed; the ignorant eclipsed the learned, the weak overcame the strong, the persecuted vanquished their persecutors, and ere long a day came when the head of Cæsar himself bowed in adoration before the cross of the Redeemer.

It was in the year 314 that a Christian emperor made over to the Church, as a possession justly due to her, those subterranean grottos which had so

long served her as a place of refuge. From that time the catacombs were appropriated to a new purpose. Here, where the first Christians had fled for their lives, where they had laid their friends and companions in their resting-place, where their glorious martyrs lay asleep waiting the coming of their Lord, and where were garnered up all the most sacred memorials and witnesses of the story of their past, it was most natural that the Christians in happier times should love to resort to meditate and pray. There must have been a strange and solemn interest for these Christians in lingering among these dormitories of the faithful dead,—an almost irresistible attraction towards the tombs of their fathers in the faith, towards the scenes of their suffering and glorious martyrdoms. We have in this matter the testimony of the poet Prudentius, who came from Spain, in the fourth century, to visit the tombs of the martyrs, and who gives a vivid description of his emotions in descending these gloomy recesses. "There," he says, "have I often prayed prostrate, sick with the corruptions of soul and body, and obtained relief;" and not only were solitary persons wont to resort to these subterranean recesses for prayer and meditation, but nothing in history is better attested than the fact that here also the Christians held assemblies, meeting for the celebration of the Eucharist, for prayer at the graves of martyrs, and for the Agapæ, or brotherly feasts, then customary. This practice, as was natural and perhaps inevitable, gradually led to many abuses.

The catacombs having thus become a scene of public interest, the Christians next proceeded to adorn and decorate them; and thus to many of the original tombstones there were added carved sarcophagi and other monuments of sculpture, whilst in the chapels various paintings and sculptures bear witness to the zeal of the Christians in decorating in the day of their triumph the scenes of past danger and conflict. It is important, in considering the testimony of the catacombs to the doctrine and ritual of the early Church, to bear in mind that they remained open, receiving many restorations and additions so late as the middle of the fifth century. At this period the Church had greatly degenerated in purity, in faith and ritual. Then there poured down from the North a horde of barbarians which, like a mighty avalanche, covered and buried all that there was of life, and beauty and glory in the realms of the South. The catacombs were lost sight of during the disorder occasioned by barbarian invasion, and for a long time seemed forgotten. A thousand years passed away. After that long dreary winter came a spring; the snows began to dissolve; arts, science, and literature revived afresh, and along with these religion revived also, as their nurse and guide. During this general revivication it pleased Providence to direct men's attention towards the catacombs. In the sixteenth century their whole range was re-opened, and their entire contents restored to the world. Intense must have been the emotions excited in the minds of explorers when the subterranean city was revealed to them. They saw before them a vast necropolis rich in the bones of saints and martyrs, a stupendous testimony to the truth of Christian history, and consequently to that of Christianity itself, its dumb marbles an eloquent record of the manifold trials, the faith, the love, the purity of the early Church; and so great

was the enthusiasm excited by the discovery, that two of the earliest writers on the catacombs occupied each thirty years in collecting materials for their works, which remained finally to be edited by their survivors.

From this vast repertory there was soon transported to the different museums of Europe all that could easily be removed. Those parts of the catacombs occupied by the Church in her earliest and most perilous days were naturally, however, the most difficult to penetrate. Hence it happened that the first rush of explorers penetrated only into those parts more easy of access, which had been used as cemeteries after the days of persecution. The more inaccessible places which had formed the refuge of the earliest disciples were the last to be discovered and rifled of their monumental treasures. These vestiges are for the most part preserved in the museums of Rome, and that of the Vatican is especially rich in them. At the entrance of that museum is a long corridor, called the Lapidary Gallery, the sides of which are entirely lined with inscriptions plastered into the wall. On the right hand are arranged the epitaphs of Pagans, votive tablets, dedications of altars, fragments of edicts and public documents collected from the city; and opposite to these, on the left hand, the wall is covered with the sepulchral epitaphs and inscriptions of the ancient Christians, brought here from the catacombs. In this manner Christianity appears, as it were, face to face with the system which she supplanted.

These records of the early Christian Church remained long before men's eyes without any attempt being made to make use of them for the elucidation of the characteristics of primitive Christianity. At last Dr. Maitland turned his attention to this most interesting subject of research. He studied for a considerable time in the Lapidary Gallery, copied a large number of the inscriptions, and even made fac-similes of them; and made it his object to discover from these anything that could throw light on the faith, the practice, the symbols, offices and customs of the Church that dwelt in Rome while Christianity was still not far removed from the times of the apostles. The result of all this labour he has given to the public in the admirable work whose name will be found below,* and whose guidance we follow.

Let us now go with Dr. Maitland into the Lapidary Gallery, let us study these curious remains of the early Roman Church, and question them concerning her creed and institutions. The first thing that strikes the student of the inscriptions in the Lapidary Gallery is the difference in size between the inscriptions on the right hand and those on the left. The slabs of stone used for closing the Christian graves average from one to three feet in length, those of the Pagans are much smaller, and the reason of this is obvious,—the Pagans, whose custom was to burn the bodies of their dead, needed only a very small tablet to enclose the urn which contained their ashes; but the new hope of the Christian gave sanctity even to the cast-off vestments of the dead, and hence when the inanimate body lay before them they would not

* "The Church in the Catacombs: a Description of the Primitive Church of Rome. Illustrated by its Sepulchral Remains. By Charles Maitland, M.D."

consign it to the flames, but laid it in the earth in hope of a joyful resurrection.

Our next glance reveals another striking difference. On the right hand the inscriptions are clearly and elegantly cut, while those on the left are for the most part mere scrawls, many of them almost illegible, and betraying by their execution haste and ignorance. Sometimes the inscription is placed upside down, showing either that the darkness of the place of sepulture had been too great to admit of the upper being distinguished from the lower side of the slab, or that the hands that placed the stone had been those of some poor, illiterate person, to whom even the alphabet was unknown. In many ways these epitaphs bear evidence that they were carved in haste, with insufficient light, and that, as St. Paul himself expressed it, "not many mighty, not many noble," were numbered among the persecuted and oppressed community whose records they are. Here to the right we read an elaborate epitaph in verse, and on the left a straggling misspelt scrawl bearing only the words, "The place of Philemon," cut out on a rough stone. The spelling on these Christian epitaphs is generally faulty, the letters irregular, and the sense not always obvious. Amongst other indications of poverty and ignorance that meet us in the study of these epitaphs, one of the most curious is the rude effigies of animals on some of the tombs. These exhibit the name of the person to whom the sepulchre is appropriated, and they must have been employed to enable those of his friends and relatives who could not read to distinguish his tomb. Thus the tomb of Navira exhibits a ship, that of Dracontius a dragon, that of Onager an ass, that of Leo a lion, &c. When those employed in seeking the grave of their departed friend saw the lion, the ship, the ass, &c., by pronouncing the name of the object they expressed that of the occupant of the tomb.

Let us see now what light these monumental stones throw upon the spirit which this poor, suffering, and oppressed community exhibited under their trials. Did they, when driven to take refuge in dens and caves of the earth, breathe a spirit of vengeance against man, and of murmuring against God? They have left behind them in sculpture many rude designs from which we may gather the subjects on which their minds most delighted to dwell. Here on this fragment of a sarcophagus is the representation of a burning furnace, and men in the midst of the flames. Doubtless some of their tortured brethren, we are ready to say. No, this design tells of a scene where there was no suffering. It is not meant to commemorate the cruelties of their oppressors, but that marvellous deliverance wrought out by omnipotence long ages before on the plains of Dura. Over and over again we see the figure of a man in the midst of lions; is he one of the martyrs exposed to wild beasts in the Colosseum? No, here again they would recall a story where no blood was shed, no punishment inflicted, and where savage beasts became meek witnesses to the power of a faithful deliverer. Yes, it is very remarkable, we may go over the whole series of these sculptures without finding one that ha reference to their own sufferings or their persecutions, not one that indicates a feeling of wrong received or vengeance desired or invoked; but, on the

contrary, everywhere we meet with evidences of a loving, forgiving, peaceful, hopeful spirit. With scarcely an exception, says Dr. Maitland, sorrow and complaint are banished, the boast of suffering or an appeal to revengeful passions is no where found. The genius of primitive Christianity "to believe, to love, and to suffer," has never been better illustrated. These sermons in stones are addressed to the heart, and not to the head, to the feelings rather than to the taste; and while the fathers of the Church live in their voluminous works, the lower orders are represented to us in these simple records,—they express the feelings of a large body of Christians whose leaders alone are known to us in history.

Innumerable proofs meet us in going over these epitaphs of the fervent and holy affection which existed among the members of Christian families. They abound in the tenderest expressions of affection, often very touching. Here is one by parents to a son: "To Adserton our son, dear, sweet, most innocent and incomparable, who lived seventeen years, six months, and eight days. His father and mother set up this." Again, we have the following: "To Claudius, the well deserving and affectionate, who loved me. He lived 29 years. In peace." Here is a conjugal epitaph, which reminds us of the saying of Samuel Johnson, that it cannot be but that some disagreement must arise between married persons, but that it is well to delay the first as long as possible. This husband escaped the necessity altogether: "Cecilius, the husband, to Cecilia Placidina, my wife, with whom I lived well ten years, without any quarrel. In Christ." Here is another: "To Domnina, my sweetest and most innocent wife. None else so loved each other. Buried the 15th Kalends of June."

Very touching it is to be thus introduced, as it were, into the bosom of households in these remote ages, and to catch glimpses of the tender love between husband and wife, parents and children, to share in their bereavements, and be witness to their strong consolations and joy. It is impossible not to feel that the home affections of these Roman Christians were hallowed by the presence and influence of Him in whom it was promised, "In Him shall all the families of the earth be blessed."

Very striking also is the contrast presented between the Pagan and Christian epitaphs in their sentiments towards the great Arbiter of life and death. On the right hand we have the sorrow in which there is no hope sometimes in its bitterness rising even to imprecation against the Supreme Disposer. Witness the following: "Caius Julius Maximus, aged 2 years and 5 months.

"O relentless fortune, who delightest in cruel death,
Why is Maximus so early snatched from me?
He who lately used to lie, beloved, on my bosom;
This stone now marks his tomb,—behold his mother!"

Such are the words with which the poor Pagan mother upbraids the dark powers whom she professed to adore. Turn we now to the opposite wall. Here is the epitaph, inscribed by a bereaved father: "Laurence, to his sweetest son Severus, borne away by angels on the seventh Ides of January."

and this: "Maveus, an innocent boy. You have already begun to be among the innocent ones. How enduring is such a life to you. Let us restrain our sighs, and cease from weeping."

On the right wall again we read: "I, Procopus, lift my hands against God, who has snatched me innocent from the world. She lived 20 years. Proclus placed this stone." On the left, just opposite, a broken slab with the inscription almost effaced by time, but enough remains to tell us that a heart tried by sore bereavement had there recorded its sentiments towards God in the words: "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." "In God," "in Christ," "in peace," are the words inscribed on the humblest stones of the Christians buried in the catacombs.

It is, then, no uncertain reply that these stones have given us to our enquiry respecting the spirit of the ancient Church, in its relations to God and man. They tell us plainly of a community living in the midst of the moral darkness and licence of Pagan Rome, amid cruel persecutions and continual perils, who in a mysterious manner were penetrated with a spirit of benevolence, charity, tenderness, love, and forgiveness, who had learned to triumph in the midst of suffering, and even to welcome death as an entrance into a higher life.

ST. PAUL ON ASCETICISM.

FROM DR. EADIE'S COMMENTARY ON COLOSSIANS.

[Judging according to appearances, the question of asceticism and monkery is likely to become once more a practical question in England. And it is well that English Protestants should understand the true character of principles and practices which the experience of many centuries has proved to be not only unchristian but anti-christian. Nothing should be left undone which can contribute to the formation of an enlightened public opinion on this subject. It is with this view we lay before our readers the following valuable extracts from Dr. Eadie's Commentary on the Epistle to the Colossians,—a work, which, like all Dr. Eadie's Commentaries, combines a ripe scholarship and sound judgment, with a profound Christian sentiment. Dr. Eadie translates Col. ii. 20—23 as follows: "Since with Christ ye have died off from the rudiments of the world, why, as yet living in the world, do ye suffer such ordinances to be published among you, as 'Touch not, taste not, handle not,' in reference to things which are meant to perish in the use—ordinances which have no higher authority than the commandments and the doctrines of men; which proceeds, indeed, having a show of wisdom in will-worship and humility and neglecting of the body, not in anything of value, only ministers to the gratification of the flesh."—EDITOR.]

THE national propensity of the Phrygians was towards the dark and mystical, and they were specially attracted to any mania or extravagance that claimed a near knowledge of, or a maddening fellowship with, the spirit world. Ravings and convulsions were the sure tokens to them of inspiration. Deficiency of intellectual culture left them the more the creatures of whim and impulse, so that the errors mentioned by the apostle in his letter to the Colossians, and characterised as "intruding into those things he hath not seen, will-worship, and neglecting of the body," were peculiarly fitted to such a temperament, and calculated to exert a strong fascination upon it.

The knowlege of this correspondence between the errors propounded and the eccentric propensities of the people, must have deepened the fears and anxieties of the apostle, and led to that stern and thorough exposure which characterises the second chapter of the epistle. We know that at a subsequent period similar delusions prevailed in the province. The reveries of Montanus originated there about the middle of the second century, and spread rapidly and extensively. The leading features of Montanism were a claim to ecstatic inspiration, the gift of prophecy, the adoption of a transcendental code of morality, and the exercise of an austere discipline. Its votaries were often named Kataphrygians, from the region of their popularity. The heresiarch himself was born on the confines of Phrygia, and his first disciples, as might be expected, were natives of that country, nay, two of its towns were fondly supposed to be the New Jerusalem predicted in the Apocalypse.

The probability is, that the false teachers in Colosse had at that period (when Paul wrote) no fully developed system—that they held only a few prominent tenets, such as those which the apostle condemns; and that they were rather the exponents of certain prevailing tendencies, than the originators of a defined and formal heresy. They were thrown up by the current, and they indicated at once its direction and its strength. Many ages in the church have exhibited a similar phenomenon, when the errors which certain men promulgate appear, from their seductive power and immediate success, to be but the expression of those sentiments which had already taken a deep and latent hold of the general mind.

The false teaching at Colos
not seem to have insisted on
cision as a positive Mosaic ri
as the means of securing s
benefit. It was not dogmatical
"Except ye be circumcised a
the whole law of Moses, ye
be saved;" but circumcision a
to have been connected with
ascetic austerities by which pu
heart was sought for, symbolize
expected to be reached. The ar
argument is, "Ye are circu
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Jesus, all the blessings which t
dinance typifies—ye have been c
cised with the circumcision of C
Distinctions in meats and drin
observance of holidays, "or the s
wisdom in humility, will-worshi
neglecting of the body," wer
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gospel presented. The theoret
tion of the error was somewhat
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to secure spiritual perfection b
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ship, and dethroned Him fro
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usually connected with reve
visions.

The apostle states two objec

olossian asceticism. First: It dicts the design of Providence created such meats and drinks n's use and satisfaction. The is of the false teacher are, h not, taste not, handle not;" e things from which he sternly s this abstinence are in their ature utterly harmless, and not s the use of them unaccompanied piritual damage, but that use is ed by Him whose providence o liberally furnished them for tay and support of life. The and drinks so frowned upon been created for the very pur- of being consumed, and having l their purpose in this consump- they perish. A religion of as- sm is, therefore, a libel upon lence—a surly and superstitious l of the Divine benignity. It es that the eating and drinking me gifts of Divine goodness is ht with unspeakable danger, and ore it makes its selections among in its "show of wisdom." Strange ction, that what is physically ious may be spiritually poisonous; hat what gives strength to the may give "leanness to the soul!" onder that such a self-righteous ungrateful practice led by a swift o a dark and Manichæan theology. d, secondly: things which are t to perish in being used up can little connexion with genuine ; it does not and cannot depend stinence from them. Our Lord lf said, "Not that which goeth he mouth defileth a man;" and postle declares, "Every creature of God is good, and nothing to be refused;" and he speaks of meats which God hath created to be received with thanksgiving (1 Cor. vi. 13). It degrades Christianity to make it a system of physical or ascetic distinctions. Spirituality is not based on such external and ceremonial forms. The error, as Olshausen says, "was in looking for holiness in the outward rather than the inward." Such an error has been, alas! too common in the church, and is the result of superstitious indolence and vanity. Men seek to be acted on from without, and to be sanctified as if by the secret and unconscious charm of an amulet; misunderstanding, forgetting, or shunning the mighty work or change which should be going on within. That change is from the centre to the outer life, not from the outer life to the seat of motive and thought. What the lips receive or refuse from "cup and platter" has neither propitiatory merit nor demerit, nor can it exercise a hidden power over heart and mind. The palate may be ungratified and yet the conscience be defiled; the anchorite, while he starves himself, may roll many a vice, as a sweet morsel, under his tongue; for self-denial in corporeal appetite usually takes ample revenge or compensation in spiritual indulgence and pride. And thus it has been often found that men attach a higher sanctity to abstinence from certain kinds of food and physical refreshment than to abstinence from sin; and would rather violate a Divine statute than break a self-inflicted fast.

"What mean they? Canst thou dream there is a power
In lighter diet at a later hour;
To charm to sleep the threatenings of the skies,
And hide past follies from all-seeing eyes?"

In asceticism (such as was manifesting itself among the Colossians, and which became more rampant in a later age) the body is not only kept under—that is, kept in its proper and subordinate position—but it is hated, lacerated, and tormented into debility. The appetites are looked upon as sinful and checked—not supplied in healthful moderation. Every species of support is grudged "to back and belly to." The physical constitution is thus enervated and sickened. Yet its sinful tendencies are only beaten down, not eradicated. Job made a covenant with his eyes, but those fanatics would dim theirs by fasting. The whole process was a cardinal mistake, for it was a system of externals both in ceremonials and ethics. The body might be reduced, but the evil bias might remain unchecked. A man might whip and fast himself into a walking skeleton, and yet the spirit within him might have all its lusts unconquered, for all it had lost was only the ability to gratify them. To place a fetter on a robber's hand will not cure him of covetousness, though it might disqualify him for actual theft. To seal up a swearer's mouth will not pluck profanity out of his heart, though it may for the time prevent him from taking God's name in vain. To lacerate the flesh almost to suicide, merely incapacitates it for indulgence, but does not extirpate sinful desire. Its air of superior sanctity is only pride in disguise—it has but "a show of wisdom."

The religious history of the world shows what fascination there is to many minds in voluntary suffering. Such asceticism threw its eclipse over the bright and lovely spirit of Pascal. The oriental temperament feels powerfully the fatal charm. As if the Divine Being might fail to subject them to a sufficient amount of discipline, men assume the labour of disciplining themselves, but choose a mode very unlike that which God usually employs.

"The Brahmin kindles on his own bare head
The sacred fires, self-torturing his trade.
Which is the saintlier worthy of the two?
Past all dispute yon anchorite, say you.
Your sentence and mine differ. What's a name?
I say, the Brahmin has the fairer claim,
If sufferings Scripture nowhere recommends,
Devised by self to answer selfish ends.
Give saintship, then all Europe must agree,
Ten starveling hermits suffer less than he."

Dr. Eadie concludes his commentary on the second chapter of Colossians by a modern instance of the pride of sanctity, covered with a robe of revolting humility. "Last year (1854) a new saint was added to the popish calendar, by name Benedetto Guiseppe Labre, who had made his residence in the Coliseo for many years, and was noted by travellers for his craziness and filth. At the usual mock trial, which takes place at a canonization, the pleading of the so-called devil's advocate against him was rebutted by the so-called God's advocate in the following terms, literally translated from the paper:—'He was a model of humility, abstinence, and mortification, taking only for food remains of cabbage, lemon-

, or lettuce-leaves, which he picked
n the streets. He even ate once
a spoiled soup which he found on
nghill, where it had been thrown.
hese facts are fully proved by the
ical documents laid before the
nal.' Having spoken at length
he wooden cup, all broken and
p, in which he received his soup
he door of the houses, 'eternal
iment of his voluntary privations,'
advocate proceeds: 'What more
I say? A glance cast upon him
sufficient to discover in him a
ct model of poverty. His hair
beard were neglected, his face
pale, his garments ragged, his body
livid; a rosary hung from his neck;
he wore no stockings; his shirt was
dirty and disgusting; and to give of
him a full idea, let us add, that he
was so completely covered with vermin
(piddochi), that in the churches many
persons kept away from him for fear
of catching them.'

This is the perfection of the ascetic
life. And yet there are Englishmen
who, with the Bible in their hands,
are entering on the road, and would
have others enter on the road which
leads to this goal!

HYMNISTS OF GERMANY.

has been truly said, that to
the history of German hymno-
would be to write the history of
German Church. But without
ıpting so large, though withal so
ctive a work, we would fain
:e at some of those masters of
ıan song to whom we as Congre-
nalists, and the universal Church,
o deeply indebted.

ıe hymnody of Germany extends
three centuries. The first period
ore immediately identified with
teformation itself, and its hymn-
rs are grouped around the great
mer. The second era witnessed
rals and spiritual triumphs of the
y Years' War, when, amidst
desolations of armies and the
ies of the people, there yet
a wondrous volume of sacred

The third period occupies the
r part of the eighteenth century,
aw the revival of religion, under
Franke, and the outflowings of
Christian philanthropy under Count
Zinzendorf, and others of kindred
spirit. We have already listened to
Luther, the hymnist; let us now
notice, the second epoch in the annals
of German hymnody.

One of the most eminent of Ger-
man hymnists was Paul Gerhardt.
He was born in 1606, and lived to
the age of seventy. He witnessed
and shared the sufferings of the
Thirty Years' War. He endured
severe family bereavements, and
encountered much hostility from
wicked men; but "out of the
depths" he cried unto the Lord, and
his mourning was turned into singing.
Such were his trials, that Albert
Knapp — a contemporary — declares
that "they would naturally have
caused him rather to cry with pain
than to sing." It is said that one
of his most beautiful hymns—

"Wake up, my heart, and sing,"—

was composed on the steps of the

altar of the church, after a night of anguish. His portrait, in his church at Lübben, in Saxony, bears the inscription—"A divine sifted in Satan's sieve." *(Theologus in cribro Satanæ versatus.)* But his faith triumphed. His hymn—

"Commit thou all thy griefs,"

is believed to have been written to cheer his anxious wife. Another of these hymns is well known through Wesley's translation, one portion of which is given as a hymn, commencing with the clarion-like note:—

"Give to the winds thy fears;
Hope, and be undismayed:
God hears thy sighs, and counts thy tears:
God shall lift up thy head.
Through waves, through clouds and storms,
He gently clears thy way.
Wait thou His time; so shall the night
Soon end in joyous day."*

Wesley also translated the hymn by Gerhardt—

"Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to Thee,
And reign without a rival there:
Thine wholly, Thine alone, I am;
Lord, with Thy love my heart inflame."†

Another hymn beginning with the words—

"O Sacred Head, once wounded,
With grief and pain weighed down,
How scornfully surrounded
With thorns, Thine only crown!
How pale art Thou with anguish,
With sore abuse and scorn!
How does that visage languish,
Which once was bright as morn."‡

It is evidently composed model of the passion hym Bernard of Clairvaux—

"*Salve, caput cruentatum*
Totum spinis coronatum

Its last line is translated by the expressive words—"W thus, dies well;" and it is to have owed its origin to a Luther, in reference to his daughter Magdalene. "If could be made alive again," bereaved father to Melancth were to bring me the whole Empire, I would not accept who dieth thus, dies well. are the dead that die in th In the Congregational Hyr the last verse runs thus—

"Be near me, Lord, when dyi
O show Thy cross to me:
And, for my succour flying,
Come, Lord, to set me fre
These eyes, new faith receiv
From Jesus shall not mov
For he who dies believing,
Dies safely through His lo

These words have, in n markable instances on record source of rich consolation dying.

"Next to Luther," says Mr. "Paul Gerhardt was the grea most popular hymn-writer, emphatically the people's p hymns, combining great with childlike simplicity, an both deeply solemn and t have taken the greatest hold hearts of the people. Many have recommended them t sons;" and Schiller's mother n with them the young genius

* New Congregational Hymn Book, No. 606.
† *Ibid.*, No. 363.
‡ *Ibid.*, No. 374.

* Historical Notes of the Ly manica.

erhardt has left 128 hymns, it has been declared that n thirty of them are patterns time of such productions. n the elder school of German oetry culminated.

in the eighteenth century, ight be seen in a humble ; Mühlheim on the Rühr, a meditative man, pursuing ıpation of a ribbon-maker. only a little girl as his com- to twist his silk; and he iefly on flour and milk and Yet he was not unhappy. en thought," he afterwards no king in the world could contentedly as I did at that and from that lowly home l forth the peacefulness of his it. For though he was poor, much to the poor; and his own mind was afterwards with doubts and conflicts, he have chased them away with songs.

ribbon-maker and poet was Tersteegen. He was the son ous tradesman at Mörs, in alia, and was born in 1697. wenty-seven years of age he his own blood a dedication elf to Christ, and three years ds, began to give Christian s to little audiences. The that attended his ministry ord led him to devote him- he care, both physically and ly, of the poor; and to "The s Cottage," as it was called, les came to receive his medi- r their ailments, and his ons for their souls. He ap- t to have identified himself y religious community, but uch modesty and simplicity labours for all; and after a lengthened career, in which he met with many trials, but in which he was the means of doing incalculable good, he died, at the age of seventy-four, in his sleep.

Many of Tersteegen's hymns have been translated into English, and two are familiar to our Congregational Church psalmody. The one commences thus—*

"Thou hidden love of God, whose height,
Whose depth unfathomed, no man knows;
I see from far Thy beauteous light,
Inly I sigh for Thy repose:
My heart is pained, nor can it be
At rest, till it finds rest in Thee."

The other was translated by John Wesley:—

"Lo! God is here: let us adore,
And own how dreadful is this place!
Let us within us feel His power,
And silent bow before His face;
Who know His power, His grace who prove,
Serve Him with awe, with reverence, love." †

The name of Zinzendorf occupies a prominent place in the hymnody of Germany. The Count was born at Dresden, in the year 1700. He early gave indications of piety, and when at school his tutor declared—"This youth will one day become a great light of the Church." At college at Wittenberg, though professedly studying law, he preferred divinity, wrote many hymns, and ardently desired opportunities of Christian usefulness. In deference to the wishes of friends he abandoned his intention to become a minister,

* New Congregational Hymn Book, No. 561.

† *Ibid.*, No. 773.

but he conducted services in his own house; and when certain Moravian Christians were driven from their homes, the Count welcomed them on an estate he had purchased at Berthelsdorf. This settlement was known as Herrnhut, a name that signified "the protection of the Lord;" where a chapel was built, and from whence those missionaries went forth to the heathen, whose labours in Greenland, the West Indies, and elsewhere, are so well known. Zinzendorf visited America and England, and there arose an intimacy between him and Whitfield and the Wesleys. He died in 1760. His son-in-law was pronouncing the words—"Lord, now lettest Thou Thy servant depart in peace," and at the word "peace," the spirit of the Count entered the saints' everlasting rest.

One hymn by Zinzendorf, freely translated by John Wesley, is the 325th in our Selection—

"Jesus, Thy robe of righteousness
My beauty is, my glorious dress;
'Midst flaming worlds, in this arrayed,
With joy shall I lift up my head."

The first line of this verse is rendered by Wesley—

"Jesus, Thy blood and righteousness;"

but, notwithstanding the maledictions pronounced by Wesley on all who touched his verses, the alteration of our editors will, we think, be allowed to be an improvement.

Another favourite hymn by Zinzendorf is also found in the New Congregational Hymn Book—*

"Jesus, still lead on
Till our rest be won;
And although the way be cheerless,
We will follow, calm and fearless:
Guide us by Thy hand
To our Fatherland."

* No. 662.

Another hymn is usually—as in the New Congregational Hymn Book—ascribed to Count Zinzendorf, which there is reason to believe was composed by his friend John Andrew Rothe. It begins with the lines—*

"Now I have found the ground wherein
Sure my soul's anchor may remain:
The wounds of Jesus, for my sin
Before the world's foundation slain;
Whose mercy shall unshaken stay,
When heaven and earth are fled away."

This hymn is often published denuded of some of its best stanzas, and sometimes those that have been retained are mutilated. In the New Hymn Book the original translation is strictly followed, and the only alteration is the omission of the second stanza—

"Father, Thine everlasting grace
Our scanty thought surpasses far;
Thy heart still melts with tenderness,
Thy arms of love still open are
Returning sinners to receive,
That mercy they may taste and live."

"All his life," says the Rev. Josiah Miller, in his most interesting and valuable volume on hymnody just issued,† "Zinzendorf was writing hymns—as a child, and in old age—amid the excitement of Paris, and when in the quietude of Berthelsdorf. Some of his best were written on his voyage to America. There was a period in the history of his hymn-writing when he gave expression to confession and gratitude for Christ's physical sufferings rather than to the Scripture view of the meaning and value of the atonement. These he

* New Congregational Hymn Book, No. 611.

† Our Hymns: their Authors and Origin. A Companion to the New Congregational Hymn Book. By Josiah Miller, M.A. Jackson, Walford, & Hodder.

ard suppressed. He wrote, in all, two thousand hymns. Many of were produced extemporaneously. brethren took them down and ved them. Zinzendorf says of in speaking of his services at . — 'After the discourse I ally announce another hymn priate to the subject. When I t find one, I compose one; I in the Saviour's name, what into my heart. I am, as ever, r sinner, a captive of eternal running by the side of His phal chariot, and have no desire anything else as long as I

the was the intimate friend of ount, and was pastor of the h at Berthelsdorf, in the vicinity rnhut. Some forty-five hymns tributed to him.

e hymnody of our Congre- al Churches is enriched by er production of the Fatherland. a thanksgiving hymn, and is so known and so highly appreciated, have received the name of the Deum of Germany." It was n by Martin Rinckart, of Eilen- in Saxony. Here he was born 86, here he was subsequently r, and here he composed this , which has been often sung in Christian home and church in y, in the chamber of the , on the field of battle, and on political occasions. "It was on the 28th July, 1817, in gart, while all the bells were ng, when, after a year of fearful e, the first cart, full of sheaves ew wheat, entered the town, ated with flowers, and ac- anied by the clergy, the magis- , and 1,800 children; and it has since often been sung at harvest festivals. The joyful and beautiful tune of this hymn, composed by John Crüger, has now become so naturalized in England, that scarcely a provincial choral festival has been held for the last three years, at which it has not been sung." * It is composed of two stanzas, of which the first is as follows:—

"Let all men praise the Lord,
In worship lowly bending;
On His most holy word,
Redeemed from woe, depending.
He gracious is and just,
From childhood us doth lead;
On Him we place our trust
And hope in time of need." †

One hymn in our selection out of the 150 he composed, is contributed by the piety of Ernest C. Homburg. He was a Saxon by birth, and practised as a lawyer in Naumburg. He died in 1681. Several of his hymns have been translated. The one already referred to is numbered 878. The second stanza inquires—

"Tell me, little flock beloved,
Ye on whom shone Jesus' face,
What within your souls then moved,
When ye felt His kind embrace?
O disciple! once more blessed,
As a bosom friend caressed,
Say, could e'er into thy mind
Other objects entrance find?"

The following is an excellent illustration of the style of the German hymns. It has been attributed to Louisa Henrietta, Electress of Bradenburg, though Mr. Miller shows that it was written by Gellert, of

* Historical Notes to the Lyra Germanica.

† New Congregational Hymn Book No. 449.

Saxony. In the Congregational Hymn Book it is No. 388:

"Jesus lives! no longer now
Can thy terrors, Death, appal us;
Jesus lives! by this we know
Thou, O Grave, canst not enthralus."

Thus have our compilers gathered many choice flowers of German hymnody for the service of the Congregational Churches of this land. But the field they explored has wealth no toil could exhaust. Bunsen's greater German H Book contains nearly 1,000 hy selected from no fewer than 150 of which only about twenty belo the Latin Church before the I mation. We do not wonder th many translators have lately to us, laden with lays from the of Luther.

Hymnophil

WUZEER SINGH AND HIS MASTER IN THE INDIAN MUTI

Wuzeer Singh was born in the Punjaub, and was originally a sepoy belonging to the Sikh Company of the 29th Regiment. He became a Christian some years before the mutiny of 1857, but was not at that time baptized. In December, 1856, he was sent to Budaon, in Rohiland, with the rest of his company to form the guard over the treasury of the magistrate and collector of the district, William Edwards, Esq. There happened to be several native Christians at Budaon, and he attended service with them at the magistrate's house. When the detachment was relieved and returned to head-quarters in April, 1857, Wuzeer Singh, wishing to join himself to this company of Christians, retired from the regiment, and went back to Budaon early in May, when Mr. Edwards gave him service as an orderly on his personal guard as magistrate. This, we may say, looking at the results, was of God. It was but a few days before the outbreak of the great mutiny that Wuzeer became the personal servant of Mr. Edwards, and to his Christian affection and fidelity he, in great measure, owed his life.

In a volume* of deep interest before us we find the history o mutiny at Budaon, and a bea illustration, natural and unostenta of the Christian character of bot master and his servant. On th signs of danger, Mr. Edwards se wife and child to a place of sec Nynee Tal, at the foot of the layas. They passed through rielly, after that station had deserted by all the European and children, and just the day before the mutiny and massac curred there. Mr. Edwards, now without a European friend or ass adopted what measures he cou the maintenance of peace and On Monday, the 25th of Ma

* "Reminiscences of a Bengal C By Wm. Edwards, Esq., Judge Majesty's High Court of Agra." volume includes a former volum lished in 1858, "Personal Adventu an Indian Judge in the Mutiny. Editor of the *Christian Witness* is l to recognize an old schoolfellow Judge of her Majesty's High C Agra.

d certain information that the
ımedans of the town of Budaon,
ere on that day assembled for
s on occasion of the Eed fes-
were to rise at noon and create
which would probably have
d in the plunder and destruction
place. He at once summoned
st influential inhabitants of that
sion to meet him at his house.
ame, many of them very fierce
ıolent, and all in a most excited
With great calmness and self-
ion he led them into conver-
reasoned with them, and
ıd their attention till the time
ɔr the rising had passed away.
fter his visitors were seated,
lwards saw Wuzeer Singh come
tly behind him with his master's
r in his belt and his gun in his
ınd station himself immediately
his chair. In the tumult and
ıent, and where all were armed,
rance was unnoticed, but his
nd determined demeanour made
wards feel an assurance that he
ıan he could depend on in any
y or danger. And from this
s fidelity, courage, and devotion,
Mr. Edwards regard him, he
ı, as Paul did Onesimus, not
so much as a servant as a
beloved."

Sunday, the 31st of May, Mr.
s assembled for the last time
ttle congregation at Budaon."
ıoon, on the 1st of June, he
l in his drawing-room several
ans who had fled from neigh-
parts to the magistrate for a
ɔn which he was unable to
They joined in hearty prayer to
His mercy in the desperate
tances in which they were
He then urged his guests to
r the hills while there was yet
is own duty was clear to remain
ɔst as long as any semblance of
ɔuld be maintained. But all
ments and entreaties were in
vain. They were quite paralysed, and seemed to feel that their only hope was in sticking close to the magistrate for protection. The day, which was a very hot one, wore on most gloomily. Every moment, reports of one complexion or another were being brought of risings in the town, the defection of individuals in the police, and of the near approach of a large body of mutineers from Bareilly to murder the magistrate, plunder the treasury, and break open the gaol.

About four in the afternoon, the native officer of the Sepoy guard over the treasury came to report all right. With the most solemn oaths a Mohammedan could take he denied all knowledge of the Bareilly mutiny, asserted the loyalty of himself and his fellow sepoys, and, under pretence that the guard were much alarmed lest they should be attacked by overwhelming numbers of budmashes, who would then sack the treasury, urged the magistrate to go to them, in order to reassure them. Mr. Edwards was stepping into his buggy for this purpose when his good angel, Wuzeer Singh, interposed, and implored him not to go, for that he knew these fellows well, and that they meant mischief. And he was right. The guard waited for an hour and a half for Mr. Edwards, to intercept and murder him, and then finding he was not coming, they would be restrained no longer, but broke out into open mutiny. Their first act was to break open the gaol and release some 300 prisoners, and Mr. Edwards did not abandon the ship that was sinking under him till the released prisoners were shouting and yelling around his house. His horse, a small gray Cabul galloway, on whose speed and endurance he knew he could depend, had been standing all day saddled. On this horse, with no clothes but those he wore, and a little pocket Testament,—with his watch and revolver, and 150 rupees divided between

Wuzeer Sing and another servant, who carried them round their waists, he "went forth for the first time in his life without a home or a roof to cover him, and, like the patriarch, not knowing whither he went."

We cannot follow the fugitives in their flight, or describe their hair-breadth escapes. The tale is painfully romantic, but cannot be abridged. Within a few days Mr. Edwards got himself dressed in a native garb, every article of his own dress, down to his boots, being burnt, to destroy all trace of him. He contrived to save his Testament, and writing some months after, he said, "The Testament I have still with me, and it has been my solace in many an hour of anguish and peril." Again and again, death seemed inevitable, but again and again did Providence deliver them from miscreants who chased them, yelling for their destruction. On one occasion, in an attack upon them by a crowd of infuriated villagers, Wuzeer Sing and his master were separated. While the master succeeded in riding off the servant was compelled to hide among the bushes of a garden. While lying there he saw one of the Europeans that accompanied them (of whom there were three or four) cut to pieces, and his body lying at a gateway until evening; crowds of the villagers coming up to look at it, yelling round it, and exhibiting the greatest demonstrations of joy at the sight, as he expressed it, "rejoicing as they do at a marriage." It was a marvel of providential goodness that Wuzeer found out his master two days after, at a great distance from the scene of their separation.

In the course of his flight Mr. Edwards was joined by Mr. and Mrs. Probyn and their four children, and through the kindness and fidelity of a Rajpoot chief, the party was concealed in the village of Kussowrah, in the depths of a forest. On reaching the village, after midnight, they were led through several enclosures to an in one, where there were cattle penned mare with her foal, and several go "This, we were told," (says Edwards), "was to be assigned our quarters; some of the anim were cleared out for us; the rest, were promised, would be removed next morning. We found it impossi to sleep from the excitement, the f of the place, and the effluvia of animals, and were very miserable depressed. In the morning we c trived to make ourselves more c fortable, our four-footed compani having been sent out to graze."

In their forest hiding-place t were near enough to Futteghur to tinguish the sound of the guns w that place was attacked by the m neers. And again and again they c municated with the chief under wh protection they were, to induce hin send assistance to their beleagu friends in Futteghur, but in v For two or three nights and d the cannonade continued, and on day after it had ceased, intellig reached them that during the prece night the Europeans had evacu the fort and betaken themselves three boats, to float down the Gan but that two of the boats had l overtaken, most of the fugitives r sacred, and some drowned, and t or four ladies taken prisoners and veyed on shore. "The intelliger says Mr. Edwards, "was too ter for us to believe; and yet it was im sible entirely to discredit it. trusted that in the morning b news might reach us. In the r time we passed a miserable n anxious and dejected; alternately ting down, and rising up and pa to and fro the small space of the en sure. Earnestly and repeatedly di three join in prayer, that God, in Infinite mercy, would shield and tect His poor people, 'who were c by His name,' and save them ou

ands of the enemy, and conduct to some haven of safety." But ıext morning confirmed the sad ;s of the previous day, and Mr. ırds and his friends were left to . over their own position, which became one of extreme peril.

e Nawab who had now possession utteghur sent messengers across Ganges to Hurdeo Buksh, the who was aiding the escape of Edwards and his party, to inform hat the English raj, or rule, was ı end, and to demand a contri- n of a lakh of rupees (£10,000) 'ds the expenses of the new raj. ıtimated at the same time that he prepared to waive his claim, pro- . he would send him by the ng the two collectors' heads— yn's and Edwards's. This intelli- ; was soon conveyed to these ves, and for days they were in a ition of torturing suspense. But hope was in God. Their Rajpoot l was faithful, and neither threats romises could induce him to be- ;hem. After some days, however, received a message that they leave, and sail down to Cawnpore, ı was said to be still safe, as it impossible for Hurdeo Buksh to ct them longer. Helpless as they they could only do as they were ed, and prepared themselves to what they felt was certain death. ınvinced were the natives that the lition would be fatal, that Probyn's servants, hitherto faithful, refused company him.

ızeer Singh was not found wanting is great emergency. Mr. Edwards mined not to take him with him, ɔ send him to Nynee Tal with a 'ell note and his little Testament ; wife, to tell her what had become m. "He expressed the greatest tance to leave me," says Mr. E., only consented to do so at my ;st and repeated solicitations. then joined in prayer together, as I surely thought for the last time on earth. I implored him never to desert his faith or revert to idolatry; but whatever happened, to cling to the Saviour he had once acknowledged. He wept much, and we parted; but, as it happened, only for a short time. In little more than an hour he came back into my room, and throwing down the little parcel on the bed, said he could not go; he entreated that I might allow him to accompany me, saying almost in the words of Ruth to Naomi, 'Where you go I will go, and where you die I will die also.'"

When they were prepared to start, God in His great mercy interposed to prevent their going. The boat was not ready, and they could not move that night. Thus they were reprieved from certain destruction. And when, some two days after, all was ready, and they had reached the bank of the river with much difficulty, Hurdeo Buksh was induced to abandon all intention of sending them down the river. About three o'clock in the morning they reached their old quarters in the cow-house, soaking wet and worn out with fatigue. And there, with hearts full of gratitude, they joined in fervent thanksgiving to God who had delivered them from imminent danger.

Project after project continued to be made and urged for removal to a place of greater safety. And at last, removal was effected to a hamlet of four or five houses, in the midst of a jungle, and inhabited by only a few herdsmen and their cattle. The scene was desolate beyond description, and their hearts sank within them when they saw it. In an apartment in the roof of a hut the fugitive party were thankful to find shelter, although it was so small that it contained them only by their lying down in places fixed for each. The place assigned to Mr. Edwards, he says, was neither so broad nor so long as the smallest berth in a ship's cabin. They could ven-

ture out of this retreat only by night; and, during the day the only relief they had was to turn on their backs, or from one side to the other, or to sit up; standing or moving about was quite impossible. But even in these miserable circumstances they knew where to find comfort. "Thanks be to the Almighty, whose blessing and protection we duly implored together, morning and evening, finding Him, as He will be found by all who seek Him, 'a very present help in time of trouble.'"

In a week or two this asylum became uninhabitable. The rain came down with tremendous force, and neither Mr. Probyn nor Mr. Edwards could sleep, as they had hitherto done, on the roof of the house, emerging therefrom at nights when it fell dark, and at the same time the leakage rendered one or two places of the space within untenable. In this difficulty Wuzeer Singh succeeded in renting a cow-house for his master, a small miserable hovel in which two cows had hitherto been stalled; it was without a door, and was filthy beyond description. Wuzeer did what he could to fit this place for his master, who says of it,—"Many an hour of intense agony of mind when I thought of those dear to me, whom I was probably never to see again, and some also of blessed peace, have I spent in that little room."

Week after week passed away, chequered with fearful reports of massacres perpetrated in various places, and with frequent alarms as to their own safety. But their place of exile became sometimes a Patmos, in which they found their God very near to them. "Our morning service to-day," says Mr. Edwards, speaking of one of the Sabbaths in the jungle, "was one of peculiar solemnity; for we knew not how soon our own fate might be the same as that of those dear friends and acquaintances so lately with us in health and vigour, and who we had too much reason to fear had all been massacred. In the midst of this depression, the reflection came upon me with a peculiar soothing and strengthening power, that the petition in the Litany—'That it might please God to succour, help, and comfort all that are in danger, necessity, and tribulation,' which we knew would be offered in earnestness on this day for us by our beloved relations and friends wherever they were, and by thousands of God's servants throughout the earth—would no doubt go up with acceptance, and that we should yet be saved and be reunited to our people. The intimation also in the 11th of Hebrews, that some of God's people through faith had escaped the edge of the sword, seemed to be lit up, as it were, with a gleam of light, as I read it. If they had thus been saved, why might not we hope to be so also? The arm that saved them was not shortened that it could not save us, and the ear that heard and answered their prayers was equally open and ready to receive ours, offered as they were in the name and for the sake of the same Saviour and All-powerful Advocate. Already has the promise, 'I will be with him in trouble and will deliver him,' been fulfilled so singularly in my own case, that surely it does not now become me to doubt. My heart was thus raised from the borders of despair to nearly an assured hope, and almost to cheerfulness."

It is affecting to read of the death and burial of "the poor little baby" of Mr. and Mrs. Probyn in their jungle home. The parents, although in deep grief at losing their sweet child, felt thankful that its death had been natural, and not by the hands of assassins. "We all knelt down," says Mr. Edwards, "and prayed beside the little body; and then I went out with Wuzeer Singh, about two o'clock in the morning, to look for a dry spot where we might dig a grave for him. This was a matter of some difficulty;

last we found a spot under some which was not inundated, nor to be so. When all was pre- the poor father took the little wrapped in a sheet in his arms, rs. Probyn followed, leaning on m. We had some difficulty in g through the cattle which were d in the enclosure. I read a few ces of the burial service over There was no time for more, as as fast breaking, and we dared seen beyond the village in the ht; so we laid him in his little g-place, 'dust to dust, ashes to in sure and certain hope,' and r covered him in. I almost l his quiet rest."

ıe weeks later another child of me parents sank under the hard- to which they were exposed. soon as it was dusk," says Mr. rds, "we went out and dug a and at midnight carried out the body wrapped in a sheet, and l her by her little brother. I can forget her parents' agony. She een a favourite child, and to see asting away daily and suffering disease, without being able to ıister anything for her relief, most too distressing to bear. But ·od's will, and what we know not ve shall know hereafter."

vas not till the 30th of August, months after the flight from ɔn, that Mr. Edwards and his s ventured to leave their hiding- and commit themselves to the es. The circumstance and perils of boat voyage are fully related in the ıe before us. Twenty-seven hours they started, during which time had run the gauntlet for more 150 miles of river way, through idst of the enemy's country, they reached a place of safety. Mr. Edwards had long been reported among the killed at Futteghur, and his appearance surprised his friends as much as if he had been an apparition. "When we had collected in the tent," he says, "our first question was as to the fate of the party who had left Futteghur, and of whom we hoped that some had escaped. Then for the first time we heard the truth, that they had really *all* been murdered, that not one had survived. We also heard of the awful massacre at Cawnpore, of which only vague rumours had hitherto reached us, too terrible to admit of credence. We could scarcely believe that we four persons and the two children are the sole survivors of that large body of our country people, men, women, and children. . ... When we found ourselves in a house again, for the first time for three months, and in a position of comparative security, we felt quite awestruck; and with hearts overflowing with thankfulness, we knelt down together to bless our God, who had so wonderfully 'delivered us from the hand of the enemy, and from those who lay in wait for us by the way.'"

It only remains to be added that Mr. Edwards informs us that his faithful servant and brother in Christ, Wuzeer Singh, was baptized at Benares on the 16th of March of the following year, by the Rev. James Kennedy, and that he has received a life pension from the government of India, for his loyal services during the rebellion, and also the grant of the village of Rodamow, in Oude. May the God whom he served in the hour of danger and adversity keep him steadfast in the faith now in the time of prosperity, even unto the coming of the Lord, that he may then receive the crown of life.

"THE CRUSHER" AND THE CROSS.

SUCH is the singular title of a more singular book now before us.* It professes to be the narrative of a remarkable conversion, and we are assured in the preface that it is a true narrative. "All the persons mentioned as in any way connected with the striking conversion of Jim were personally known to the author. In many of the scenes described the narrator took a part, and was frequently honoured of God in cheering and directing Jim's wounded spirit as it groped its way from the gloom of sin into the light of life." We are further told that most of those who laboured with the author at the time of Jim's conversion are now, in the providence of God, widely scattered over England and foreign lands. Notwithstanding this, all look back to that time, and Jim's conversion, as the happiest memories in all their labours of love. The descriptive parts of the volume are too ambitious for our taste, and some of its adventures and colloquies are as exciting as the fictions of a sensation novel. But withal we are bound to accept the assurance of the truth of the whole story. And certainly we have never read a more remarkable illustration of the low life of which drunken brawls and battles are the sum and substance, nor a more remarkable illustration of the power of Christ's Gospel.

"In the neighbourhood of the metropolis there are certain villages and towns on the banks of the Thames that excel in beauty, are renowned in story, and famous for the contributions of their sons to the noble literature of England. Yet, nevertheless, these same villages, 'old in story,' l another kind of fame, in its char and power very different from former. To some extent, they always been—but within the last tury and a half to a much gr extent—notorious for the accomm tion they afford on every day of week, but especially on the Sabba the pleasure-seeking populatior London." One of these villages i scene of the early life of Jim, Crusher," and finally of his conve to God. At the time the nar opens Jim's parents held the situ of out-door servants to the "Red I and were assisted by their chi Jim, Bob, and Margaret. "For shillings a-week they performec drudgery of carrying from the l the 'Red Lion' the spirits and bee sumed by the uproarious boat p and donkey-racers that frequente neighbouring fields from M morning till Sunday night, the summer through. Amid the lov guage, obscenity, and brawls of crowds, they lived, moved, and their being for the greater part of lives."

We will not attempt to descri scenes of violence and wick in which Jim obtained fame a "Crusher," but will quote a few in which our author gives the tive of his conversion, only pre that on a Sabbath evening preachers and others who hav laboured for the good of the neig hood are at their post as usu coarse little man says to his d associates, "Well, I'll lay a po any on ye I'll disperse the sai the lane in ten minutes to- When they reached the lane had gathered round the pre and were singing that hyn Hart's :—

* "The Crusher" and the Cross: a Narrative of a Remarkable Conversion. By A. Ferguson, author of "Life's By-Ways, and What I Found in Them." London: S. W. Partridge.

epent, ye sons of man, repent:
lear the glad tidings God has sent,
f sinners saved, and sins forgiven,
nd beggars raised to reign in heaven."

iat followed, and how "the ier" was affected, we shall tell,)ld in the book, with certain sary abridgements.

deeply solemn was the impression on every mind by the singing of hymn, that silence reigned on side. Jim sat on a stone apart ratched events; as yet his friends iot sent their lark into the air—lacked opportunity. The preacher is occasion was godly Mr. Power,* ipanied by a few of the ragged-l teachers. Amongst the crowd achers were dispersed, dropping into every hand, and kind words very ear. Mr. Power read these as his text, "And him that h to Me I will in nowise cast out" vi. 37). Looking round him, the man said:—"Fellow-sinners, ; the highest cliff, and cast your across that sea of mercy—the of Jesus! There are vessels ig it loaded with gold tried in the they are bearing down on the shore where OUR LOT is cast! ', dear sinner, poor sinner, dying ," turning his eyes in the direc- Jim, he thus finished the sen- "there is a vessel for you, laden ove, even for YOU!" Jim hung his head, silently shook it, and l to say—"Impossible."

me quick eye in the crowd the f the shaft had been watched. the sermon was proceeding, and arers were once more absorbed our larking friends among the trembling white hand was laid Crusher's shoulder, and a silvery whispered in his ear, "Brother n come to tell you there's a ves- our port JUST COME IN, every-

*real names of the speakers and actors iven.

thing on board is addressed to YOU, and the vessel's name is 'Whosoever.'" How amazed was poor Jim! He stared as if an angel from heaven stood before him! The messenger was a slender and delicate lady, over whose flowing ringlets and beautiful features five-and-twenty summers had come and gone, and who, ever since the work had commenced in Middle Lane, had devoted to it all the time her easy circumstances could allow, all the energies her fragile form could yield, and all the advantages her gifted mind and fine education could supply. He rose to his feet, gazed at the lady, and sat down. again. But again did Miss Emily's words rouse him. Once more poor Jim rose to his feet, his eyes streaming with tears, and by an awful effort at last gasped out, "Ah, ma'am, my soul's as black as ink; I fear it would darken the very sea of Christ's love! No, no, no, ma'am! poor Jim must be burned white in hell. What! God! the God of you teachers! the God of the Testament, look at the Crusher of Middle Lane! Never, never; even the very devil seems to be ashamed of him." Wiping the tears away with his sleeve, he made an awkward bow to Miss Emily, and slunk away.

The open-air service being finished, the crowd quietly dispersed, deeply impressed with the singular address to which it had listened. From this service some retired to pray, some to mock, and the companions of Jim retired to the Lion to drink the wager of the little man who had failed to disperse the "saints." Mr. Power, Miss Emily, and most of the teachers, retired to the school-room for a season of prayer. All being assembled, Miss Emily informed them of what had passed, and gave it as her firm conviction that the Lord was dealing with the Crusher's soul. A look of hesitation, a smile at Miss Emily's credulity, appeared in every face, as much as to say, "How can

these things be?" Mr. Power, after listening to Miss Emily's statements, exclaimed, "Friends, is anything too hard for the Lord?—be it unto this wicked man as our sister hath said, O Lord! Let us to our knees; and may the God of all grace remember poor Jim while we pray!" All knelt down, and Mr. Power and others most specially remembered him in prayer.

About the middle of the following day, after breakfast, Miss Emily presented herself at Bramble Cottage, Jim's residence. The only member of the family at home besides Jim was his sister Margaret, the old people and Bob being at their work in connection with the Red Lion. To the question, "When will your brother Jim be at home?" his sister replied—

"Yes, ma'am, he's at home now, and's likely to be at home for evermore. He's cracked, ma'am—clean cracked since Sunday evening, ma'am."

"May I ask what you mean?" inquired Miss Emily. "Is he ill?"

"Ill?" replied Margaret. "No, ma'am; he's mad." And here Margaret looked as much as if she had said, "And you, madam, have a hand in it."

"May I ask what has caused it?" inquired Miss Emily.

"We don't know, ma'am," replied Margaret. "It has been on him ever since he heard the preacher last night: they say the sermon done it, ma'am."

"Sermons, Margaret, never make people mad," responded Miss Emily; "they're intended to make people wise unto salvation."

Margaret began to fear that Miss Emily would preach to her; so, with great coolness she was about to close the door in her face, when Miss Emily stopped her by asking if she might see him; to which Margaret, with considerable warmth, replied—

"See him, ma'am! You can't see him; he would not see his father and mother this morning before they went —he won't see ye. He's mad—there's the top and bottom of it, ma'am."

"I think, Margaret, you are mistaken —you come to a point too quickly," responded Miss Emily. "We mustn't lift one another before we fall: he may not be mad—he may be mourning over his sins; and when people are in that state, although we are apt to say they are beside themselves, yet the Lord says it's the beginning of wisdom—the wisest step they ever took in all their lives."

"This I know, Miss Emily," rejoined Margaret; "my brother Jim has taken many a fool's leap, but this is the worst he ever took; he's clean cracked, ma'am—so there's an end of it, and I must turn in to my work."

"But, Margaret," inquired Miss Emily, "what does your brother do, so as to be called mad by you all?"

"Do, ma'am!" in a snappish voice retorted Margaret; "what does he not do? Ever since he came home last night he has never closed an eye in sleep, but runs about his room like a spread eagle, with an open Bible in his hand, groaning, praying, and reading; he speaks to none of us—only to himself he speaks, and to some one who seems to stare at him down from the ceiling. So, if that's like a person that's got all his change, it looks very odd to me."

"But when he does speak, what does he say, Margaret?"

"Say, ma'am?—says nothing to the purpose," retorted Margaret. "He jest hits his breast and groans out, 'O dear Jesus, dear Jesus!—hellish Jim. lost Jim!' That's about all he says, and then prays and reads."

"Could I see him?" earnestly entreated Emily.

"See him, ma'am—see him!" answered Margaret; "it's no use. I've stayed away from work ever since Sunday night to keep him from killing himself, and he won't see me from one end of the day to the other. He won't

ıe won't speak, and he won't be
ma'am—it's no use: he's right
:he traces; and, as father and Bob
a straight-waistcoat and Bedlam
e the end o' the game."
ut, Margaret, will you say Miss
y has called to see him?—perhaps
ay yield; do make the attempt,"
rly entreated Miss Emily.
newhat touched by her entreaties
et irritated by the perseverance of
oung saint, Margaret responded,
; if you did see him, you could
nothing on him; he would only
at ye, turn from ye, and tear
to himself about the devil, and sin,
esus."
/ill you make the trial?" implored
y.
last, with great reluctance, and
little anger, Margaret consented,
her from the door, and showed
ıto a dirty, ill-furnished parlour,
went up-stairs to Jim's room.
r meanwhile seated herself on a
ɑ chair, and earnestly entreated
ord to bring about an interview:
nted, she as earnestly prayed to
ided in her words, and that in the
of the Spirit they might become
d wine to the wounded spirit of
Jim. Margaret speedily returned,
ıformed Miss Emily that he would
vn in a little, and hurriedly left
om. In a few moments Jim en-
the parlour with a pallid cheek and
/ eye, clasping in his huge hand the
of Life, now his only solace.
m," remarked Miss Emily, "you
ery ill."
ı, Miss Emily," replied Jim, "I
here" (pointing at the same time
heart). "Once I was master of
rib, and all that was in it; but
s my master."
hat is it, Jim, that so troubles
ı your heart?" inquired Miss
.
ı, ma'am," responded Jim, "them
of Mr. Power, and them words of
ıbout the ship 'WHOSOEVER,' have
fairly upset it; they seem to have wakened up in it as many devils as there are hairs on my head, And ever since they've cried 'Burn him—burn him!' Their cry rings in my ears of a night, that I'm afraid to sleep, lest they should carry my sinful scrap of a soul right off to hell before morning; their cry rings in my ears of a day—I hear it now when I'm a-telling of you. I can't flee from them anyhow: if I try to read, they go all on; if I try to pray the words 'Burn him—burn him!' rise louder than my prayer, and I spring from my knees believing that the Lord has nothing to say to Jim. Oh, Miss Emily, I'm lost—lost! I'm a lost man, every inch on me, soul and body!" Here utterance failed him; his head fell heavily on the table, and he gave himself up to a paroxysm of tears and inconsolable anguish.

Miss Emily felt awed at the scene before her—silence sealed her lips. How to approach such profound sorrow she knew not. At length, summoning courage, in her softest accents she said: "But, Jim, Mr. Power spoke of nothing frightful, nor did I. Don't you remember, I spoke only of the love of Jesus, and said it was like a boundless ocean, and that even you might bathe in it, and be made rich by the mercies it carried on its bosom?"

"Ah, but, Miss Emily," responded Jim, "after I left you, a something came over me that fixed me to the earth—a something that seemed to hold up before me like a picture my whole life; and, more than that, the twigs on the trees seemed like so many burning candles, and the leaves on the hedges seemed to sparkle with light—and all on them blazed round about the picture of my bad life. Oh, Miss Emily, a life like mine, with all its sins dangling about it, held up before your eyes, is a sight!—an awful sight!—so filthy, so insulting to God, so unkind to the dear Lord Jesus! And my heart, it will not love Him—will not be at peace with

Him—never was, never will be. Oh, Miss Emily, I must surely die! Even when I sit down to try and read, my cursed heart seems to swear; aye, Miss Emily, and when Jesus seems to come near it, a crowd of bad thoughts rush out against Him like a pack of hounds against a kennel-gate: it will not believe anything He says to it either. Oh, Miss Emily, the great God must serve me out for all this: I am, I am a lost man—that's sure! O that ever I was born! I've done nothing but sin since I was born: the hairs of my head, the nails of my hands and feet—yes, the very buttons on my coat—are all stained with it. Such a mass of corruption as I am must be buried in a grave as deep as hell!" Here again his head fell on the table, his face buried in his hands, and again he was overwhelmed in another flood of anguish. Miss Emily could for some time only weep and silently pray for the sufferer before her.

"But Jim," she ventured to remark, "Jesus hath said, '*Whosoever* cometh I will in nowise cast out;' that is, the vilest sinner may come, and even he will be welcome." These words seemed but to aggravate his agony, for he replied:

"Once, Miss Emily, that would have done; but something says within me, '*Too late*, Jim, *too late!*' Ah, ma'am, I must be speechless; I deserve my fate, I can't say one word against my sentence; even in my own soul something says I deserve it. Ay, everything on earth and in heaven, too, must cry out, as they see me dragged away, 'Give it to him—serves him right! he has crushed many, now his own turn has come;' and I feel that my own soul will howl, 'Guilty, guilty!' all the way. Oh, my poor soul, Jesus cannot look upon thee! Yes, Satan, Jim's all your own now; he has worked hard for it, and must get his pay. But, oh, Miss Emily, such wages! Lost for ever! Oh, ma'am, if that awful thought is not taken out of my heart, I must go mad even before I'm lost!"

Here again he was overcome, and fell forward heavily on the table; and his huge frame rocked to and fro with deep emotion. Miss Emily felt perfectly confounded; the few ideas and thoughts of which the excitement of the moment allowed her to be conscious were useless in the case; they were but as straws or rotten wood in dealing with Jim's big sorrow. She was shut up to the ejaculation of short prayers and the quotation of passages from Scripture. Once more, however, she essayed to administer comfort, and assuming a half-cheerful tone, she said, "Courage, man! better a living dog than a dead lion. Hear the words of the Lord, Jim, "I have no pleasure in the death of him that dieth.'"

"Hold, ma'am!" exclaimed Jim. "It's truth you speak; but it's too late—the thing is done, my soul has killed itself: it's death is not coming—it's come, it's in the jaws of it. O that I had never been born!"

After this last characteristic reply she felt further effort for the present useless. For the moment the consolation of the Gospel seemed to fall into his heart like drops of cold water among bars of glowing iron; it had apparently no abiding power, but appeared to be dissipated and immediately to pass away. She resolved to leave him in the hands of the Redeemer, who, at last, she felt convinced, although by fire, would lead him to a wealthy place. On leaving him, however, she made one more effort, believing, whatever appeared to the contrary, the word of God would not return to Him void. On shaking hands with him, she said to him, "THIS I know: 'The blood of Jesus Christ, His Son, cleanseth from all sin.' That is the truth of God. Throw yourself into that crimson flood; and as at first, so say I now, that although your heart were as black as hell's own gates, that blood

ake it as white as snow!—Good
'at eventide it will be light.'"
ing, she left Jim alone with God.
ng the succeeding month Mr.
and Miss Emily frequently
him, and preached to him Christ
is freely offered to sinners in the
l. Yet God, for His glory, left
ı bonds for many days, and in
:ate of mind, he entered the ser-
Mr. Power.

full two months thus did the
rage in and around the soul of
im. Towards the close of this
one Saturday evening he retired
rs, as was his wont, to read, and
ınd weep. So terrible were the
ts of his heart on this occasion,
rnal were the suggestions made
soul by the devil, that he found
impossible. Turning to his
n an agony of despair for relief,
as his sorrow increased in finding
t also seemed to be leagued
t him, and refused even one drop
nfort! After standing for a
ıt in amazement, he again turned
sacred page, but with no better
s! Its lines and words faded
lark specks before his eyes.
t!" he exclaimed, "thou wretched
ed heart, wilt thou refuse not
o pray, but actually close thine
ɔon God's own Word? Fool
't. Is the devil to be the first up
›—eh? O, my God, is my time
I cannot go to hell, my Saviour!
face a lost eternity, never, never.
ıl, O my soul, awake, awake!
going fast, fast! I cannot, I
ɔt, I must not perish. Dear
if Thou wilt not have me, I'll
'hee." Here he tried to clutch
e object, and in the attempt he
ed forward, and fell on the bed.
ıer he had swooned, or from
ıtion had fallen asleep, he could
tell, but he found himself in the
attitude just as the Sabbath
to dawn. Scarcely had con-
sciousness returned before his soul was again plunged into the same awful conflict as that in which it suffered on the preceding night. As the timid child flies the dark room; as the schoolboy scampers, not daring to look behind, through the old churchyard; so poor Jim hastened from his garret into the fields, and wandered for several hours without purpose or aim. The ringing of the church bell at length summoned him to consciousness, and reminded him of his neglected toilet, and made him retrace his steps homeward. Just as he entered the lane leading to Bramble Cottage, he met old Sarah Bradley and her husband Robert. Sarah and Robert, now far advanced in years, were well known in the neighbourhood as a couple who had walked in the statutes and ordinances of the Lord blameless for many years. Sarah and Robert feared God above many. Often had Jim, in days gone by, raised at their expense the laugh of the passer-by: frequently had he caused the children of the lane to follow them with derisive shouts as they passed to their little meeting-house. As Jim approached he hung down his head, and intended to pass them, and would have done so, but for Sarah. She saluted him as follows:—

"Hie thee, lad, I have been hearing good news of thee, and ever since I heard them I've remembered thee before the Lord. Why so sad, Jim? Don't ye take with your new Master—ain't got into His ways yet? Hold thee a little, He'll grow on thee yet, and his service will be marrow to your bones and light to your eyes, lad. I must see thee of a week-day, and know all about the way the Lord is leading thee; I must go. But stay thee, lad; we must not part without a bit of the children's bread; look to John viii. 11, where it is said, 'Neither do I condemn thee; go, and sin no more.' Good-bye, lad; and may the Lord perfect that which concerneth thee." So saying, she shook

him by the hand, and passed on to join her husband.

It was as if Christ had spoken to Jim from heaven. He evidently thought so, for he continued gazing in mute astonishment up into the sky. At last, bursting into tears of joy, he exclaimed, "And wilt THOU not condemn me, Lord? O Mercy, big as God himself, wilt THOU not condemn him who is condemned by everybody, even by his own heart? This must be Christ; no one else would speak to Jim in this way." Hurrying home, he rushed up stairs, and with trembling hand turned to the passage, and read it over and over and over. At length, being assured that the passage was a portion of the very Word of God, he fell upon his knees, and placing his finger on the verse he exclaimed with awful earnestness, "Is this Thy message, O Lord Jesus, to hell-deserving Jim—the Crusher. the bruiser of Middle Lane—after all he has done? Is it so? Can it be so? Will it be always so? Of a truth, then, Thou art God? Thou shalt be Jim's God for evermore! Thou art MY Saviour, my OWN Saviour!" Thus was Jim ushered into peace, that peace which passeth all understanding! The hour of release was followed by such a sense of God's forgiving love in Christ as for a season to overwhelm him; or, to use his own expressive language in describing this part of his experience, so powerfully did a sense of God's love come upon him as to "send his old heart into as many shivers as if it had been made of glass and put on a fence, and there pelted to pieces by all the boys in the parish." The rest of that day was spent almost entirely in singing, till at last, weary and worn, he retired to rest, and slept as he had never slept before: he assures us, to this day, that sleep "passed through bones and flesh into his very soul."

THE BRITISH ASSOCIATION:—FACTS *VERSUS* THEORIES.

IT was observed by the late Hugh Miller several years ago that the time was at hand when the great contest between the Bible and infidelity would be fought out on the battle-field of natural science. That prediction is now in the fair way of being accomplished, if we may judge from the inaugural address of the President of the British Association, delivered the other day at Nottingham. That Association has for some years preserved in the persons of its office-bearers a decorous neutrality between what may be called Biblical and anti-Biblical views of the origin of the world. Mr. Grove has been the first to depart from this neutral position, and from the high place of the President's chair he has given in his adhesion to the theory that there has been no such thing as creation, in the ordinary acceptation of the word; that plants and animals have alike sprung from a common nucleus, and only by force of climatal circumstances, into all that infinite variety we see around us; and he evidently inclines to the supposition that if we would only go deep enough, we should find that there never had been at any point of time a distinct act of creation, but that matter is in its nature and essence inclined to organization, the exact shape and direction of which, however, are impressed upon it by

ard things. We would not igly do Mr. Grove an injustice, therefore we suppose he would t that this essential characteristic atter was impressed upon it at beginning of the creation; but one act of Almighty power having performed, everything else is o the operation of the original universal law of development. true solution of all the pheno- , we see around us, is the law of nuity, the principle of one plant ne animal being derived from ier, and all from a central germ. his we learn that man is derived the microcosm. Holding these s, we consider that Mr. Grove done good service by bringing ı so prominently forward. They attract more attention when deli- l from the chair of a popular ution, than they were ever likely o when discussed in scientific es, or surrounded with a dry, ical, and repulsive nomenclature. true they may shake the faith of g and inexperienced minds in the ı of the Bible record, and to that the confident tone and the quiet mption of superior knowledge h runs through the address will tly conduce; but, on the other l, brought thus, as it were, into road daylight of popular discus- , they are the more likely to meet challenge, and what may be und in them will be the more ily exposed. It would be affec- n in us, in the course of a news- r article, to attempt such a refu- n, but there are one or two points ıe reasoning, not of Mr. Grove e, but of his master, Darwin, and r derivationists, which appears to o show a flaw in these researches, which they have never been able to bridge over, and which, if not bridged over, must be fatal to their system.

Those who are familiar with Darwin's fascinating volume are aware that the great principle which runs through it is the variation of species. His book is full of the changes which he has himself observed, or which he has gathered from the observation of others, in certain animals, produced by subjecting them to certain artificial forms of treatment, and the same effect, he shrewdly concludes, is produced in nature by the law of selection and the struggle for existence. It is this that gives rise to the different varieties in the species of animals. The same law, he concludes, may, and probably has led to creation of the different species themselves. But this is a wide chasm, to surmount which, we venture to say, the ascertained varieties of species present no stepping-stones. For all the varieties he introduces, and all that have since been observed by those who follow him, amount to no more than this—varieties on the same plan of existence, but never reaching up from a lower to a higher level. There is among them variation, but no progress. From man the thinker to the worm the crawler there are various orders of beings standing, as it were, on orderly graduated steps of intelligence. Even if we put man aside for the moment—though, by the way, our philosophers will not—there are distinctly marked degrees of wisdom, intellect, instinct, or what you will, between the different orders of animals. Amid those mysterious faculties with which they are endowed, the gift of imitation or mimicry is not withheld from certain orders.

And yet, though no doubt in the infinite variations that meet our view, there may be here and there a variety which seems to most of us an intermediate link between two species—a variety which Mr. Darwin and Mr. Grove confess has a constant tendency to disappear, and the progress to fall back again into the original type—there is no case on record where there is a change in the habits corresponding to the structure. Search the world over, and we do not come across any variety in the act of developing into higher species, acquiring the instincts, or adopting the habits of the tribe superior to its parent type. The mocking-bird, that can imitate the notes of all its neighbour birds, does not adopt the habits of any of them, but remains the warbling bird, still original in its power of mimicry, and curious confirmation of this is indeed supplied by Mr. Grove himself, of which he does not seem to see the bearing. In describing the habits of the butterflies on the Amazon river, he cites a traveller who describes a number of different species of butterflies, and even moths, who, alike in colour, imitate the mode of flight of the predominant species in order to escape detection by predatory animals, but these different species in all other respects retain their distinct organization. The traveller had no difficulty in detecting the varieties, nor even in ascertaining the object of their mimicry; and there was no trace of evidence that the moth was being absorbed into the butterfly, or the one butterfly into the other.

We do not, then, see these developments going on around us. No one series is found to be half way up the ascent of intellect which separates it from the other, or even to stand on the lowest round of the ladder. There is variety, but no progress. Is there any evidence that there ever has been? Let us see. It is a favourite argument with those who contend for the antiquity of man, that the earliest monuments of antiquity—the old Egyptian sculptures—represent the negro, for instance, exactly as he is now, from which it is inferred that the great distinction between black and white goes farther back than is generally supposed, that there has been no change in man for thousands of years. But, whatever may be in that argument, it surely tells with equal effect against this theory of development. For the same sculptures which delineate the human figure, abound also with sculptural engravings of a vast variety of animals, exactly just as we see them at the present day. We have lions, tigers, crocodiles, bisons, and all the fauna of those regions, and we are forced to the conclusion that those animals were then what their descendants are now. There has been no loss of continuity at work here. But then we are told that this law works with an imperceptibility which is to us inconceivable, and to trace it we must go back to the geological eras of primeval time. Well, we go to geological evidence; and we find to our surprise that our opponents refuse to accept it. There are the same obstinate breaks between species there that there are here, the same marked distinctions in the quarried fossil and in the living organism. That, we are told, is caused by the imperfection of fossil preservation. It is but a few of the old animals that could be preserved; doubtless, if all had been equally preserved we should

ound the gaps that now exist
n the species filled up, and the
r rising of one species after
r into a higher and still higher

But this, we submit, is wholly take the case. What our oppo- contend for is, that there is a ual progress going on from the to the higher, according to the continuity. Now, it is not ı to say that there is no evidence w of this kind—none now, none pre-historic ages, none in the ical eras. The plain fact is ıere is evidence of the existence aw the opposite of this—that he earliest period to which we ace the existence of an animal arth, he retained the same form es now. It is vain, then, for pponents to mourn over lost ce which would show the existence of this law. Nor does the strength of our case lie in saying that what is lost is the same as if it never existed. We say there is evidence that that supposed law of theirs never did exist. It has been dormant through all the recorded stages of this world's history: and a law of continuity which ceases its continuance for thousands of years is a mere contradiction in terms. History and geology alike attest that the species which are supposed to be so ductile, as a matter of fact never did run into each other; and until some better arguments are brought forward than Mr. Grove has adduced, we are warranted in believing that the animal creation, as we now see it, retains the distinctive features impressed on it at first by the hand of the Creator.—*The (Edinburgh) Daily Review.*

CONGREGATIONALISM IN SURREY.

By the Rev. A. Mackennal, B.A.

PART II.—ITS RECENT HISTORY.

history of Surrey Congrega- sm during the eighteenth century e sought mainly in biographical s, and in old ecclesiastical con- ies. Deeply interesting as it is student, it is devoid of the special ents" which are the charm of a l narrative. Wilson describes aking up of many Puritan socie- the south of London under in- t preaching; and the secession y of their members, attracted by perior social status of the Estab- nt, and the greater intellectual ions of Unitarianism. Probably f these societies were originally all to continue, when the strong al attachments formed under the f a common suffering should be removed by death, and conviction should lose the directness and force it had ac- quired in the defiance of persecution. It became difficult also to find able successors to the ministers of the ejectment; dissensions crept into the churches, some of which were rent asunder, part of the members abandoning their Nonconformity, while others be- took themselves to the neighbouring meeting-houses.

Of the three Churches in Southwark, mentioned in the return quoted at the close of our last paper, two united to form the Union Street Church, now the Church of the Pilgrim Fathers, in the Old Kent Road; the third became Arian, and was dissolved about the middle of the century. The Congregational Church

at Neckinger Road, Bermondsey, represents the old Dockhead Church and a section of the Presbyterian Church in Parish Street, Horselydown. Two out of the ten Churches in Rotherhithe became extinct. The other eight, which were Baptist Churches, have had a history somewhat similar to their Pædo-Baptist brethren.

It was under such influences—which were felt also by the congregations at Peckham, Clapham, and Tooting—that our modern Congregationalism became consolidated. The eighteenth century is as important in the history of Independency as the seventeenth. During the latter period the logic of facts was illustrating and confirming the logic of principles. The controversies about the Act of Toleration, the struggle to interpret and develope it in the interests of religious freedom, prepared the way for our struggles for perfect religious equality; and in purity of church communion, a standing article of Separatism, the descendants of the evangelical Puritans found the best witness and defence against the encroachments of Arian and Socinian error.

In the country districts Nonconformity was exposed to yet severer trials. The Puritan societies were feeble in numbers, meeting generally in private houses, and dependent on a very irregular ministerial supply. The Church at Kingston-on-Thames enjoyed for many years the ministry of Daniel Mayo, son of the ejected clergyman of the parish. But in 1714 Mr. Mayo was chosen pastor at Hackney, and removed thither, preaching at Kingston every alternate Sunday. Early in the eighteenth century, some persons at Guildford formed themselves into a Church on the Congregational model, and in 1706 they called Mr. Roger Foster to be their pastor. The documents relating to his call are interesting records of the sentiments and procedure of an Independent Church of this period. "We, whose names are hereunder written,' say they, "being for some time past gathered together, according to the order of the gospell, having given upp ourselves, and our immediate infant seed to the Lord, and to each other, solemnly covenanting before God, angells, and men, to walk together in the faith and order of the gospell; whereby we became a church essentiall, and as such the proper seat and subject of all church power, by which power also we have organized ourselves, with such ministerial officers, which our Lord Jesus Christ, our great and only Legislator, in His wisdom, goodness, and grace, has instituted and appointed in His churches, for their edification and growth in grace." They then declare their entire satisfaction "in the qualifications and abilitys of Mr. Roger Foster, and his accommodation and fitnesse to our edification in particular, as also of his orthodoxy and soundnesse in the faith, both in doctrine and discipline, together with his manner of life and conversation;" and "having allso frequently conven'd together and solemnly desired direction from above, and adviz'd with the elders of other churches of Christ," they "actually call and choose" him to be their pastor. The call is signed by eleven persons, all males. In the statement of Mr. Foster's acceptance of the call, they declare their profession of faith to be according to the Assembly's Confession, the Savoy Confession, and the doctrinal part of the Articles of the Church of England—all which articles of faith they suppose to be for substance the same and according to the Holy Scriptures. They will not admit any to their fellowship but such as in the judgment of charity are "living stones, ready fitted, squared and prepared by the Holy Spirit, for the spiritual building," and these only with "the joynt consent of the whole body." Differences in circumstantials is, however, not to exclude any who "hold the same Head, Jesus Christ, the same faith, and walk answerable thereto in their lives and conver-

ıs." They require from every
n proposing himself as a member
s congregation, "a public account
› manner of God's gracious dealing
;enerating of them," either *vivâ voce*,
e; if unable, by writing, or by any
.er of the congregation, they them-
s being present to testify the truth
of, and to answer any such question
ıall be proposed by any brother."
ɛrty of joyning to any rightly
ituted Church of Christ," is granted
ny member, by the providence of
cast remote from them, either in
ing or habitation." But any mem-
constantly residing remote from
"shall not sitt down in stated
ıunion with any other Church
ut first signifying it to us, and
g letters of dismission from us."
also bind themselves to mutual
ıfulness and admonition, and to
it to censure of the church "in
:ase of disorderly walking (which
forbid)."

·. Foster continued pastor till 1721.
:on in the century, the congregation
ionally met to hear the preaching
e Rev. Nehemiah Ring, who was
r at Godalming, and came over
:n he felt pretty well on the Sab-
and the weather was fine." In
Mr. Ring's name is found asso-
l with Farnham and Guildford.
hese societies, like many others in
:ounty, declined to the point of
ction. There is, doubtless, a spiri-
ıuccession associating the Churches
ly mentioned, and those at Dorking,
ıte, and Epsom, with the Puri-
n of the Reformation; but its course
e that of the Mole, a Surrey river,
ı, "stop'd in its way by the oppo-
ı of hills, forces a passage under-
ıd, as if it were some *mole*," and
ırs again after being hidden. The
ɛelical Nonconformity of the rural
ı in Surrey, lay concealed like the
ı of the tree waxing old in the earth,"
ɔud again at the scent of water,
ıring forth boughs like a plant."

TIMES OF REVIVAL.

The awakening of an active evangelizing spirit, at the close of the last century, was the dawn of a brighter day for Surrey. Mr. Thomas Wilson found here a sphere for his characteristic energy. Hearing that at Guildford the old meeting-house was in a ruinous condition, the trustees all dead, and the writings lost, he went to the town with a solicitor and a builder, obtained possession of the keys, and ordered the builder to take down the old chapel, and erect another at his cost. At Reigate there was a small meeting-house that had been closed for years; and the heir-at-law of the surviving trustee was in prison for debt. Mr. Wilson sought him out in Newgate, and paid him twenty guineas as an acknowledgment for conveying the chapel to trustees. He put it in repair at a cost of £150, and had it straightway opened for worship. At Richmond he built a chapel at a cost of more than £2,000, on a freehold of his own purchasing. He aided in the erection of a neat chapel at Leatherhead. He settled an evangelical ministry at Dorking; and at Chertsey, a place enjoying the doubtful blessing of an endowment, he secured the retirement of an inefficient pastor on the settled annuity, and enabled the people to call the Rev. Thomas Stratton as their pastor. The Church at Wandsworth was reorganized, and that at Haslemere established by the founders of Hackney College; and a Church at Merton was formed by the London Itinerant Society. The foundation of the Church at Farnham is due to the Rev. Mr. Gunn, lecturer in the parish churches of Farnham and Odiham. After his dismissal, on "no other charge but such as was alleged against Daniel of old," "the friends of the gospel had the use of different places in the town, where they assembled for prayer, reading evangelical sermons, singing, &c." These rooms were subsequently refused the worshippers, under pretence of their being a seditious assembly. A rabble,

"encouraged by the wealthy and overbearing people of the town," "molested and stoned them from place to place," "rudely insulted nearly three hundred who ventured to assemble for worship, so that they made their escape with difficulty;" threw stones and brickbats at the windows of their place of meeting," "and burnt, before his own door, in a kind of horrid triumph, with horns and sheep-bells, the effigy of a friend from whom they had purchased ground to build on." The statement of their difficulties, printed 1793, procured them friends in London. A chapel was built and opened. The Rev. Mr. Matthew Wilks, Mr. Ford, and Mr. Eyre, who took part in the opening services, speak of the "great spirit of hearing which it has pleased God to give to the inhabitants of the town and neighbourhood;" and express a hope that "the adjacent villages which have long been in total darkness, would be willing to receive the gospel if it could be sent among them."

SURREY MISSION.

The Surrey Mission Society was founded in 1797, largely by the efforts of the Rev. James Bowden, minister of the Independent church at Tooting, the origin of which church tradition assigns to Daniel De Foe. This was the period of the union of Christians of all denominations for evangelistic work on an unsectarian basis; the period of the formation of the London Missionary, the Bible and Tract Societies. The Surrey Mission Society included among its supporters, Independents, Baptists, and Churchmen; its fundamental principle is "to be identified with no party; to militate against nothing but sin, and its powerful auxiliaries, ignorance and infidelity; to seek no interest but that of mankind; to aim at uniting the talents, the zeal, the influence, and labour of the friends of the gospel of every name."

Its early efforts were almost entirely itinerant. The county was divided into three districts, travelled over annually by ministers of the county, and by missionaries ordained to this work. The elders of the county still recall with affection the "gospel house," a consecrated steed on which these journeys were performed.

The following extract is from a letter written by John Foster, in 1799, from the house of Mr. Hughes, Baptist minister, of Bathreen, a devoted friend of the Society, with whom Foster was then residing. "In one way or another I have been rather busy most of the time since I came hither. I have preached several of the Sabbaths, and made a journey of perhaps forty miles to the country to preach to *heathens*, at one place in a sort of coal-hole; and to plain, good saints, at another, in a little shop. I stood behind the counter, and some of the candles hanging above touched my wig. I should extremely like to preach in this style every evening in the week. This was not a casual adventure of my own; there has been for some time past a regular place, which they call a museum, in which a considerable number of preachers are employed to go round the country to obscure places where the gospel scarcely ever went before, to endeavour to establish a kind of religious post." *

The Surrey Mission, during the sixty years of its existence, has accomplished much good. The Churches at Chobham, Elstead, Godalming, and Putney, owe much to its fostering care; and it helps in the support of several evangelists in scattered villages. The development of denominational activity has, however, somewhat necessitated new modes of action since its establishment. Its constitution prevents it from forming Churches; and a new society has since arisen, undertaking another department of evangelistic work.

* "Foster's Life and Letters." Ed. 1846. vol. i., p. 69.

RREY CONGREGATIONAL UNION.

Surrey Congregational Union is
norial of the bicentenary year.
astors and members of Noncon-
g Churches who formed the East
r Bartholomew Committee in
ad their attention directed to the
hat Nonconformity had of late
been making less progress in
r than in almost any other county
gland. They took on themselves
sponsibility, which an individual
scarcely have taken, of calling a
ence of the pastors and represen-
s of the Congregational Churches
sider this fact, and the result was
rmation of the County Union.
Union exists mainly for congrega-
evangelistic work. How great is
cessity of this will appear from
ollowing statements, gathered
r from documents published by
nion :—

population of South London is
bout 600,000. Congregationalists
le about 13 per cent. of the aggre-
ccommodation for religious wor-
To furnish their proportion of
inimum allowed by Mr. Horace
as needed for a district (58 per
of the population), they should
140 chapels, seating about 78,000
ns. Instead of this, they have
39 chapels, seating about 22,500
ns. The increase of population
g the ten years, 1851 to 1861, was
). Merely to meet the wants of
proportion of the new residents,
egationalists should have built
w chapels, holding 7,300 persons;
d of which they built 8 new cha-
nolding 4,300 persons. The spi-
destitution so startlingly revealed
e statistics of 1851 is largely in-
ed by the constant and immense
h of the population; a growth
utterly baffles ordinary procedure
nurch extension. Day by day,
Churches are consulting and
ng plans, new towns are growing
ound them. "Watchmen" are
needed on "the walls of Zion," to take note of the facts, and "never hold their peace" in calling the attention of the Churches to them.

The population of Lambeth increased from 57,838 in 1831 to 162,044 in 1861. During these thirty years, eight new Congregational places of worship were established. But during the same time five old chapels passed from the hands of the Denomination, leaving an increase of three chapels for the increased population of over 100,000 souls.

The parish of St. Saviour's, Southwark, with a population of 19,000, has no Congregational place of worship in it. The district of Lambeth Church, with a population of 50,000, has but one, a newly-planted iron church, seating 600.

These are illustrations of the needs of metropolitan Surrey. Nor is the lack of Congregational places of worship supplied by the abundance of other denominations. If the aggregate accommodation were doubled, the present population would be still far in excess of the provision; and increasing numbers would still call for renewed evangelistic labours.

The character of the population is also undergoing a marked change, in consequence of the removal of so many families to the more distant suburbs. Some of the pastors of South London have constantly to part with the most liberal, the wisest, and most experienced supporters of religious work, and with the families to whose younger members they have been looking to fill the places of those whom death should call away. There are vacant seats in places of worship surrounded by the densest population; the poor who crowd into the districts which the better-to-do have left are, through ignorance, or vice, or toil, careless of God. An earnest evangelistic work needs to be carried on among them; and the Churches are losing those members who are best fitted for the work and most accustomed to it.

The suburban districts also claim especial attention. All along the lines of railway leaving London, villages are rapidly rising into important centres of metropolitan society, and acres of pasture and garden ground are laid out and soon covered with building. Earnest men, who, with wise and liberal forethought, would secure sites, aid in the erection of good places of worship, and in the support of an intelligent, cultivated ministry, would soon see their reward in the growth of influential Congregational Churches.

No statistics can give an adequate conception of the religious condition of the rural districts of the county. It is sufficiently distressing to know that more than half of this population lives in habitual neglect of the service and worship of God. Eye-witnesses report that, "in some of the county towns, the newspapers and periodicals most circulated are of the vilest sort; while in many of the villages Sunday sports and revels are common." "It has happened that a company of women have met for cricket on the day of the chapel anniversary, and, after a scene of excitement, attractive especially to the vicious and intemperate, the cricket-players have closed the day in dancing, drinking, and riotous excess."

The following are statements made by the Rev. Joseph Ketley, of Farnham:—

"Called to visit a dying man in the early part of my ministry. He assured me that he knew a great deal of the Bible. I asked him if he had ever read the 3rd of John. 'Oh, yes! I know all about Nicodemus.' 'Do you remember what Christ said to him about being born again?' 'Oh, yes! I know that.'

"'Well, my friend, have you been born again?' 'Born again: what do you mean? I can't be born twice.'

"'So Nicodemus said, "How can a man be born when he is old?" 'Quite right, too; he can't enter a second time into his mother's womb, and be born.'"

During the past year I met with another case exactly similar. The man stoutly denied that it was possible to be born again.

The Surrey Congregational Union has begun its work: establishing missions, helping the erection of buildings, and settling Ministers whom, without this help, some Churches could not have secured. It is a favourable circumstance that the Society is young—unfettered by old habits and traditions. The new and various conditions under which its work is to be carried on will tax the most fertile ingenuity. Elastic and manifold activities are demanded. Its constituents must beware of an unwise craving for the tokens of immediate success, estimated only by a rapid increase in numbers and glowing reports. In some cases, labourers should be sustained while casting seed of which no fruit will be immediately visible. With "long patience," the seed will spring up, none knoweth how, "first the blade, and then the ear, and after that the full corn in the ear."

Mr. Urwick, in his paper on Cheshire Independency, specifies as a serious defect "its almost universal neglect of the secular education of the poor." County Associations generally are too careless of this. In the sparsely-populated rural districts of Surrey, where a faithful missionary might almost "eat his heart alone," schools may be established, and Christian instruction imparted, which will mightily influence the future of the county. The dense London populations are also fit spheres for such agency. Whatever work is done for our adults, it is, after all, on the children that the future depends; and all evangelizing work must lack completeness that does not make large provision for their training in sobriety and Christian faith.

THE LONDON MISSIONARY SOCIETY: AN ADDITIONAL INCOME OF £10,000 WANTED.

AT the Annual meeting of Town and Country Directors, held at the Mission House on Monday, May 7th, 1866, the following resolution was adopted:—"That, in harmony with the recommendation of the Board, it is highly desirable to convene a Committee at the earliest possible period, for the purpose of inquiring into the general condition of the Society, and at the same time considering whether any and what measures may be adopted for increasing the resources and efficiency of the Society."

The Committee thus appointed consisted of the Revs. H. Allon, H. Batchelor, Dr. A. M. Brown, R. W. Dale, J. B. Figgis, E. Jones, E. Jukes, E. Mellor, J. G. Miall, Dr. Rees, R. Sewell, and J. Stoughton, with Messrs. Bartlett, Jarrold, Jupe, Lee, Leeman, Mack, Perry, Rooker, Scrutton, Shepheard, Sommerville, and Wade.

On the 3rd of October, this Committee presented the results of its inquiry to the half-yearly meeting of Town and Country Directors, in the form of a large pamphlet of nearly fifty pages, containing a mass of statistics, with explanations and resolutions. We have not space for more than the general resolutions which the Committee had adopted unanimously, and they are these:—

"That this Committee, after a most careful examination of statements affecting the London Missionary Society, and after an attentive review of its proceedings during the last thirty years, are of opinion that nothing has transpired in the course of the investigation which in the slightest degree affects the honour of that Institution, or of the gentlemen officially employed in its management; and it hereby expresses its undiminished confidence in the Board of Directors (whom it warmly thanks for their most important services), and in those responsible for the conduct of its affairs."

Again:—"That, after an anxious and deliberate investigation (extending over several days) of every question which appeared important to the character and operations of the London Missionary Society, the Committee are unanimously of opinion that it is in every way worthy of the confidence and support of the Churches. Its history during the past is the record of remarkable triumphs of the Gospel abroad, and of a great quickening of religion at home. Its directors and officers (though, of course, not infallible) have conducted its affairs, on the whole, with a fidelity, wisdom, and success, for which they deserve the thanks and confidence of the Christian Churches whose affairs they have administered.

"The Committee are, however, impressed with the strong conviction that the Society does not receive from many of our Churches the support which it may fairly claim, and they most earnestly commend it to their increased affection and liberality. The catholicity of its constitution, the noble character and illustrious achievements of its missionaries, the success of its enterprises, and the general efficiency of its administration, give it a high and honourable place among similar institutions. And the Committee hope that amidst the multiplying and legitimate claims of our home population, which are so nobly responded to, the Churches will not be forgetful of the high object of this Society, hitherto so honoured of God, 'to carry the Gospel into the regions beyond.'"

We know of no society which has been so "investigated," as "The London Missionary," and every investigation has only put in clearer light the zeal and wisdom of its Directors. "Of course, not infallible." But who are? They give to their work an amount of time, and labour, and thought, of which the Churches have little conception. And in what they do they have no interest to serve but the interest of their Lord and His kingdom.

And now it remains with the Churches to say practically whether the Society is to retrograde or advance. The cost of maintaining our missions in India and China, and in other parts is greatly increased by changed circumstances, while the new missions

in Madagascar involve an additional expenditure of £3,000 per annum. The Committee of Investigation recommend "that a Circular be prepared, briefly representing the position of the Society, and urging that the time has come for enlarged action in its behalf, to be signed by as large a number as possible of influential persons who will undertake to spare no effort to increase the income by at least £ 10,000 per annum." And we have no doubt that the Board will speedily act on this recommendation. But the friends of the Society everywhere should bestir themselves at once. The powers of Secretaries and Directors are after all very limited. And it devolves on *the country*, to use a parliamentary phrase, to determine whether the ten thousand pounds shall be raised or not.

THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

THE Autumnal Assembly of the Congregational Union was held in Sheffield, on October 9—12, 1866. On Monday evening, October 9, a devotional meeting was held, and was addressed by the Rev. J. Baldwin Brown, B.A., on 2 Peter i. 4.—"Holy men of God spake as they were moved by the Holy Ghost."

The business of the Union commenced on Tuesday morning at Mount Zion Chapel, the Rev. Newman Hall, LL.B., occupying the Chair.

"Instead of examining one great question," the *Patriot* says, "and pronouncing a verdict in some vital issue, the first part of Mr. Hall's address was a series of exciting interrogatories; and as they followed one upon another, and multiplied in alarming series, the listeners probably thought how much easier it was to ask questions than to answer them; but they had a practical outcome: they were all designed to make the debates of the Union hereafter more practical." In the second part of his address the Chairman "denounced the assumption of the High Church clergy, rebuked the base and contemptible superstitions by which the Ritualists would bring this nation into slavery, and indicated the office and work of Nonconformists."

The claims of the Memorial Hall project were forcibly urged upon the meeting by Dr. Raleigh and Mr. Morley. A resolution was adopted "requesting the Committee of the Union to consider whether any alteration should be made in the terms upon which the names of ministers are inserted in or omitted from the Year Book." Objections were taken to the proposal of the Committee of the Union (a proposal which had been sanctioned by a previous assembly) to publish a Sunday-school Hymn-book, and it was finally resolved that an experimental edition of the Hymn-book should be printed and a copy sent to any member of the Union on application, and that the general edition should not be published until after the next annual meeting in May. On the evening of the same day a public meeting was held in Nether Chapel, when the various departments of "British Missions" were advocated by Rev. John White, of Belfast, Dr. J. R. Campbell, A. Hannay, and John Shedlock.

The second session of the Assembly was held on Wednesday, and after receiving the Rev. J. White as deputy from the Irish Congregational Union, and the Rev. Ninian Wight as deputy from the Scottish, was entirely occupied with a paper by the Rev. J. Spencer Pearsall, "On the best modes of conducting Public Worship," and with a discussion thereon in which Mr. W. E. Glyde, Mr. Bryan Dale, Mr. H. O. Wills, Mr. Binney, Mr. G. W. Conder, Mr. J. G. Rogers, Mr. Eustace Conder and others, took part. On the evening of Wednesday, Nether Chapel was crowded to hear addresses by Dr. Vaughan on "Ritualism," and Mr. Gwyther on "Evangelical Preaching."

The third session of the Assembly was held on Thursday morning. After a devotional service it was stated that George Hadfield, Esq., M.P., had promised to give at once £1,250 towards building five chapels in Sheffield, provided the town embarked in the scheme, the money accumulating while needed, and £250 additional for each Chapel that shall be completed and opened during his lifetime. The announce-

was received with acclamation. The Rev. R. A. Redford, M.A. LL.B., ı paper on "The Duty and Advantages of Pastoral Visitation," which llowed by a useful discussion. The Rev. J. B. Paton, M.A., read a paper ıe Press in Relation to our Denomination." Mr. G. W. Conder, in remarking ɜ subject of this paper, said that one of the necessary evils of Indepen- was the want of the *esprit de corps* which was so prevalent in other bodies. One the duty of all holding their principles was to support the organs which advocated John Crossley, Esq., made a statement on behalf of the English Chapel Build- ɔiety, and said that the Committee had many applications for help, but was now andstill for want of funds. In the evening the Rev. J. G. Rogers, BA., preached ıual sermon to the Union in Nether Chapel; and the Rev. Newman Hall de- an address to the working men of Sheffield in the Temperance Hall. Tickets latter meeting had been sent round to the iron, steel, and cutlery works, and housand people, almost all workmen, assembled and listened with the most rapt t and attention for nearly two hours.

Friday morning there was a public breakfast at the Wicker Congregational -room, when the subject of "Voluntary Education" was discussed. Mr. John ɔy occupied the chair, and there was a large attendance of ministers and ı.

. the whole," says a writer in one of our papers, "the meetings have been a great s. The business was never better conducted, the number attending never in proportion to the number of delegates; and never was a kinder interest sted, or a heartier spirit shewn than by the Sheffield people."

NOTICES OF NEW BOOKS.

Congregational History. By JOHN ɔDINGTON, D.D. London: Jackson, ford, and Hodder.

e glad to announce the publication ther volume of County Congrega- History. The narratives of our churches deserve to be widely ı; the sturdiest advocate of the ct principles of Independency must that they are associated with 'an ɜting and venerable history. Nor uch books a merely denominational ıl interest; the general student will ı them valuable illustrations of the pment of the religious life in Eng- The county of Surrey is especially ɔted with early English Congrega- sm. One of the first separatist es—certainly the most severely uted of them—was that which met ger Rippon's house at Southwark. belonged Greenwood and Burrows 'enry, the martyrs of Congrega- sm.

Waddington, to whom the Surrey egational Union committed the ɾation of this volume, has some ar qualifications for his work. In ıering records relating to early nformity, he has acquired the skill expert in manuscript, and his fami- liarity with his theme has begotten enthusiasm in him. He has produced a very interesting volume. Avoiding, on the one hand, the temptation to diffuse- ness, and on the other hand to dry cata- loguing—the Scylla and Charybdis of local and special historians, he has produced a detailed narrative of the origin, struggles, and progress of Congregationalism in Surrey. To this is added a brief account of each Congregational church now ex- isting in the county. The volume is of moderate size, and its interest well- sustained. Sufficiently attractive in style to be read in leisure hours, it is, in the main, a trustworthy authority. We cor- dially recommend it to our readers.

The Glorious Gospel Unfolded. By HENRY WEBB. Simpkin, Marshall, and Co.

THE tone of this volume is healthy and soundly Evangelical, and its plan is com- prehensive. The author throughout earnestly desires to vindicate and enforce the great fundamental truths of Chris- tianity: and although there is nothing profound, and little that is fresh, in what he has written, his book merits commen- dation. We cannot help thinking, how- ever, that Mr. Webb would have more efficiently secured his end, and multiplied

his readers, had he condensed his volume into half its size. Its bulkiness, combined with the heaviness, and occasional inaccuracies of style, will doubtless, amid the rapidity and keen-eyed criticism of the day, hinder its circulation and perusal.

The Force of Facts; or, the Pentateuch and the Prophets Examined. By a LAYMAN, author of "Searchings of Scripture and its Teachings." London: James Nisbet and Co., 21, Berners-street.

"THIS humble little work" of a layman (as he modestly calls it), is evidently a work of faith and a labour of love. Its avowed object is to elucidate the divine authority of the Jewish Scriptures from internal evidence, or—as he expresses it—"to review and set forth how this divine inspiration is asserted, or assumed, or apparent, in each and every one of the sacred prophets of the Old Testament, under a great variety of manner, and form, and manifestation, but all testifying that the Spirit of the Lord was with His servants in what they wrote in His name." By a long array of well-selected texts, concisely and methodically arranged, he proves to a demonstration that the canonical writers claimed, or professed for themselves and for each other, a special, direct, and unerring guidance from heaven, in what they wrote and spoke. He displays great skill in marshalling his arguments for the end he proposes, and it would be as appropriate as we are sure it would be an agreeable further exercise of his ingenuity, to bring the "force of facts" to bear in some future work that shall demonstrate that those "holy men of God" were in spirit, character, and circumstances such, that they neither *could, would, nor did* assert claims for which they ought not to receive from all instant and implicit credit.

Vermont Vale; or, Home Pictures in Australia. By MAUD JEANNE FRANC, author of "Marian; or, the Light of Someone's Home." London: Sampson, Low, and Co.

AN interesting tale of Australian life, which illustrates the advantages of religion, and exhibits the folly and misery of sin. Some of the characters are very well depicted; and with two or three of them no reader will fail to be greatly pleased. The style is simple; but it is the simplicity of truth.

Waymarks for the Guiding of Little Feet. By the Rev. J. A. WALLACE. Edinburgh: Johnston, Hunter, and Co.

WE have been much pleased with the success of these earnest efforts to secure the attention of the young to divine things. The illustrations are admirably selected, and are often used with uncommon skill. Those whose duty calls them to deliver sermons or addresses to children, had better study this book; and those who want a present for a boy or girl may use it with advantage.

Chequer Alley; a Story of Successful Christian Work. By the Rev. F. W. BRIGGS, with an Introduction by the Rev. W. Arthur.

AN interesting narrative of spiritual work done in a very destitute part of London, by a woman in humble life. A fresh illustration of the great principle in the Divine kingdom: "God hath chosen the weak things of the world to confound the things that are mighty."

Bible Hours; or, Leaves from the Note-book of Mary M. B. Duncan. Nisbet and Co.

THESE are short meditations on various passages in the Bible. They are the work of an invalid, but are marked by considerable powers of thought and freshness of feeling. The "Leaves from a Mother's Note-book" contain some remarks of great value to parents.

What shall we do with Tom? or, Hints to Parents and Others about School. By the Rev. Dr. BREWER, of Leeds. London: Hamilton and Co.

THERE is much sound sense in this book, and for the numerous parents whose wisest course it is to send their sons to boarding-school, it contains many valuable hints.

The Pastor's Work and the Church's Duty. A Sermon preached at the Ordination of the Rev. W. Salter, by Rev. J. SALISBURY. London: Elliot Stock.

A FAITHFUL and earnest statement of the pastor's and Church's duty.

Hymns on Hebrews. By JOHN MIDDLETON HARE. London: John Snow.

THIS volume is a careful versification of the principal passages in the Epistle to the Hebrews. It is a choice production, though we cannot but think it would have gained in melody and force by a less close an adherence to the words of our translation.

Two Sermons preached before the University of Cambridge. By WILLIAM CARUS, M.A. Published by request. Cambridge: Deighton, Bell, and Co.

THESE two sermons contain a well-sustained argument on the infallibility of Christ as a Teacher, and the consequent

rity of the Bible, especially the ıteuch, and Prophets, on which he tamped his seal. They will be read much benefit by ministers and htful Christians.

liver of Life Pilgrims; or, Homeward ınd. Who's for the Voyage? A Sacred egory. London: W. H. COLLINGGE.

work is a literary curiosity; witness edication—"The whole of our glorycal view being œcumenically taken, lear friends will, consequently, not surprised when they see, or hear, o the whole world this book is faithdedicated by its most devoted friend ell-wisher, the author, in the year ace, 1866."

is is a fair sample of the book, as far has yet appeared in parts first to th.

rianism not Christianity. A Letter ı Friend. By EDWARD HENRY WEEKS, ndon: Morgan and Chase.

oints of difference are very sharply ed and well argued in this letter.

World-wide Want. London: F. Pitn.

volume is an earnest attempt to t the attention of the unsatisfied, owerfully urges on them an immeapplication to Him who alone can the craving desires of the souls ı he has made.

Weepest Thou? or, Thoughts for the ed and Tempted. By the Rev. DAVID DOUDNEY. London: Book Society.

collection of tracts is published in orm by the author, as a "gift-book ıose who are the subjects of sorrow," o such it will prove "a word in n."

telation of Christianity to the Present ge of the World's Progress. By BERT BANNE. London: Hamilton, ams and Co.

LUABLE tractate on a most important ot. The author's suggestions on the ng of students for the work of the tian ministry are weighty, and should riously pondered by all interested in ıbject.

Australian Colonies. By SAMUEL SSMAN. London: The Religious ct Society.

most of the Tract Society's publica, this book is *multum in parvo*. The very of our Australian colonies, their rations, their natural history, the condition of their aboriginal, convict, and colonial inhabitants, their agriculture and commerce, their politics and religion, their present position and future prospects, and other interesting matters, are given with an accuracy and condensed fulness that will render the book a treasure to those who are thinking of Australia as a home.

Notes and Reflections on the First Epistle to the Corinthians. By ARTHUR PRIDHAM. London; Longman and Co.

THERE is much that is valuable in these notes and reflections, especially to those who have neither the time nor means for the more critical and expensive expositions.

The Mode and the Subjects of Christian Baptism. By the Rev. WILLIAM MACLOY. Belfast: C. Aitchison and Co., Bernersstreet.

IT is no disparagement to this book to say that there is not much new in it, for who can add anything new to the voluminous works that treat of the "Subject and Mode of Christian Baptism." The argument for infant Baptism by sprinkling, is conducted with considerable keenness, a little too much sarcasm and dogmatism, but withal in a spirit of loyalty to the author's convictions of truth.

The Bethel Flag: Sermons to Seamen. By the late Rev. ROBERT PHILIP. London: The Religious Tract Society.

WE are glad that the committee of the Tract Society have yielded to the solicitation of numerous friends in issuing a new edition of these valuable sermons. We were not aware, till reading the book, that Robert Philip could so adapt himself to the habits of thought of seafaring men. There is a clearness of style, a beautiful alliteration, a fulness of evangelical truth, and a fervour of appeal in these sermons, that render them peculiarly adapted to the class for which they are designed. We recommend the friends of seamen to distribute them by thousands. Our copy is already promised to a sailor's missionary, and we would like to have a dozen, or a hundred more, to distribute in the same way.

Modern Socinianism Unscriptural, Unreasonable, and Ruinous to the Souls of Men. By the Rev. W. THORN. WINCHESTER. London: Jackson, Walford, and Hodder.

LIKE all Mr. Thorn's publications, the pages of this little book are crammed full of thought and argument. We are glad to find that it is not so "thorny" as some of the author's earlier writings, especially

those on "The State Church;" yet there is no lack of pungency, but all essences are pungent. Mr. Thorn does not understand the art of dilution. After a condensed argument on the divinity of Christ, the author proceeds to make good the title of his book. In doing this, he brings some heavy charges against Socinians which should be seriously pondered in these days of spurious charity.

An Examination of Mr. J. S. Mill's Philosophy: being a Defence of Fundamental Truth. By JAMES MC COSH, LL.D. London: Macmillan and Co.

SIR W. Hamilton's motto, "Truth, like a torch, the more it's shook, it shines," well expresses our feeling on reading this book. The controversy which Mr. Mill excited by his Examination of Hamilton will be beneficial if it have no other fruit than the masterly defence of fundamental truth here given to the world. Dr. M'Cosh is not Hamilton's champion, for he differs from him on several important points; nor is this treatise simply a critique on Mill, for it deals more with the Sensational Philosophy (of which Mill is the most eminent English representative) than with what is accidental and ephemeral in connexion with the controversy. It forms in itself a philosophical work of the highest worth. The style is clear, and almost perfect of its kind; the spirit is candid and earnest; the investigations are acute and comprehensive; and the exposure of the false grounds of Sensationalism is careful and complete. It is a grand thing to show the homage of Philosophy to Religion; and if anything can stay the tide of unbelief which in the present day has its origin in "Science, falsely so called," it will be found in such service as Dr. M'Cosh has here rendered to truth.

The Biblical Antiquity of Man. By Rev. S. LUCAS, F.G.S. London: Whittaker & Co.

To readers unacquainted with the subject, this volume will convey much information of an interesting and valuable kind. But the task undertaken by the author, involving many uncertainties and much that is only opinion, is of such a nature that he cannot be disappointed if he fails to satisfy others. His style is anything but winsome, and to persons of culture must be repellent. To deal effectively with a question presenting so many difficulties, a peculiar combination of qualifications is required. Mr. Lucas evidently possesses considerable knowledge, but the work is not executed in a manner to raise it above the numerous productions of the present day, of which the church must feel

Non tali auxilio, nec defensoribus istis
Tempus eget.

God's Week of Work: being an Examination of the Mosaic Six Days, in relation to Natural and Physical Science. By EVAN LEWIS, B.A. London: F. Pitman.

MR. LEWIS has succeeded in condensing a great amount of matter into eighty-six pages. The difficulties of the inquiry are fairly stated, and the summary of theories and attempted solutions is able and impartial. While we cannot admire a certain pretentiousness which occasionally crops out, nor endorse his translations from the Hebrew, we have no doubt that the succinct form in which so much information is conveyed will render his little book acceptable to many readers.

A History of the Free Churches of England. From the year 1689 to the present time. By HERBERT S. SKEATS. London: Arthur Miall.

THE first part of this history has now appeared, and demands a word of hearty commendation. Mr. Skeats has undertaken to meet a want which has long been felt amongst intelligent Nonconformists, and this first instalment of his work shows very clearly that he is thoroughly competent to the task. At this stage of the work perhaps we cannot do better than quote a few sentences from the prospectus which indicates the design and scope of the author:—

"The History will commence with a review of the inner condition and the external relations of Nonconformity at the time of the Revolution. This will be followed by a narrative of its subsequent progress, and of the controversies and struggles which have distinguished its more recent history. It will comprise, therefore, the Rise of Nonconformity after the passing of the Toleration Act; the sufferings of the Society of Friends; the Theological controversies of the eighteenth century; the long history of the struggle for the Repeal of the Test and Corporation Acts; the Church Establishment controversy of the years 1832 to 1837; and the subsequent agitation for complete Religious Equality. The progress and development of the Free as opposed to the State-Church principle and system will be considered, and the result, with respect to the character of the English people, of the work of the Free Churches, be shown. With regard to the latter subjects it is intended, as will be necessary, to trace the history of the Established Church during the same period. The time to be brought under review in this work embraces the most distinguished names in the history of English Dissent.

The history will close with the year 1851, when the Census of Religious Worship publicly established the numerical position, strength, and success of the Free Churches of England."

The Complete Works of Thomas Brooks. Edited, with Memoir, by the Rev. ALEXANDER BALLOCH GROSART, Liverpool. Vols. I. II. III. Edinburgh: James Nichol.

THOMAS BROOKS needs no introduction to the lovers of old Puritan Theology. And it is not necessary that we should do more than commend—which we do most cordially—the form in which his writings are now given to us. This new series of Puritan Divines is printed in a larger and therefore clearer and more readable type than the former: while the editing is everything that a minutely careful and even affectionate attention can make it.

The Critical English Testament; being an Adaptation of Bengel's Gnomon, with numerous Notes, showing the precise Results of Modern Criticism and Exegesis. Edited by Rev. W. L. BLACKLEY, M.A., and Rev. JAMES HAWES, M.A. Vol. II. The Acts and the Epistles (to 2nd Thessalonians.) London: Alexander Strahan.

WE are glad to see a second instalment of this work, which we commended heartily two months ago. To those who will not merely read but study it with their Bibles in their hands, comparing spiritual things with spiritual, it will render good service.

Letters on the Social and Political Condition of the Principality of Wales. By HENRY RICHARD. London: Jackson, Walford, and Hodder.

THESE letters were originally published in the "Morning Star" and "Evening Star," from February to May last; and they were far too valuable to be left in that fugitive and perishable form. They are a repertory of facts and opinions, to which reference must be made by those who would understand the history and present condition of what our Welsh friends love to call with all emphasis "The Principality."

DESPISED AND REJECTED.

MY sun has set, I dwell
In darkness as a dead man out of sight;
And none remains, not one, that I should tell
To him mine evil plight
This bitter night.
I will make fast my door
That hollow friends may trouble me no more.

"Friend, open to me!"—Who is this that calls?
Nay, I am deaf as are my walls:
Cease crying, for I will not hear
Thy cry of hope or fear.
Others were dear,
Others forsook me: what art thou indeed
That I should heed thy lamentable need?
Hungry should feed,
Or, stranger, lodge thee here?

"Friend, my feet bleed,
Open thy door to me, and comfort me."
I will not open, trouble me no more,
Go on thy way footsore,
I will not rise and open unto thee.

"Then is it nothing to thee? open, see
Who stands to plead with thee.
Open, lest I should pass thee by, and thou
One day entreat my face
And howl for grace,
And I be deaf as thou art now.
Open to me."

Then I cried out upon him,—Cease,
Leave me in peace;
Fear not that I should crave
Aught thou mayest have.
Leave me in peace, yea trouble me no more,
Lest I arise and chase thee from my door.
What, shall I not be let
Alone, that thou dost vex me yet?

But all night long that voice spake urgently:
"Open to me!"
Still harping in mine ears:
"Rise, let me in!"
Pleading with tears:
"Open to me that I may come to thee!"
While the dew dropped, while the dark hours were cold:
"My feet bleed, see my face,
See my hands bleed that bring thee grace,
My heart doth bleed for thee,
Open to me!"

So till the break of day:
Then died away
That voice, in silence as of sorrow;
Then footsteps echoing like a sigh
Passed me by,
Lingering footsteps slow to pass.
On the morrow
I saw upon the grass
Each footprint marked in blood, and on my door
The mark of blood for evermore.

Christina Rossetti.

CONGREGATIONAL REGISTER.

September—October, 1866.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

Association Meetings.

Sept. 26, 27.—Irish Congregational Union, at Armagh. Chairman, Rev. J. W. Johnstone, B.A. Papers on Pastoral Visitation, by Rev. J. Stirling, and on the Prospects of the Independent Church in Ireland, by Rev. J. White. Sermon by Rev. R. Sewell.

Sept. 27.—Suffolk Congregational Union, Western Division, at Stansfield. Chairman, Rev. D. W. Evans. Preacher, Rev. S. T. Williams.

Jubilee and Centenary Services.

August 28.—Jubilee of the second Chapel at Wilsden, near Bradford. Addresses by Rev. J. G. Miall and Rev. Dr. Fraser.

Sept. 30, &c.— Centenary of Rodborough Tabernacle, Stroud. Sermons by Revs. J. Kilsby Jones, S. Thodey, and J. Sibree. Monday, Meeting for Devotion. Tuesday, a Sermon by Rev. M. A. Brown, LL.D. Paper on "History of the Tabernacle," by Rev. E. Jones, a former pastor; and addresses by two other former pastors, Revs. B. Backhouse and S. Thodey. Wednesday, Thanksgiving Meeting, presided over by the present pastor, Rev. J. Rees.

College Inaugural Service.

Sept. 28.—New College. Lecture by Rev. S. Newth, M.A.

Chapels Opened.

Sept. 22.—Dukinfield, by Rev. J. Hutchison and Rev. T. Green, and on the Sabbath following, by Rev. R. W. Dale, M.A., and Rev. A. Maclaren.

Sept. 26.—Knutsford, by Rev. T. Binney.

October 3.—Wednesbury, by Rev. A. Morton Brown, LL.D.

Chapels Re-opened.

Sept. —Doddridge Chapel, Northampton (Pastor, Rev. T. Arnold), by Rev. C. Vince, and on the following Sabbath, by Rev. T. Toller.

Sept. 18.—Stebbing (Pastor, Rev. J. Bainton), by Rev. W. Cuthbertson, B.A.

Sept. 18, 19.—Salem Chapel, Llandovery.

October 2, 3, &c.—Whiting Street, Bury St. Edmunds (Pastor, Rev. A. Tyler), by Revs. H. Allon and E. Jones. Addresses by Revs. C. Elvin, J. Steer, J. Reeve, and J. Raven.

October 7.—Thorngumbald, near Hull, by the Pastor, Rev. W. Bettinson.

October 11.—New Gallery opened in Finchley Congregational Church. Sermon by Rev. Samuel Martin.

Chapel Closed.

Sept. 30.—New Court Chapel. Last Sermon by Rev. W. C. Yonge.

Chapels—Foundations Laid.

Sept. 27.—Walter Street, Swansea, by H. O. Wills, Esq.

October 4.—Junction Road, Holloway (Pastor, Rev. W. Roberts), by S. Morley, Esq.

October 15.—Tynemouth, by S. Morley, Esq.

Schoolrooms—Foundations Laid.

Sept. 11.—Street, Somerset, by H. O. Wills, Esq.

Sept. 24.—Welford, by J. Green, Esq.

October 1.—Rubery, by Miss M. S. Green.

New Churches Formed.

October 2.—Holy Moorside, near Chesterfield.

Sept. 4.—Curry River, Somerset.

Chapel Debt Cleared.

Tunstall.

Ordinations.

Sept. 18.—J. Bainton, Stebbing. Discourse. Rev. S. Ransom; Prayer, Rev. W. Tyler; Charge, Rev. S. Mc All.

Sept. 19.—J. R. Ross, B.A., Robert Street, Grosvenor Square. Sermon, Rev. J. Guthrie, M.A.; Prayer, Rev. R. D. Wilson; Charge, Rev. J. Guthrie, M.A.; Address to the Church, Rev. R. Hamilton.

Sept. 20.—W. D. Attack, Woodham Ferris. Sermon, Rev. J. Foster; Prayer, Rev. J. Dewsnap; Charge, Rev. J. G. Hughes; Address to the people, Rev. T. Hayward.

Sept. 20.—F. A. Warmington, Buntingford. Introductory Discourse, Rev. T. W. Davids; Prayer, Rev. J. Griffiths; Charge, Rev. J. Raven; Sermon to people, Rev. W. Cuthbertson, B.A.

Sept. 20.—J. Ellis, Ewell. Introductory Discourse, Rev. J. Pillans; Charge, Rev. J. M. Charlton, M.A.; Prayer and Sermon, Rev. Samuel Martin.

Sept. 24.—T. George, St. Mellon's, Monmouth. Sermons by Revs. R. Rowland, W. Morgan, J. Davies, J. G. Thomas, H. Oliver, B.A., F. Evans, J. Ll. James.

Sept. 25.—C. Rhodes, Morecambe. Introductory Discourse, Rev. H. J. Martyn; Prayer, Rev. R. Bowman; Charge, Rev. Dr. Fraser; Sermon, Rev. J. Wonnacott.

Sept. 27.—R. Alliott, Knutsford. Prayer,

Rev. E. Morris; Charge, Rev. W. Alliott, father of the new minister.

October 3.—J. Colville, at Holmfirth.

RECOGNITIONS.

Sept. 18.—Rev. H. Oakley, Chester-le-street. Charge, Rev. A. Reid; Sermon, Rev. S. Goodall.

Sept. 27.—Rev. W. Phillips, Buckfastleigh and Brent. Sermon, Rev. J. M. Charlton, M.A.; Addresses by Revds. C. Wilson, M.A., Dr. Ritchie, and W. Russell.

Sept. 29, 30.—Rev. J. Davies, Shrewsbury.

Oct. 2.—Rev. J. Skinner, Sidbury. Sermon, Rev. D. Hewitt: Charge, Rev. J. F. Guenett; Prayer, Rev. J. Hoxley.

CALLS ACCEPTED.

D. M. Lewis, of Bala College, to Pentraeth, Anglesea.

W. G. Horder, of Cheshunt College, to Peasley Cross, St. Helen's.

T. Sheldon, of Lancashire College and Owen's College, to West Houghton.

REMOVALS.

Rev. J. C. Beadle, Walsall to Falmouth.

Rev. J. Briggs, Preston to Great Marlow.

Rev. G. Shaw, Patricroft to Woodbridge.

Rev. R. G. Williams, Dereham to Penzance.

Rev. W. Gooby, Clapham to Staines.

Rev. D. R. Jenkins, Aberhosan to New Town, Montgomery.

Rev. J. Johnston, New Pitsligo to Cambuslang.

Rev. W. Braden, St. Alban's to Hillhouse, Huddersfield.

Rev. E. Dothie, B.A., Portsmouth to Lancaster.

Rev. J. Wills, North Shields to Lady Huntingdon's Chapel, Bath.

Rev. A. Galbraith, Stuartfield to Whitehaven.

RESIGNATIONS.

Rev. R. W. Simpson, Wilton.

Rev. W. Spencer Edwards, Bath.

Rev. H. G. Parrish, B.A., Potter Newton.

DEATHS OF MINISTERS.

October 7.—Rev. H. W. Scott, late of Wellington, New Zealand. Length of ministry, 2 years.

October 14.—Rev. W. Harbutt, of Yardley Hastings, and formerly of Samoa. Aged 57. Length of ministry, 27 years.

——Rev. J. Bounsall, Bridgewater, late of Ottery St. Mary. Aged 78. Length of ministry, 54 years.

DEATHS OF MINISTERS' WIVES.

Sept. 22.—Mrs. Smith, widow of the late Rev. T. Smith, Rotherham College, at Forest Hill, aged 80.

August 10.—Mrs. Brown, wife of Rev. J. Brown, Kuruman, South Africa.

TESTIMONIALS.

Sept. 24.—To Rev. R. G. Williams, on leaving Dereham. Purse.

Oct. 12.—To Rev. H. G. Parrish, B.A., on leaving Potter Newton. Purse.

THE MERCHANTS' LECTURE

Will be delivered (D.V.) on Tuesday, the 6th of November, at the Poultry Chapel, by the Rev. A. Raleigh, D.D., at noon.

TO OUR READERS.

THE time has come when the Editor of the CHRISTIAN WITNESS thinks it right to say a few words to his readers with reference both to the past and to the future. He undertook originally to conduct the "WITNESS" for only two years. And this task is now nearly completed. But the Trustees have kindly and urgently requested him to continue at the post at which they think he has been able to render some good service to the Churches, and he is now prepared to re-enter on his work with greater confidence of success than he felt when he first undertook it. The expressions of hearty approval which he has received from all parts of the kingdom, justify the belief that he has succeeded to a considerable extent in adapting the Magazine to the circumstances of the times, and to the wants of its own circle of readers. Hitherto he has refrained from publishing the kind words which have been addressed to him by many friends; and were he to consult his own taste and feelings, he would do so still. But this policy of reserve may be carried too far, and he ventures now to quote one or two sentences as specimens of opinions which have come to him unasked.

A Layman of mark and influence wrote a few months back:—"I trust the very greatly improved character of the 'WITNESS' is already securing for it the large circulation it deserves. As a Denomination we are greatly indebted to you for the elevation of this Magazine to its present character."

A Minister of considerable experience in periodical literature, wrote twelve months ago:—"Let me offer best and warmest congratulations. The Magazine, I think, does you the highest credit. Proceed as you have commenced, and your editorship will be a triumph and an abiding memory."

In the end of last year, a Reviewer said;—"The CHRISTIAN WITNESS has throughout the year advanced in character and in interest, and has thereby asserted for itself a claim which none can fairly challenge, not only to be regarded as *the* Congregational Magazine, but as one of the most thoughtful of the religious periodicals for the people. It is really creditable to the Congregational Denomination."

Another Reviewer said only a few days ago—"Certain it is that the Congregationalists never had such an excellent Magazine at so reasonable a price."

The Editor has abundant reason to believe that these opinions are very generally entertained by his friends, and on the strength of them he does not feel it presumptuous to appeal to his ministerial brethren, to the deacons of Churches, and to other readers, to aid him in greatly enlarging the circulation of the "WITNESS" in 1867. He has no material change to announce, and he has no promise to make but the simple promise that he will do his best to raise the "WITNESS" towards his own ideal of what *such a Magazine* ought to be, at once denominational and catholic; earnestly evangelical, but not narrow; specially addressed to *the people*, but likewise of interest to ministers; watchfully cognizant of public religious questions, but practical in its aims; not *coming down* in its style to the supposed wants of the lower grade of readers, but at the same time avoiding learned disquisitions in which but a very small section could find either interest or profit. In his endeavours still further to improve the "WITNESS," the Editor has received promises of assistance from some of the ablest men in the Denomination. And he now ventures to ask,—

1. That his ministerial brethren will kindly lay before their congregations in such form as they may deem best, the peculiar character and claims of the Magazine.

2. That his readers will use their personal influence in making the Magazine known in their own circles and among their friends.

Assistance in these ways the Editor would not solicit if the Trustees could follow the example of popular publishers in expending large sums on advertisements. This, however, they cannot do, and appeal must consequently be made to those who sympathise with the peculiar character of the Magazine, and with the deeply important object to which its profits are devoted.

TO OUR DEACONS.

There are Churches whose communion collections are more than their own poor require. It is submitted to the ministers and deacons of such Churches, that a portion of these collections cannot be better appropriated than in aid of the CHRISTIAN WITNESS FUND for the benefit of aged ministers. The Trustees would deprecate any interference with the Communion collection on behalf of the Widows of Missionaries, but they plead at the same time for the benevolent object they have themselves in charge.

TO CHAPEL-KEEPERS.

Chapel-keepers may, with advantage to themselves as well as to the Magazine, contribute to our circulation. The usual trade allowance will be made to them by the publishers.

The publishers wish it to be added that they will supply the Magazine regularly by book-post to any part of the kingdom on receiving prepayment (four shillings including postage) in stamps or otherwise. EDITOR.

THE

CHRISTIAN WITNESS,

AND

CONGREGATIONAL MAGAZINE.

DECEMBER, 1866.

THE CHURCH IN THE CATACOMBS.—PART SECOND.

TRANSLATED FROM THE ITALIAN, AND ABRIDGED.

HITHERTO we have questioned the records of the Catacombs concerning the position, the doctrine, and the spirit of the early Christian Church, and have received no doubtful answers. Our next inquiry is what have they to tell us concerning the ministerial office amongst them, and their ritual observances.

Here we have the epitaph of a bishop: "My wife Laurentia erected for me this tomb. Hers was a character always adapted to my own, faithful and reverential. Envy lies at length prostrate and impotent. Bishop Leo lived more than 80 years."

The following are of Presbyters: "The place of sepulture of Basilus the Presbyter, and Felicitas his wife. They made this for themselves." "Here lies Lelia, the daughter of the Presbyter* Gabino; here lies also Susanna, with their father, in peace." "Petronia, a priest's wife, the type of modesty. In this place I lay my bones; spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God. Buried in peace on the 3rd Nones of October, in the Consulate of Festus (*i.e.* 472)." This last is a curious and remarkable inscription, and it has a particular value from bearing the name of the Consul who was in office at the time it was made. So that we can fix the date of this priest's wife so late as the second half of the 5th century. It is clear from these and many other epitaphs, that the celibacy of the clergy was a thing not enjoined by the

* Our word "Priest" comes from the Latin "Presbyter," and the Greek πρεσ, βυτερος, signifying an elder, and is very different from ιερευς, which means a sacrificial priest, and is never applied to Christian ministers in the New Testament.

Church in the Catacombs. Nay, we may believe, that as in the apostolic age, marriage was reckoned rather a qualification for the ministry than otherwise. The being able to govern well a family was looked upon as a pledge that the candidate for orders was not deficient in those domestic and social virtues that befit a Bishop and a Presbyter.

But farther, can we gather anything from these remains concerning the rites of the early Church? Dr. Maitland says that fonts have been discovered in some of the subterranean chapels, but there is nothing to indicate clearly whether the rite was performed by sprinkling or by immersion. It is clear, however, from the following epitaphs, that the baptism was administered to young children.

"To Romanus, a Neophyte. The well deserving. He lived 8 years, and rests in peace. Petronius Probus, Consul." "The tomb of Candidus the Neophyte, who lived twenty-one months; buried on the Nones of September." "To Bacius Valorius, a Catechumen, who lived 9 years, 8 months, and 22 days." "Flavia Jovina, who lived 3 years and 30 days, a Neophyte. In peace." By the term "Neophyte" is meant a baptized person; a Catechumen means a person not yet baptized.

Dr. Maitland says that the earliest recorded discussion within the Church on the subject of infant baptism, is that which occurred in the year 253, as to whether the rite should be deferred till the eighth day of the infant's life, or administered at an earlier period if convenient. The question was unanimously decided against the restriction to the eighth day, that the spiritual rite might not seem to be hindered by the more carnal ordinance of the Jewish dispensation.

In regard to the other sacrament—that of the Lord's Supper—do these monumental remains tell us anything of the creed of the primitive Church? Have we reason to believe that they regarded it as the Church of Rome does in our days—in the light of a sacrifice in which is offered "the body, the blood, the soul and the divinity of Jesus Christ," or simply as a commemorative service in which, by means of the expressive symbols of bread and wine, the death of the Redeemer is kept in mind, and shown forth by His people? We cannot affirm that the relics of the Catacombs throw any light on this inquiry, and it was not to be expected that they should. Suppose some of our own Protestant Churches to be now buried under an inundation of sand or lava, like the temples of Pompeii, and then excavated at the close of a thousand years, would there be discovered any definite indications of the way in which the Lord's Supper had been celebrated? But suppose any great Roman Catholic church overwhelmed in a similar manner, surely one of the first objects that would attract the explorer in after ages would be the elaborate and gorgeously decorated altars, bearing witness that in this respect some great departure had taken place from the simple supper instituted by Christ. It is undeniable that the dogma of transubstantiation was not distinctly asserted till the ninth century; we cannot, then, expect to meet with anything formally to contradict it in the fourth. We know, also, that up to the time of Cyprian the communion in both kinds was dispensed to the laity. Within the

Catacombs there are to be found slabs cut out of marble, which are supposed to have been used in the administration of the Sacrament of the Lord's Supper; but so little do these express the complete form and character of the *altar*, that it has not been judged worth the cost and trouble to transport them to the Lapidary Gallery. There is a curious ancient writing by the poet Prudentius, to whom we have already referred, which shows that these slabs served the double purpose of monumental stones in honour of some martyr, and also of tables, from which were dispensed the sacramental elements to the faithful. It is a hymn in honour of the martyr Hippolitus, and the poet speaks as standing by the tomb of the martyr: "This slab is at once a table which dispenseth the sacraments, and the faithful keeper of a martyr's bones. These it preserves in the hope of the Eternal Judge. And at the same time feeds the dwellers on the Tiber with a sacred banquet. Marvellous is the sanctity of the place, an altar ready for the prayers of the devout."

Dr. Maitland has a curious and interesting chapter on the symbols used in the Catacombs. These symbols are for the most part very rude. The oftenest represented is the monogram of the Saviour's name, which was formed of the first letters of the Greek Χριστος, thus, ☧. This was often accompanied by the first and last letters of the Greek alphabet, Alpha and Omega, which refers to the well-known passage in the Apocalypse, and proves the reception of this book as part of the inspired canon. Together these express, "In Jesus Christ the first and the last." A change was afterwards made by the decussation, as it is technically termed, of the χ, by which the figure of a cross was produced—thus, ✝. "The fish was a symbol expressive of the name of Christ, and remarkable as affording a combination of everything desirable in a tessera, or mystic sign. The Greek for fish, ιχθυς, contains the initials also of Ἰησους Χριστος Θεου Υἱος Σωτηρ—'Jesus Christ, Son of God the Saviour.' Moreover, the phonetic sign of the word, the actual fish, was an emblem whose meaning was entirely concealed from the uninitiated—an important point with those who were surrounded by foes ready to ridicule and blaspheme whatever of Christianity they could detect."

A favourite symbol is a ship, which, as we learn from cotemporary authors, represents the Church on her voyage heavenward. It is also a fitting emblem of the individual Christian, ever bearing onwards, amid opposing storms and currents, towards the haven of rest and peace. "This symbol," says Dr. Maitland, "may help to explain the expression used by St. Peter, 'So shall an entrance be ministered to you abundantly'—generally referred to the prosperous entrance of a vessel into port." The anchor is a symbol found over some tombs. It tells us of the conclusion of life's voyage, the vessel safely moored in the desired haven.

Frequently we meet with the figure of a dove with the olive-branch; sometimes the word "pax," peace, is added, and also with the palm-branch and crown, figures which need no explanation.

We search in vain among the Christian monuments of the first ages for any representation of the first person of the Trinity. In some of the later sarcophagi indeed, we meet with attempts to suggest the idea of the Divine

Being, but this invention is indicated only in the symbolic manner by the image of a hand. In the sarcophagi of the Vatican library there is a basso relievo of the figure of Moses receiving the law, in which a hand, encircled with clouds, is represented as giving the tables of stone; thus suggesting the idea of God, and at the same time avoiding the profane attempt of a personal image. Another, of the same kind, represents Abraham about to offer up his son Isaac, and the hand appears to arrest the sacrifice. These sarcophagi, from the superiority of their execution to the rude attempts of the earliest Christian ages, are evidently the work of a later period, probably just before the time when the Catacombs were closed; but in no part of the Catacombs has any trace been found of more direct attempts to represent the image of the Eternal Father. According to Milman, the French claim the "happy boldness" of first introducing the Infinite unseen Spirit under a visible form. They make this claim on the strength of an illuminated Bible attributed to the ninth century. In the cathedral at Calais there is to be seen at the present day a painting, representing the figure of a woman, with an old and a young man on either side of her, just about to place a crown on her head, whilst a dove is descending from above in a stream of light. The woman is, of course, the Virgin Mary, whom the Eternal Father and the Divine Son, with the Holy Spirit, thus unite to crown. And in one of the most conspicuous of modern churches in Paris, "The Magdalene," we see in one of the compartments of the magnificent door the figure of a venerable old man lying in an attitude of repose, surrounded by winged boys, representing thus the rest of Jehovah, after the work of the Creation. But no trace of such deplorable exhibitions as these is to be met with in the remains of the Catacombs.

Neither do we find that the use of paintings or images of the man Christ Jesus, which offered a much greater attraction to art than the abstract and spiritual Deity, had any place in the early ages of the Church. In one part of the Catacombs, called the Cemetery of Callistus, there was found a painting which is supposed to be the earliest professed portrait of our blessed Lord extant. It is manifestly the work of the middle part of the fourth century. It belongs then, properly, not to the Church of the Catacombs, but to a period nearly one hundred years after these had ceased to be a place of refuge for the Christians. It was placed there by those who took delight in adorning these subterranean hiding-places. Had the custom of making representations of Christ obtained at an earlier period, doubtless we should have found abundant traces of it. But what we do find is rather a type of the Saviour than an attempt to represent His real person. The character in which the early Church most delighted to represent their Lord is that of the Good Shepherd, with the sheep on His shoulders. But this was not designed as a likeness of the man Christ Jesus; the figure is habited in the Roman dress of that period, and frequently carries in his hand the pipe which the Pagans used to place in the hand of their god Pan.

It is very remarkable how carefully, as it seems, the writers of the New Testament have abstained from giving the slightest hints from which might have been imagined any likeness of the human form of our Lord. How comes

it that the apostle John, who loved his Master with such peculiar tenderness, and who, we are told, was wont to lean on His bosom as they sat together at meals, has yet left behind no hint or trace concerning the lineaments of that countenance on which he had gazed so often with affectionate reverence? And Peter, too, with his fervent, devoted affection, which broke from his lips on every occasion, how is it that he, in writing to his converts concerning Him, whom not having seen they yet loved, should have refrained from every attempt to describe that face which was turned upon him in the hour of his faithless denial with a look that melted his whole soul? Strange does it not seem, that we should have in our hands four distinct biographies of a being whom the writers regarded with supreme admiration, and yet that not one word has escaped either of them which conveys the slightest idea of the stature, the bearing, the complexion, the eyes, the hair, or any other feature of this person whose words and actions they detail with such minuteness? In the ordinary course of such biographies we certainly might have expected some, if not many, points of description which should have helped to form in our mind's eye an image of the person whose story is minutely related. But, in the case of the biographers of the life of Jesus of Nazareth, it would appear that a special purpose of God arrested the pen of the writers in its natural course. Such is the tendency of human nature towards idolatry that no authentic portrait of the Redeemer, nor any likeness bearing claims to resemblance, could have existed without its being sooner or later made the object of worship; and just as God concealed the body of the Mediator of the old Covenant, so that of Him it was written, "No man knoweth of his sepulchre to this day," so has He concealed the person of the Mediator of the new Covenant.

It does not appear that during the apostolic, and first ages of the Christian Church the disciples of Christ had any desire to form for themselves any image or likeness of the person of their Lord. Not having seen they loved Him with a love which many waters could not quench, nor all the floods of persecution drown, and their walk was truly one "of faith" not "of sight." But as the vigour and fervour of faith began to decline, aids derived from the senses were more and more sought after. First of all, in order to place the work of Christ before the eye, the use of the cross was resorted to. It is doubtful whether even this symbol was adopted during the first three centuries of the Christian Church. Some Romish writers have asserted that even the Monogram was not in use before the time of Constantine. The change from the simple cross to the crucifix was a slow and gradual one. In works of art, during the fourth century, the cross appears painted with a white lamb at the foot of it, and for three hundred years faith seems to have sought no other aid from sight than this. But, in the year 706 A. D., we learn that it was ordained by the Quinisextan Council, "That the representation in human form of Christ our God, who takes away the sin of the world, should be henceforth set up and painted in the place of the 'Ancient Lamb.'" At this period Christ is represented as standing clothed at the foot of the cross with His arms extended in the attitude of prayer; at a later period He appears

upon the cross, but not nailed to it, and still clothed and in prayer. In the next stage He appears fastened to the cross by four nails, but still alive and with open eyes. It was not till the tenth or eleventh century that any one dared so far as to set forth with human art the mortal agony of Emmanuel, God with us. "Thus it is," says Dr. Maitland, "that we find the spirit of Christianity regularly undergoing that transformation which, in the middle ages, reduced it to the condition of a dismal creed; the cheerful conceptions of the early Church, itself nursed in scenes of horrible realities, were too simple and refined for after times. During the dark ages the usual object of representation is the "Man of Sorrows," covered with triangular splashes of blood, with a face indicative of hopeless anguish, the Divine Majesty suffering a total eclipse, from the exclusive display of agonized humanity. Sculpture, at first forbidden by the zeal of the Eastern Church, gradually added its representations to those of painting; during the first ten centuries no man had attempted to sculpture the sorrows of the Redeemer. In the eleventh century the attempt was first made in basso relievo, but not till the fourteenth was the crucifix seen in its present complete and portable form. Thus in painting, an enfeebled faith sought the aid of sight, and in sculpture she may be said to have sought the aid of touch. But not even then were the requirements of the senses satisfied. Something more is yet needed, and so St. Francis D'Assisi appears, showing on his body the stigma or marks corresponding with the wounds of Jesus Christ. "The world," said the Romish Church, "had become cold, and therefore this miracle was exhibited by God." The world had indeed become cold, and no marvel! for sight had gradually been taking the place of faith in God's Church, the living fervent faith which glowed in the Church of the Catacombs. The faith and love of these early believers, which led them to count not their lives dear unto themselves for their Lord's sake, needed no aid from outward representation and the pomp of ritualistic observance; theirs was indeed a worship in spirit and in truth. And in reviewing their blessed life, as it has been revealed to us from those dim records of the past, we find its secret principle and strength set forth in those words, used of himself by that apostle who first carried the glad gospel tidings to Rome—"I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

MATIN AND VESPER.

Pray, pray!
At the rise of the day,
For equal strength to our need.
And the hours that fly
So silently by,
Shall proclaim some goodly deed.

Pray, pray!
At the close of the day,
For the love of Him that died,
That we may be blest
With eternal rest,
Whatever else betide.

ANDREW F——.

MISSION LIFE IN THE ISLANDS OF THE PACIFIC.

By the Rev. W. Hardie, B.A.

ɔN BUZACOTT was the friend
ıdjutor of John Williams; and
, which is just published,* has
ıe fascinations of novelty and
ingular adventures, ludicrous
ts, and adroit extrications from
:y, which abound in the thrilling
ve of the martyr of Erromanga.
ımance of those early days of
ıary enterprise is not likely to
ated. Brave men, possessing
ɜatility of resource which distin-
l the pioneers, are indeed still
. But when such men go to
isited island, and find them-
alone among savages, their
ı is not so trying as it would
een a generation ago. They
r their brethren, and are fre-
visited by the missionary ship.
ıyage from England is made
the most favourable circum-
, either in the "John Williams"
first-class Australian passenger
But when Mr. Buzacott went
1827, his hardships began as
he left Gravesend. Although
tain and officers received from
ɛctors a present of a consider-
m of money to secure their
ɜs to the band of missionaries
heir charge, they never failed
ay their ill-will. Instead of the
ed meats, and drinkable water,
d for them, they were allowed
ɛh provisions as were unfit for
The decks leaked, and the
laughed at their discomfort.
ıgth," says Mr. Buzacott, "I
d a piece of bamboo from one
of the officers, and with this made a shoot, by which the water was drawn off into a large empty meat-tin; and thus I was enabled to lie down in my bed, subject only to the inconvenience of rising three or four times during the night to empty the tin." His wife's sufferings wrung from her the wretched cry, "Oh, that I was in my father's stables, and had some of the water his horses used to drink!" The captain overheard it, and somewhat relented during the remainder of the five months through which their miserable voyage was protracted.

Their destination was Rarotonga; but as this island lay quite out of the track of commerce, they were conveyed no further than Tahiti, where they had to wait another five months, until they could obtain a passage to their future home. When they dropped anchor in the magnificent harbour where Captain Cook had observed the transit of Venus, their joy at making land was equalled by their admiration of the scenery. The period of their forced inactivity at Tahiti was wisely employed in visiting the stations of the six missionaries on the island, inspecting their churches and schools, and making a few articles of furniture, for they discovered, to their surprise, that "missionaries had to be their own carpenters, cabinet-makers, and upholsterers." The public sentiment in Tahiti was so far in favour of Christianity, that a chief and his people on the eastern side of the island, being without a missionary, resolved if pos-

* ssion Life in the Islands of the Pacific: being a Narrative of the Life and of the Rev. A. Buzacott." London: John Snow & Co.

sible to secure Mr. Buzacott. But their entreaties, promises, and arguments proved in vain. At length, failing in all legitimate means, they contrived, under pretence of taking the missionary and his wife to the station where they were sojourning, to inveigle them into a canoe, and immediately began to steer for their own district. As soon as their plot was discovered, a party from the shore, headed by the chief, set out in pursuit, and rescued the unwilling captives. But the others justified their conduct, and refused to promise not to repeat it. They excused themselves by saying they had tried every inducement; and that, though it was a sin to steal, *it could not be a sin to steal a missionary!* Their unsatisfied desire for a teacher next led them to plot running away with their infant, as the surest way of detaining its parents.

At last, they were delivered from their friends, and having found a ship, reached Rarotonga Feb. 16th, 1828. Nothing could surpass the beauty of its appearance. Mountains, rising range upon range, and losing themselves in the clouds, were covered with dense and variegated foliage. Nearer the beach the land displayed cultivated spots amidst the stately trees and forests. Cool waterfalls murmured among the luxuriant woods, while mountain-torrents leaped from crag to crag. Then came the white sand fringing the island, the lagoon with its treasures of fish and coral, and beyond, the encircling reef with its girdle of breakers. So beautiful an island would have had more attraction as a home if its inhabitants had not been reputed cannibals. But their *condition* was somewhat improved, for Messrs. Williams and Pitman had already been nine months on the island. Four years before their arrival, the Gospel had been introduced by a young native Christian, of singular bravery. Mr. Williams had brought teachers from Tahiti, and landed them under the promised protection of the chiefs. During the night, the vessel "lay off and on," and on the following morning the teachers returned on board with bruised limbs and torn garments. "These people," they said, "are the fiercest savages we have ever known." Their appearance corroborated their statement, and it was resolved to abandon the attempt. Hereupon young Papeiha exclaimed: "Let the savages spare me or kill me, I will land among them; Jehovah is my shield, I am in his hand." Clad in a skirt, and with portions of the Tahitian Scriptures tied in a pocket-handkerchief, he swam on shore, and landed amidst a crowd of tall armed men. In two years and a half the idols were demolished throughout the island, congregations were gathered together, and the people were clothed. They were more eager, however, to learn the arts of civilisation than to believe the Gospel.

Such was the state of the island when Mr. Buzacott joined Mr. Williams. He found that remarkable man putting the last strokes to a schooner—afterwards known as the "Messenger of Peace"—which he had built, with a perfect genius for mechanical contrivance, and without any of the appliances of ship-building. Mr. Buzacott assisted him in several important parts of the work, and when Mr. Williams sailed away, he commenced the task of building his own

This finished, he set about g furniture for it. Innumerable lties were surmounted by pa- and ingenuity, and the mission- became the wonder and admi- of the natives. It was not long privations and trials befel him. European constitution cannot itself at once to the provisions tropics. It was found that their required sugar, salt, and bread. were obtained from sugar-cane, ıter, and sweet potatoes; but ailing health showed that these but imperfect substitutes for ıh supplies. At the same time, ission was threatened with utter tion through the conduct of one Tahitian teachers, who seduced ıughter of one of the chiefs. ıjured father, with seventy other vowed a vow over their sacred and in the names of their de- d gods. The old priests joined nspiracy. They stirred up the nt tribes to war. Then, they re to the chapels and school- ;, and upwards of twenty-eight ; were destroyed. The friends missionaries organised a guard eral hundred men, who kept at night. Every half-hour the word "All's well" was passed, ceaseless drumming of gongs ustained till daybreak. Soon ın epidemic broke out, and car- ff 900 of the natives; and as ctims were almost exclusively ; the ringleaders and their fol- , the conspirators were terrified he belief that they had been ; "war against Jehovah." They ompletely crushed in numbers spirit; and the persuasion that as a visitation from God, pro- a moral susceptibility among the people, from which the happiest results were obtained.

In December, 1831, the missionaries had their first experience of a hurricane. The sea rose and covered the land as far as the bases of the mountains, destroying houses and crops, leaving only wild roots for food, and involving the whole population in the miseries of famine. The attendance at public worship became regular and large, and the Word of God appeared to excite the attention and interest of the people. But no real conversions took place. Mr. Buzacott discovered that the chief was in the habit every Saturday of sending round his officers to command his subjects to worship on the morrow. On being requested to discontinue this compulsion, he declared that without it the church and schools would be deserted. It was the old state-church notion of a "nursing father." But when the people were left to voluntary action, it was found that the Gospel had more power over their hearts. The Spirit of God began to strive with the children of disobedience. Marau, under deep conviction of sin, confessed to a terrible act of revolting cannibalism. His agony of mind was removed when he heard that "the blood of Jesus Christ, his Son, cleanseth from *all sin*"—not excepting his. Next an old warrior, whose hands had been red with blood,—then another, and closely following him one who had practised sorcery, came to the same repentance and faith. These four were united in church fellowship, and, in May, 1833, joined with the missionary and his wife in the first communion of the Lord's Supper held in Rarotonga. A new era began. "From this day I will bless you." (Hag. ii.

19). These church-members visited the people in their homes, often going two and two. Almost every sermon of the missionary was followed by conversions. The routine of duty was broken up by the demand for time to guide so many enquirers; and the church rapidly grew in numbers. Well may Mr. Buzacott's biographers quote the words,

"The hand of God sows not in vain:
Long sleeps the darkling seed below.
The seasons come, and change, and go,
And all the fields are deep with grain."

In 1857 nearly half the entire population of the island was embraced in the fellowship of the church. On one occasion 700 communicants partook of the Lord's Supper. Those four converts, who formed the nucleus of the church twenty-two years before, having been "found blameless," held the office of deacon. Three of them are now in heaven. The old sorcerer alone remains; his hoary head is a crown of glory, being found in the ways of righteousness; and when the news of Mr. Buzacott's death reached him, his hands, "trembling with age and grief, assisted in draping the church in mourning, and his wail and tears of sorrow mingled with the loud and pitiful cry of the whole people."

An immense work was accomplished in the education of the people. The schools were filled with the old as well as the young—for it was necessary to bring the entire population under instruction. Their own alphabet was at first regarded superstitiously, as having a cabalistic meaning among the mysteries of the new faith; and an amusing instance is recorded of a heathen in terror reiterating it with the utmost rapidity as a charm or prayer. So ignorant were the people that, never having heard of the art of writing, they were puzzled beyond measure to understand how the missionaries could communicate their thoughts by means of letters. The messengers who bore them were as much in the dark, and often allowed the curious to run by their side with their ear close to the letter to hear what it said! Our readers must be referred to the volume for many anecdotes of charming *näiveté*, in which they will see how such difficulties as an eclipse, or the working of a galvanic battery, were explained to the people. The schools constituted the most arduous part of the missionary's work. In the course of a few years, however, the majority of the population could read, write, and cypher. A code of laws was introduced by the chiefs; regulations were made to control the conduct of sailors calling at the island; and a scale of charges was fixed for articles of merchandise. Cotton and indigo, oranges, rice, tapioca, &c., were cultivated, and cattle, horses, fowls, turkeys, &c., were introduced. Instead of the wigwam of the savage, under the roof of which a whole clan slept, every family had its own cottage, built of stone or coral, surrounded by its garden, and furnished more or less with beds, chairs, tables, &c. The clothing of the people is as much assimilated to the European fashion as the climate and circumstances will admit. The Bible and numerous useful books are in the hands of the natives. Teachers are trained and sent to heathen islands. The Rarotongans who were once fiercely revengeful, exclaimed on hearing of the martyrdom of Williams: "Oh, do not delay to send the Gospel to Erromanga. The Word of God

ɔrosper where the blood of His
t has been shed. The seed is
y sown."

church built by Mr. Buzacott,
3, is accounted the best speci-
f architecture in the South Seas.
nging in his congregation, sup-
by a seraphine, and accompa-
ith chanting, was noted through-
ıe islands. Captain Belcher
ruck with their admirable de-
r during divine service. And
ızacott's brethren spoke of him
he model missionary." He
ook several missionary voyages
for the purpose of introducing the Gospel into distant islands. He visited England, for the benefit of his health, in 1847, and spent four years in the translation of the Scriptures. On returning to Rarotonga he devoted himself with renewed ardour, but with decreasing strength, to his labours. But in 1857 he was compelled to leave, amidst the lamentations of the people, and retire to the healthier climate of Sydney. There he "fell on sleep," Sept. 20th, 1864. His last words were, "Christ is all in all."

ST. ANDREW'S DAY IN VANCOUVER'S ISLAND.

By the Rev. Matthew Macfie, F.R.G.S.

rLE more than a year after gold
en discovered in the colony of
ı Columbia, and while the city
ɔoria as yet numbered only 1,500
ants, and all the buildings it
ıed, with but three exceptions,
wooden shanties; the Scotch
s, true to that patriotic impulse
ıich they are distinguished
hout the world, formed them-
into the first Saint Andrew's
y ever established on the Ameri-
hores of the Pacific, north of
nia. It was the first benevo-
ıstitution of any kind that had
in the country, and the writer
ivileged to be one of its founders.
office-bearers of the Society
been duly elected, they repaired
30th November—the day dedi-
o their patron saint—to a public
here they were invested by the
ds with the badges of office in
ce of the pioneer members.
Without flourish of trumpets or music of any description, they walked in procession to the church of which the Society's chaplain was minister, and had the enterprise thus inaugurated sanctified by a religious service. The evening of the day was spent at a banquet in a wooden hotel where the Governor presided in uniform, surrounded by the dignitaries of Government and chief officers of Her Majesty's ships on the station. Even at that early stage of colonial existence the bagpipes were not wanting at the feast; the dining-hall was decorated with the flags of all nations, and the variety and delicacy of the viands provided were calculated to fill one with astonishment, that not only the conveniences but the luxuries of civilization should travel so rapidly to the remotest parts of the earth. But as the MS. of the chaplain's inaugural address has been preserved, and

contains statements appropriate to the saint's day, the reader's attention, and especially if he should happen to be a Scotchman, is invited to the following extracts:—

* * * From the earliest times Scotland has been the home of bravery, freedom, intelligence, morality, and religion. Long after different parts of South Britain had fallen irrecoverably into the hands of the Romans; after the Saxons, Danes, and Normans had sacked, pillaged, and ruled it in succession, our noble country—poor, barren, fragmentary, and insignificant though it was compared with the sister kingdom,—remained unconquered. The indomitable and stalwart character of the Scots became proverbial with the several legions that attempted to subdue them. How are we to account for this peculiarity of our nation? It is not enough to say that the quenchless and united affection of our ancestors for their native mountain fastnesses created and fostered that prowess which enabled them to hold their ground against the enemy. I believe the real secret of their invariable success to have been their deeply-rooted veneration for truth and duty—in other words, their living trust in God.

Long before the introduction of Christianity into North Britain, the Druids, retreating before the invasion of the Romans, betook themselves to the islands adjacent to our western shores, and there planted settlements, schools, and sacred institutions, and exerted a powerful religious influence, mixed with heathenism though it was, upon the people. The Druids combined the functions of priest, magistrate, scholar, and physician. They stood to the people of the Celtic tribes in a relation corresponding to that in which the priests of the Egyptians stood to the race by whom they were revered; and it is probable that these sacred guides sprang from a common source, and spread throughout different parts of the world the traditionary faith and science which the different tribes received from the storehouse of patriarchal knowledge.

Even in this far-off island of Vancouver there are visible ruins very similar to those of Stonehenge.

The Celtic tribes among whom the Druids predominated appear to have formed part of the great wave of population that rolled from the original seats of the human family, westward over the plains of Europe. Descended from Japhet, they carried with them those principles of Divine truth professed and taught by Noah, in a form characteristic of the manly intellect of that branch of the Noachian family. As the original inhabitants of Britain moved in advance of the successive tides of emigrants that passed from Asia to Europe, they retained for many ages their primitive creed untinctured by foreign admixture. So specially was the purity of the ancient belief preserved in our country, that young men from the continent, designed for the priesthood, were often sent over to the Druidical colleges of North Britain that they might learn the principles of their religion more perfectly. In the Druidical faith, as taught in the islands of Mull and Iona, we have perhaps the purest form in which tradition has been able to hand down the patriarchal religion. In Scotland, the Druids taught the existence of one God to whom they gave the name of Be'al, which Celtic

ıaries tell us is a contraction for ›rd Bea'uil, 'the life of every-' or, 'the source of all beings,' hich undoubtedly has affinity to ıœnician Baal mentioned in the

They used no images to re-ıt the object of their worship. :le of stones, generally of vast ınd surrounding an area of from · feet to thirty yards in diameter, l their temple. In the centre ɜ stood the Cromlech or altar, was an obelisk of great size, or e, oblong, flat stone, supported ars. These sacred circles were r situated near some murmuring ., and under the shadow of a or wide-spreading oak—an ement probably designed to › awe and reverence in the of worshippers. Like others Gentile nations, they had their places' consisting of large , or piles of stones, on the t of hills. These were called and were used in the worship of eity under the symbol of the It is said that they attached importance to the ceremony of :hrice round their sacred circle ast to west, following the course sun, by which it is supposed ıtended to express their entire nity to the will and order of the ıe Being, and their desire that :ht go well with them according order. It may be noticed, too, nstance of the tenacity of popu-ıges and religious rites—how bide with a people, for many ·ions, after the opinions out of :hey have arisen are repudiated even at the present day, in some remote parts of Scotland, the ɜ is still retained of seeking ortune by going thrice round some sacred object from east to west. Cæsar, Strabo, and several other Latin historians, concur in attesting that the Druids offered sacrifices to their god; and it is painful for us, of a brighter age, to contemplate that human blood was shed in their offerings. But horrid as that custom was, it may be mentioned in some slight palliation of it that it was not observed from love of cruelty, so much as from mistaken notions of religion and duty. They also celebrated several sacred festivals. The beginning of May, which was the commencement of their year, was one of their most solemn occasions. They then kindled a large fire on an elevated spot, in honour of the sun, whose returning beneficence was thus welcomed after the gloom and desolation of winter. It was called the *Be'iltin*, or fire of God, and traces of it yet remain in the name given to Whit Sunday in some of the Gaelic-speaking parts of Scotland, where it is still called *Beltin-day*. Another great festival of the Druids was Samh'in, or Fire of Peace. This was held on Hallow-eve, which still retains this designation in the Highlands. Notwithstanding the extent of their superstitions and the dimness of their religious notions, their views of moral rectitude were on the whole just. 'The Druids,' says an ancient historian, 'taught the people to reverence the gods, to do no evil, and to practise manly courage.' Their idea of a future state embraced an island of the blessed, called by the Celts *Flath-innis*, or Isle of the Brave—the name still used in Gaelic for heaven; and a place of woe to which they gave the name of *Ifurim*, or Isle of the Cold Clime—their most vivid conceptions of suffering being connected with

cold. They inculcated the social virtues, especially that of hospitality to strangers, and they sought to secure the rights of property and life among the different ranks of the community.

Superior, however, as Druidism was, compared with many other forms of ancient superstition, still, in regard to all that concerned men as accountable and immortal, it left its votaries to grope in darkness and error. It is to *Christianity* that we owe all that dignifies us as a people, all that ennobles us as a community, all that makes a Scotch fireside the purest and happiest spot on earth. In reference to this highest and most glorious form of Divine truth, Scotland enjoyed likewise very early and rich advantages. Though it was only in the heart of the Romans to destroy our nation, we can never feel sufficiently thankful that Cæsar drew to it the attention of his countrymen at a time so near the advent of Jesus Christ; for had that coincidence not happened, it is not unlikely that Christianity might have visited Scotland at a much later period than it did. It has been maintained by some that it was by the instrumentality of St. Paul that our holy religion was at first introduced to Britain. This view is adopted in the poetry of Wordsworth, when he says:—

'Wandering through the West,
Did holy Paul awhile in Britain dwell,
And call the fountain forth by miracle,
And with dread signs the nascent streams invest.'

By some it has been believed that Joseph of Arimathea first brought the Gospel to our shores, and founded the monastery at Glastonbury. Others have claimed as the founder of Christianity in Britain, St. James, the brother of St. John the Evangelist, and others Simon Zelotes, another of the apostles. It is the opinion of Roman Catholics generally that the Christian faith came to our country about the year A.D. 156, by the request of one King Lucius made to Elutherius, who is said to have been at that time the supreme Pontiff of the Roman Church. But among the various legends on this subject, the most famous connected with Scottish ecclesiastical history is that of St. Regulus or Rule, and his monks. This worthy is reported to have lived in Achaia, where he was commanded in a dream to convey the relics of St. Andrew, consisting of an arm-bone, three fingers, a tooth, and three toes, which had been preserved in Greece, to a country situated in the far west. Appalled at the dangers of the enterprise he was admonished to undertake, Regulus could not be induced to obey the mysterious summons till the vision was repeated in a yet more urgent form; at length the relics were carefully placed in a box made on purpose, and Regulus, with sixteen other monks and certain devoted nuns, started on their voyage. For two weary years this exile company are said to have endured the perils of the deep. Their course lay through the Straits of Gibraltar and along the coast of Europe. Professing to seek the direction of heaven, their prayers were eventually answered by a fierce storm which wafted them into the bay of St. Andrew's, and their vessel was wrecked on the rocky coast. It was with difficulty they escaped with their lives, and saved the sacred treasure committed to their charge. This region was rendered peculiarly inhospitable from the dense forests, wild

s, and savage natives that greeted gaze. But fortunately for the gers, the chief of the aboriginal showed a milder disposition than ıost of his subjects, and was led, ıgh the gravity of their bearing he persuasiveness of their teach- to embrace their doctrines. As ly happens under such circum- es among uncivilized peoples, the ırsion of the ruler was followed at of his subjects; Druidical rites abolished, and the faith of ıtianity was established as the on of the nation. In homage to relics of the saint which are ted to have been deposited there, ame St. Andrew's was given to lace.

ese particulars are cited to rate the fertility of monkish nation in inventing tales as to rigin of Christianity in North in. We have not far to travel in to find the design attaching to ontrivance of the present legend. s clearly that the monks who in- l the story might attract the f pious pilgrims to this alleged e of the saint, and thus secure ferings they had to bestow.

e first pretension to a histori- asis in connection with this ıt is found in the name of St. n, or Ringan, which is still l to chapels, wells, caves, and interesting objects that have ledicated to him. Popular tra- as to the existence of this ır of the Christian faith is con- l by the express testimony of the siastical History of Bede, and axon 'Chronicle.' He resided r in Galloway, and built a church ıe—an edifice of so rare a de- on at that time that the place received its name from the circumstance and was called Whitherne, now changed into Whithorn. After labouring with much zeal and success in converting the Southern Picts to the Gospel, he is said to have died in 432. Such was the reputation he acquired for sanctity and learning, that his name became widely revered, and multitudes of all ranks, including royal personages, flocked to pay their devotions at his tomb. While St. Ninian taught religion among the Piccardach, or Southern Picts, it is said that Palladius, who was sent by Pope Celestine as pioneer missionary to Ireland, failed in his mission to that country, passed over to Caledonia, and laboured among the Northern Picts, many of whom he was the means of turning to Christianity. His residence is said to have been in the Mearns, which also became the place of his interment. For many ages there was a church in that parish which went by the name of 'Paldy's Kirk,' and there is still a well which is called 'Paldy's Well,'—as is supposed from a popular corruption of the word Palladius.* With that, priest history associates Servanus or St. Serf, as his fellow-labourer. This latter name is still found impressed on many localities in the North of Scotland. But no intelligent Scotchman need be reminded of that earnest man of God, whose beloved memory is imperishably linked with the isle of Iona:—

'Isle of Columbia's cell,
Where Christian piety's soul-cheering spark
(Kindled from Heaven between the light and dark
Of time) shone like the morning star.'

* "Ancient British Church." p. 137.

This great apostle of the Highlands is said to have been born, in 521, in Tyrconnel in Ireland, and to have been great-grandson of the great Neill, king of Ireland. After severe study at the Monastery of Clon on the banks of the Shannon, and travels in foreign countries, St. Columba reached Iona in 563. He made passage to the isle in a curach, or wicker boat covered with hides, accompanied by twelve friends. The Druids, who still occupied Iona, offered serious opposition to his settlement there. They attacked himself and his friends, and on one occasion the village in which he was spending the night was burned. At another time a ruffian ran upon him with his spear, and would have transfixed him, but for one of Columba's disciples stepping forward and receiving the blow destined for his master. Time would fail to tell of the useful books he wrote, the devoted men he trained for the Christian ministry, the useful institutions he raised; of his industry and piety, his learning and kindness. The Culdees, the followers of St. Columba, led a collegiate and monastic life in Iona till about 1105, when all trace of their labours seems gradually to disappear. I cannot dwell on the long and powerful resistance made by them to the authority of the Bishop of Rome, and the numerous testimonies to their holy life that are on record.

A variety of circumstances combined apparently to extinguish the light of the ancient British Church in Scotland. But the extinction was only apparent, for in the sixteenth century that light was restored, and now fills the land with its radiance. From that period the history of the Church is familiar to all.

These observations on Scotland, under the dominion of Paganism and at the dawn of Christianity, have been brought before you to account for the bold and enterprising spirit by which our nation has been distinguished from the beginning of its existence: it is to the moral and religious feeling of our ancestors—perpetuated to the present time—that it is to be attributed; a feeling that from the isolated position of Scotland, has remained for the most part unimpaired by contact with peoples who less respect sacred things. Our country has been the nursery of genius, intelligence, endurance, and piety; the fruits of which have been reaped by every other country in the world, and God forbid that growing prosperity should rob it of those high qualities or induce its hardy sons to despise them. Let us transplant the wisdom and goodness we have inherited to this new soil, that these may be reproduced and consecrated to the benefit of posterity in these colonies. The superior favours we have enjoyed in the past, augment our obligation to preserve our national reputation. We have a character to lose, and if we fall from our original elevation, our disgrace and shame will be all the more sad and fearful for the advantages with which we have been endowed. 'Show me,' said the late Senator Everett, 'the man who looks down on the land of his birth, and I will show you the man who must be looked after in the land of his adoption.' I will not flatter your national vanity by asserting that Scotchmen here, or in any other foreign countries, are all they ought to be. Candour obliges me to say that, among the representatives of our nation, I have met with the

t as well as the noblest of
ıd.
ɜt that the object of our useful
tion will be not simply to
a helping hand to our destitute
ountrymen, but to endeavour
ɜen and foster by our influence
ample the virtue, generosity,
igion that adorn the country of
ivity. Let us resolve to be
our convictions as citizens and
ing Christians, and proof
the temptations offered by
leasure, and position. At the
me, it would be neither wise
per that we should extol what
h merely because it is Scotch.
d be a calamity that national
ɜes should alienate us from
respectable citizens of other countries among whom our lot is cast. There is no race without faults, and these can only be effectually corrected by a frank comparison of our ideas and practices with those of persons trained in other latitudes than our own. So in their turn will they be more willing to imitate our virtues. Sanctified cosmopolitan liberality is a far more lofty and enlightened sentiment than patriotism. Heaven-born charity is most conspicuously displayed when cherished towards man as man, stamped with the image of a common Creator, redeemed by a common Saviour, and born to a common eternal destiny.

EIGHTEEN HUNDRED AND SIXTY-SIX.

ANCE at a few of the prominent
of the year now soon to close,
rhaps not prove uninteresting
reader during this its last

ıre thankful that we close the
we commenced it, with peace
our borders. Our position in
pect has been in striking con-
roughout the year with that of
rman Powers. It was with
ised horror that Englishmen
ıere regarded the conflict be-
ıustria and Prussia, even when
mpending; and when at last
tricidal war broke out, great
ere entertained for the peace
pe generally. The war which
ver Bohemia, however, fierce
it was beyond description, was
duration, and drew into its entanglements no actors beyond those with whom it commenced. When the fearful battle of Sadowa, in which about half a million of men were engaged, had been lost and won, Austria was humbled as she had never been before, and Prussia returned victorious, flushed with a pride that may yet bring her down to the dust. On the 23rd August, the restoration of peace between Austria and Prussia was ratified by a treaty signed at Prague, in which the King and the Emperor undertook not only that there should be "lasting peace and friendship between themselves, but also between their heirs and descendants, their States, and subjects." The Emperor of Austria gave his consent to the union of the Lombardo-Venetian kingdom with the kingdom of Italy, and consented, in

short, to all the demands which the King of Prussia made. Prussia took all that even the rapacity and greed of his minister, Bismarck, could ever have wished; but Europe gave him no very friendly approval while he did so.

The year opened with a Commission of Enquiry being sent to Jamaica to make rigid investigation into the circumstances of a so-called negro insurrection, and the penalties inflicted upon its principal agents by Governor Eyre. The reports of reckless floggings, hangings, and shootings, which had reached this country at the close of the preceding year, were so appalling, and the reign of terror which the Governor of the island had set up over the inhabitants, white as well as black, was of such an unprecedented character, that the findings of the Commission, and the details of special correspondents of the London press, were awaited with the gravest anxiety. The truth was not long coming, and never did its declaration excite feelings of deeper shame and indignation. Under the influence of a groundless panic, caused by the supposed existence of a negro conspiracy of gigantic dimensions, the Governor of Jamaica had lost his mental balance, and had recklessly allowed atrocities to be perpetrated in the name of justice, the bare recital of which in the ears of men thousands of miles from the scene, excited a feeling of unmitigated horror throughout the country. As the inquiry proceeded, it was found that the atrocious acts of cruelty, charged against the negroes were, with few exceptions, without foundation; but that, on the other hand, the cruelties inflicted by the soldiery on the negroes, baffled description. Men and women had only to be suspected to be exposed to the most shocking indignities. They were seized, and without any sort of trial whatever, stripped naked and brutally flogged with cats made of whipcord and pianoforte wire. It was found that against Mr. Gordon, whom report had constituted the chief agent in the revolt, no charge could be substantiated either of his complicity in the outbreak of Morant Bay, or of his having been a party to a general conspiracy against the Government. Something else, however, was only too clearly made out; the determination on the part of inexperienced officers, wearing Her Majesty's uniform, to have Gordon's life, whether he was innocent or guilty, and that he suffered death not for any political offence—not because he was implicated in the rising at Morant Bay—but because he was the advocate of popular rights, and the political opponent of Governor Eyre. No Southampton banquet, no eloquence of Defence Committee, can ever alter the fact that the manner in which the death of Gordon was compassed by his removal from Kingston, where martial law had not been proclaimed, to Morant Bay, where it was in force, was as dastardly as anything that ever mean and cruel nature perpetrated.

Mr. Eyre was recalled, and in the month of August the House of Commons passed a resolution deploring the excessive punishments which followed the suppression of the disturbances of October last in the parish of St. Thomas, Jamaica, and especially the unnecessary frequency with which the punishment of death was inflicted. It is believed that Mr. Eyre will yet have to answer before a criminal tribunal for the taking of human lives

ut justification. It is argued, ıstly, that if persons in authority ıke the lives of their fellow-sub- improperly, and without being l to a judicial account, then we iving up altogether the principle vernment by law, and resigning lves to arbitrary power.

rly in the Session, with a chivalry hich he will be long gratefully nbered, Mr. Gladstone intro- l the Reform Bill—a measure s hoped which would satisfy the xpectations of the country, and lash too harshly against conser- ı prejudices. In introducing the ıre, Mr. Gladstone said, "It was ble that, according to the tempers ın's minds, they should be told me that they had done too little, y others that they had done too ; but their answer was that they one their best." Perhaps never e history of any Parliamentary ə did a moderate measure meet more persistent and more un- ılous opposition. The pledge the Opposition gave that the hould receive fair play was falsi- ı every particular. Ministers re- l night after night petty ma- ːes from their opponents instead nly, honest argument, and ere t became apparent that notwith- ng the enthusiasm out of doors, overnment could not carry their ıre. Never had minister of the a more trying position than Gladstone, but the Christian he displayed on all occasions, the attacks of the press and the ı of old companions in the ı, taught a lesson to men of all ı of opinion, and to the country ge, that will not soon be for- gotten. When the division was taken that was to decide the fate of the Bill, amidst a scene of the wildest excite- ment, the Conservatives were declared to have obtained a majority of eleven. The Government took the most digni- fied course under the circumstances; they resigned, and although without question the Liberals have a majority in the House of Commons, the affairs of the country have since been under the direction of a Tory ad- ministration.

The year has not been without some gain to Dissenters in respect to long-standing grievances. The sub- ject of Church-rates was brought be- fore the House as soon as Parliament met, and after some discussion Mr. Gladstone, on the 8th of May, intro- duced the Compulsory Church-rates Abolition Bill. In doing so he inti- mated that the Government, though desirous of passing the Bill, would be guided by the degree of general sup- port which it received. He had com- municated it to Mr. Hope on the one side, and to Mr. Hardcastle and Mr. Morley on the other side, and he believed it would be accepted by Dis- senters as a measure of peace. The leading principles of this measure were the continuance of Church-rates, and the maintenance of the existing machinery for the assessing and col- lecting of them; but the Bill abolished altogether the compulsory powers of collection, and provided that only those who paid Church-rates should have a voice either in the levying of the rate or in its expenditure when collected. This compromise, although submitted to by Dissenters, was not agreeable to many representatives of the Church of England in the House,

and the Bill was somewhat fiercely opposed. It was, however, read a second time without a division, in pursuance of an understanding with the Government that it should be allowed to pass that stage, and Mr. Gladstone stated that he had received sufficient encouragement to bring in the Bill again next Session.

University Reform again claimed the attention of the House. On the second reading of his Bill to abolish tests in Oxford and to enable students to take the M.A. degree without subscribing to the Thirty-nine Articles, Mr. Coleridge aimed at enabling a Nonconformist student to become eligible to the office of professor, or being master of a college, without declaring his assent to or conformity with the Book of Common Prayer as now required; in short, without subscribing any test whatever. In the course of a speech of great ability, Mr. Coleridge contended that the University of Oxford was essentially a lay corporation. It was now monopolised by the Established Church, and Parliament was bound to interfere. His object was to restore the University to its ancient position as a great national institution, free to all the subjects of the Queen who sought to enter it, to attract Nonconformists in large numbers, and subject them to the refining and even sanctifying influence of that venerable place, whilst it would prove a great benefit to the Established Church by rendering it more self-reliant upon the purity of its doctrines, and by a healthy rivalry infuse greater life and vigour into its teachings. The second reading of the Bill was carried by a majority of 114 votes, and the House went into Committee upon the measure on the 13th of June. Mr. Gladstone, although desirous that everything in the way of honour, emolument and government, should be given to the Dissenter so far as was consistent with the maintenance of the religious teaching of the University, did not see that the time had come for the introduction of Mr. Coleridge's Bill, and he voted for Sir Wm. Heathcote's amendment, the meaning of which was that persons becoming Fellows should sign a declaration of conformity to the doctrines of the Established Church. The amendment was rejected by 245 to 172, several Conservatives and four Cabinet ministers being in the majority. In consequence, however, of the change of government the Bill was withdrawn. The Fellows of Colleges Declaration Bill, introduced early in the Session by Mr. Bouverie, also passed the second reading without a division. It was a Bill aiming to do away with the injustice of the present law which compels Nonconformists to sign a declaration in favour of the Church before they can become Fellows of either of the Universities. In the Committee upon the Bill Mr. Bouverie declared that it was not conceived in a spirit of hostility to the Church, but with a desire to increase her usefulness and influence. The Bill was smartly opposed, but it passed through Committee by a majority of twenty-two. On the third reading, in addition to the opposition of debate, a petition was presented against it from the University of Cambridge. This Bill also was withdrawn.

The Qualification for Offices Bill was introduced again by Mr. Hadfield in the Commons, and, after being read the third time, was passed on to

ords, where Lord Houghton
its second reading. Lord
said that his former opposition
Bill proceeded from a convic-
at the measure was intended as
a series of attacks on the
h; but as the House had agreed
niform oath for members, they
scarcely retain the present de-
on for municipal officers. The
s since gone through the Com-

ess something unforeseen should
even while we write, the Papacy
it to enter upon another phase
strange and eventful history.
st French soldier is about to
Rome, and we may see the Pope
ed of his temporal sovereignty.
ry supposition of such an event
cited in the minds of Romanists
lly a feeling of horror that Pro-
s at least cannot hope to under-

Special prayers and masses
een offered, and Mary has been
ted to move the heart of her
avert so dire a calamity. Dr.
ng has assured us that the Pope,
from his temporalities, will be a
nobody, and has supplied news-
writers with the picture of His
ss haranguing or blessing his
l subjects from a window in
enor Square instead of from the
of the Vatican. Take away the
temporalities and he has no
any spiritual jurisdiction. We
hardly have ever dreamt of
g such an admission, especially
ne so acute as Dr. Manning is
d to be. Has not the Pope's
al authority been held up for
s the one thing entitling him
men to the submission of all
nd?

It is one of the strangest of strange things, however, that while the Pope is about to be denuded of his temporal sovereignty, such a home should apparently be in the course of preparation for him here in England. In the year now closing the Ritualists have proceeded with their popish practices with greater audacity than ever. They have increased in number, and we fear in popularity. They elevate the host, they teach the doctrine of the real presence; they burn incense, adopt popish vestments, and transform the English service of the Common Prayer Book by their style of reading, into a very close resemblance of a mass-book. The practices which at first excited nothing graver than a smile at the folly of those adopting them, have now become so marked in their character and design, that even the leading journal has been compelled, by the force of public opinion, to join the crusade against them. The opinions which have been generally expressed in regard to the attitude of the Bishops upon this question, have not been very favourable to their lordships' consistency and sincerity, in their expressed willingness to put these practices down—as soon as they have learnt how. It has been boldly stated by one who ought to know the things whereof he writes, that the bishops do not care to put down Ritualism, and that any preferments they have to offer, the High Church clergyman is always regarded with more favour than the Evangelical. Meanwhile, it is said that the Ritualists would not be so bold were they not convinced that they are not transgressing at least the letter of ecclesiastical law; and it is further said that should they be prosecuted

they will immediately turn the tables upon the Evangelicals, and prosecute them for their want of strict conformity to the rubric. It is, we repeat, a strange thing indeed that while the Pope is preparing to quit Rome, and while, according to Dr. Manning, he is about to cease being Pope, the Church of which he is the head is taking to herself such power in England, and that Romanists here can point to the doings of the Ritualists as among the most encouraging signs of the times.

The alarm which the sudden outburst of cholera in the east of London excited is still fresh in the recollection of our readers. In ten weeks the deaths in the metropolis from cholera and diarrhœa were upwards of 6,000, and there was some apprehension that the pestilence would only leave the metropolis to commence its deadly work in other parts of the country. We have with pleasure to record the noble efforts that were made by all sections of the Church and of the community to care for the stricken, and for the widows and orphans of those who had been carried off by the disease. The Public Health Bill was quickly passed through both Houses, the second reading and the subsequent stages being all taken in the Lords' on one evening on account of the urgency of the measure. Lord Shaftesbury, however, reminded the House that in 1830 and in 1849 they were told of the condition of the water supply of the metropolis and the fatal consequences that might be expected from the system of overcrowding in the dwellings of the poor, and that after thirty years of warning the metropolis was in a worse condition than it had formerly been with regard to both the evils complained of. Now that the alarm has again subsided we hear little of the vigorous measures that were to be adopted generally throughout the metropolis to clear out the foul nests in which the pestilence always makes its home, so that no inducement might be offered to so terrible a visitor to take up his abode with us. As the pestilence tardily departed, however, it left one warning in every infected district, in every spot where its work was fiercest and deadliest—"sin no more, lest a worse thing come unto thee."

DR. VAUGHAN ON RITUALISM.

We welcome Dr. Vaughan's new volume* as a most seasonable contribution to the cause of scriptural truth and enlightened piety, and cannot doubt that it will find its way into the hands of Churchmen as well as of his brother Nonconformists. The interests of spiritual religion and of sound Protestantism are in great peril, and it behoves those who can influence the public mind, either by the voice or the pen, to bestir themselves. We shall give our readers an outline of Dr. Vaughan's book, the effect of which, we trust, will be to induce many of them to study the book itself.

Dr. Vaughan uses the word "Ritualism" in the sense of Symbolism—not

* Ritualism in the English Church, in its Relation to Scripture, Piety, and Law. By Robert Vaughan, D.D. London: Jackson, Walford, and Hodder.

ing to the mere arrangements or nstances of worship, but to the pts now made to embody doctrine entiment in outward and visible This is an important distinction, ; is only when we clearly appre- it that we get at the heart of the evil which is at present forcing on universal attention. The ngements and circumstances" of : worship may be objectionable in elves, as inconsistent with the ness and simplicity which are the r characteristics of everything tian, and some of Dr. Vaughan's ings bear upon them only in this t, but they are doubly objection- when they are made the symbols ctrines which are assumed to be lic, but which are certainly not tian.

ncerning high Ritual service in hristian Church, the first question d ever be, Is it scriptural? Does it l, if not with the letter, at least he spirit of the New Testament? aughan's first reply to this ques- s, that *the existence of the Book of icus decides this question in the ive.* "From what was done in espect in the case of the Hebrews, rther conclusion is, that whenever ivine being imparts a revelation eople needing such a Ritual as we the Book of Leviticus, he will him- terpose and determine the matters t ritual, down even to the smallest sions to be included in it." The ce of any such book as Leviticus New Testament affirms, with all mphasis of fact, that the sort of up which was proper to the ew dispensation has no appro- ness to the Christian.

Vaughan proceeds to remark *the direct teaching of the New ment delivers a verdict to the same* In the language of our Lord to oman of Samaria, Ritual becomes ng, spiritual worship becomes thing. The forms of the past are and no hint is given of anything at all like them as to come afterwards. If the Christian Church is to know anything of ceremonies, it must be within such limits as to be next to nothing, compared with the ceremonies of the Church preceding it. Our Lord's conflicts with the Pharisees lead to the same conclusion. They were the great Ritualists of his day. Two things are here remarkable,—First, the large space given in our Lord's teaching to an exposure of the errors into which they had fallen with regard to Ritual. Secondly, the severity—the special severity, with which the Saviour denounced the irreligiousness of the men who were evincing so much zeal about religious things.

"In St. Paul's Epistles there are some references to matters connected with Ritual, but they are all in strict accordance with our Lord's teaching on that subject, ceding very little to external forms, and attaching great value to everything relating to inward and spiritual life. The Epistle to the Galatians presents a strong protest against all external symbolising with Judaism. His iterated doctrine in that Epistle is, that the law of ceremonies has done its work, and is of the past; and while the old book of observances is thus declared to be void, no mention is made of any other book like it as designed to come in its place. Baptism has taken the place of circumcision; and Christ has become our Passover; that is all he is ever concerned to inculcate in this direction. From what he writes, the fair inference is, that a dispensation in which Ritual was so prominent, has given place to one in which it is all but dispensed with."

The attempt of Ritualists to find some precedent for their proceedings in the visions of the Apocalypse is an attempt which would never have been made had not the New Testament, as a whole, been found so little to their purpose. If because an angel is said to cause the smoke of incense to ascend

before the Almighty in heaven, Christian priests should cause it to ascend to Him from the Church on earth, why should not the priest imitate the next thing said to be done by this angel, viz., fill the censer with fire, and cast it forth to summon up "voices, and thunderings, and lightnings and earthquakes"? Many other strange things the angels are said to do in the services of that world; are they all precedents to be followed by Christ's ministers in this world? If not, who is to separate between the symbolism to be taken and the symbolism to be left? If the rule is to be taken from the heavenly by the earthly in such things literally at all, it should be so taken throughout.

In the second part of his book, Dr. Vaughan considers RITUALISM IN ITS RELATION TO PIETY. It must not be supposed that a Ritualist is necessarily a Formalist. The feeling of many persons of this class is so fervent as to become enthusiastical—fanatical. Our Ritualists, moreover, have resolved to shield themselves, to the best of their power, against the charge of being negligent of moral duties, and boldly demand to be judged by their fruits. Have they not given existence to many sisterhoods and many brotherhoods for the purpose of caring for the poor? The better class of Ritualists may be allowed the credit of being devout and earnest. "But the majority do not seem to have such qualities to recommend them. There is a seriousness pervading the character of a Keble and a Pusey which forbids our questioning their sincerity. But such men do not represent the Ritualists generally. For the most part, with all their airs of seriousness, these men are not serious. With all their professions of reverence they are not reverential. There is a flippancy, a frivolity, an ecclesiastical dilettantism about them which is not compatible with a truly religious spirit. Men apprehending and feeling the grandeur of religious truth could never deal with it after their manner. In their hands, religion seems to be a something to be played with, a something to be decked out and shown off, garden-like, or in stage fashion, as the case may be."

Dr. Vaughan brings the following charges against Ritualism, and sustains them at considerable length:—1. That it is wanting in reverence. 2. That it shows a deference to Church usage in the past to which that usage is not entitled. 3. That it tends to give a childish aspect to Christianity, and to produce impressions on men of intelligence deeply injurious to its interests—thus fostering scepticism. 4. Our author maintains it to be a mistake to suppose that the great want of the times is more Ritual. 5. One of the gravest facts in relation to this subject is, that in the history of religion Ritualism has always been, to a lamentable extent, only another name for a superstitious formalism. 6. As a last article of impeachment against Ritualism, Dr. Vaughan maintains that it takes with it all the elements which have generated intolerance and persecution in the past ages of the Church.

The illustration and defence of these positions we must leave the reader to find in the book itself. Nor can we give more than a few sentences to the third part of Dr. Vaughan's volume —RITUALISM IN RELATION TO LAW. Dr. Vaughan maintains the right of all Englishmen to inquire into the legality or illegality of the present Ritual innovation in the usage of the English Church. And the question turns mainly on the proper interpretation of the words in the Prayer-book:—"Here it is to be noted, that such ornaments of the Church, and of the ministers thereof, at all times of their ministry, shall be retained and be in use as were in this Church of England, by authority of Parliament, in the second year of the reign of Edward VI." The general conclusion from these words has been, that the Ritual enjoined in the Prayer-book, approved by Parliament in Edward's

ıd year, was designed to set forth limit the future worship of the ish Church. But the Ritualist ıds us that the Act of Uniformity, ² second year of Edward VI., did ɔass until very near the close of year, that the new Book of Com- Prayer was not printed and cir- ed so as to affect the service of hurch until some way on in the year, and that, in consequence, Ritual usages through Edward's d year must have been mainly as the old Latin missal and ary had presented.

re is a pretty question for lawyers termine, and *they* will find not a to say on both sides. Dr. Vaughan s strongly in support of the former, Anti-Ritualistic, interpretation of ords of the Rubric, and considers he *law* is decidedly against *lighted es* on the Lord's table, the use of *e* in worship, the mixing of *water the wine* in the Communion, the practice of *lifting* the elements in imitation of the manner in which the Romanist priesthood elevate the host, and the practice of turning the priest's *back towards the people* during parts of the Communion service.

Dr. Vaughan is very hopeful that the signs of the times which seem to be in favour of the Ritualists are limited, superficial, and will be transient. But whatever may be the course of events, "it behoves us," he says, "to use every wise expedient to limit, as far as possible, the mischief likely to result from it. Let Protestant ministers of all Churches be careful to bring a thoughtful, reverential, and earnest spirit to every part of Divine worship; let them see to it that there is a fulness of Evangelical truth in the pulpit, and let there be Church usefulness everywhere. These are the weapons that must prevail in this controversy, in comparison with which all mere discussion on the points at issue must be to small purpose.

"ALL THINGS WORK TOGETHER FOR GOOD."

Lord, 'tis even so!
ho' the way is often dark,
hy blest face is hidden,
ight is on the soul,
ll things seem against me;
his world's care, and sin, and con-
icts,
each step upward, onward,
lt and painful;
ho' the cross
allest me to bear is heavy,
y poor timorous soul
s from its allotted task and burden,
ore distrest, would lay it down;
know that 'tis Thy will,

ningtree, Essex.

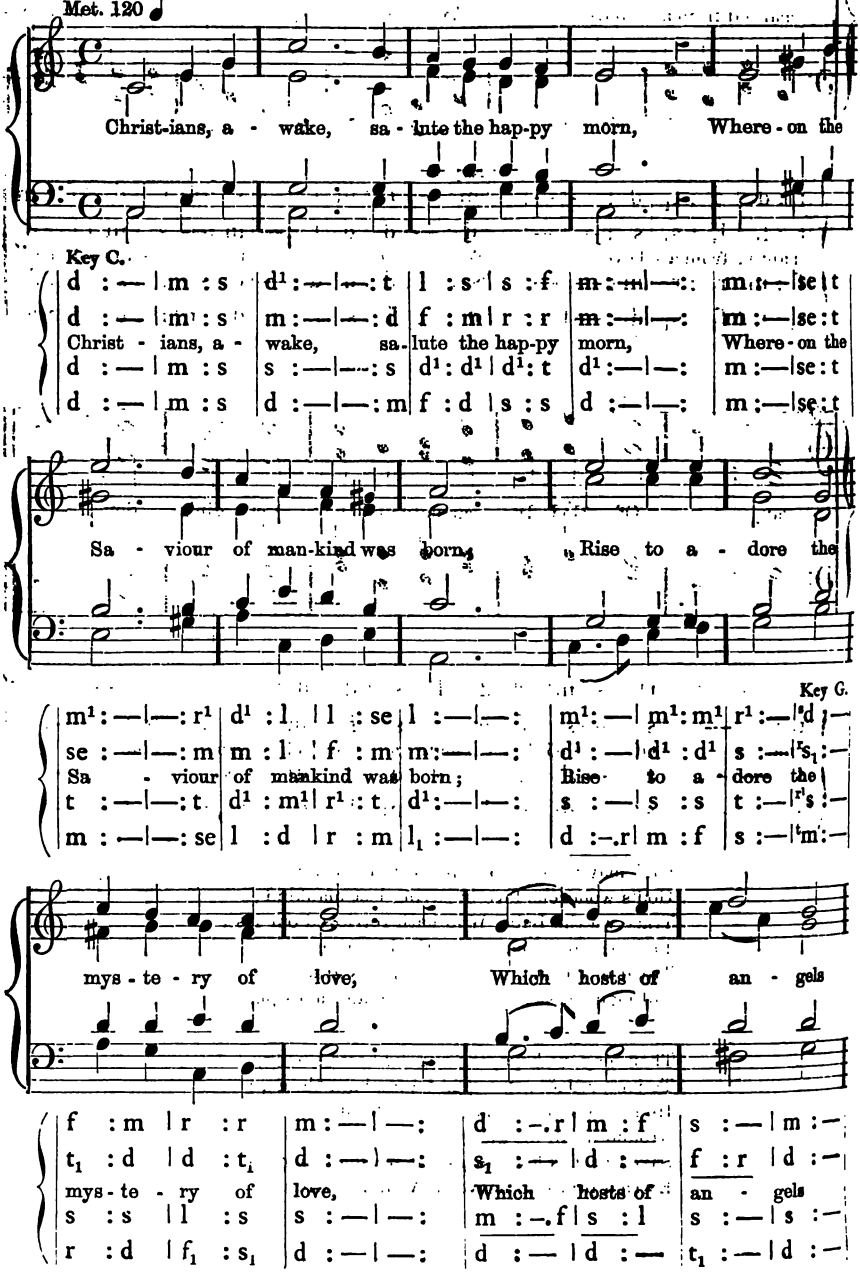
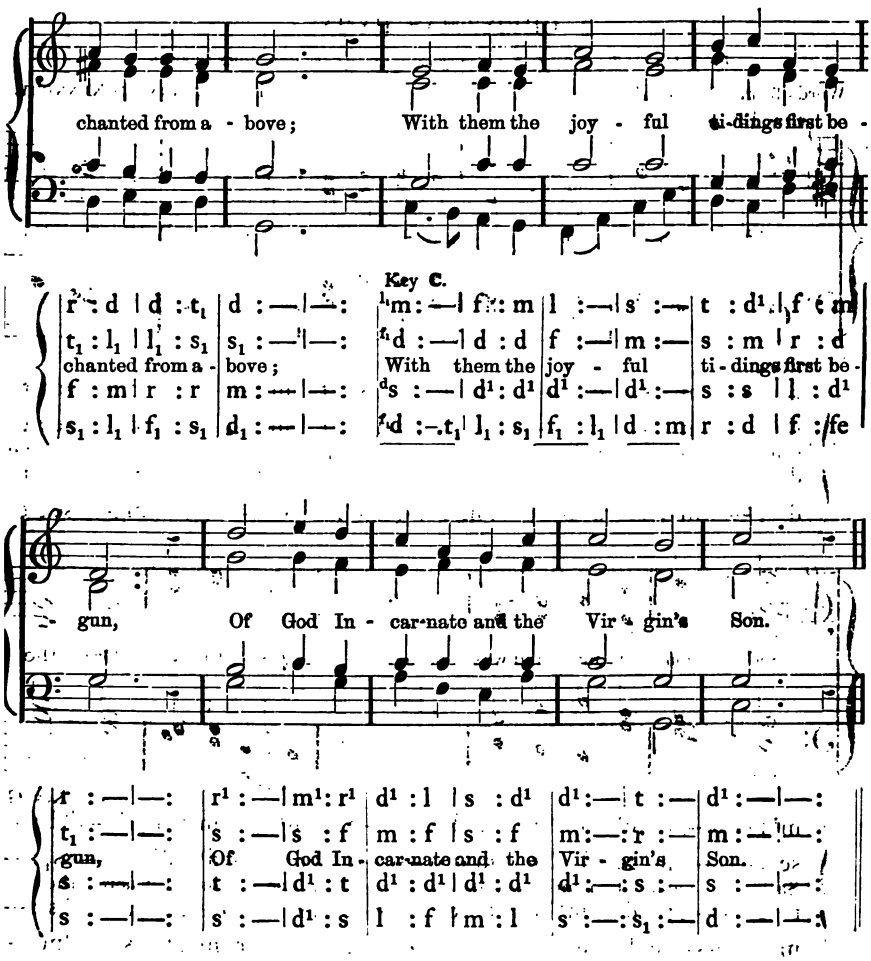
Thy hand, unseen by me,
Is guiding and controlling all:
Thy promise, Lord, is sure,
I hope in Thee,
And I know that by-and-by,
In Thy good time,
Sin's conflicts o'er,
The last sigh heaved,
The last tear shed,
In my Father's home
And in Thy presence, Lord,
Where all is light,
I then shall know that
Thou hast made to work together
All things for my eternal good.

T. S. KING

CHRISTMAS HYMN.

Printed in the Tonic Sol-fa Notation by permission of the Rev. John Curwen.

Words from "*Hymns Ancient and Modern.*" Music by Arnold Kennedy

Met. 120

Christ-ians, a - wake, sa - lute the hap-py morn, Where - on the
Key C.
Christ - ians, a - wake, sa - lute the hap-py morn, Where - on the
Sa - viour of man-kind was born; Rise to a - dore the
Key G.
Sa - viour of mankind was born; Rise to a - dore the
mys - te - ry of love, Which hosts of an - gels
mys - te - ry of love, Which hosts of an - gels

chanted from a - bove; With them the joy - ful ti-dings first be -
Key C.
chanted from a - bove; With them the joy - ful ti-dings first be -
gun, Of God In - car-nate and the Vir - gin's Son.
gun, Of God In - car-nate and the Vir - gin's Son.

Oh! may we keep and ponder in our mind
God's wondrous love in saving lost mankind;
Trace we the Babe, Who hath retrieved our loss,
From the poor manger to the bitter cross;
Tread in His steps, assisted by His grace,
Till man's first heavenly state again takes place.

Then may we hope, the angelic hosts among,
To join, redeemed, a glad triumphant throng:
He that was born upon this joyful day
Around us all his glory shall display;
Saved by His love, incessant we shall sing
Eternal praise to heaven's Almighty King.

THE LAST DAYS OF ARCHBISHOP WHATELY.*

THE year 1863 opened tranquilly. There was some increase of weakness, but it was very gradual. The spring was spent much as usual. The following notes from the journal of his chaplain and friend, the Rev. Hercules Dickinson, describes the occupations of this the last summer of his life:—

"The Archbishop gave his last charge in the cathedral of Christ Church, Dublin, on June 18, 1863. He was then very feeble, and felt that it was likely to be his last. He wished to take the opportunity of letting it be understood, in contradiction of rumours diligently circulated, that he had not changed his opinions respecting the national system of education, but still lamented its comparative failure—a failure arising in great measure from the opposition of the clergy of our Church—as the greatest blow that could have been given to the cause of the Reformation in Ireland.

"Shortly after this charge was delivered, the symptoms began to show themselves of an ulcer in the right leg, similar to one from which he had endured much pain two years before.

"His sufferings increased each day, and he felt very painfully his inability to come into town for the discharge of business. His 'uselessness,' as he called it, was the special trial to his active spirit. One day, early in August, when I went out to see him, on my entering his study he looked up and said, with tears in his eyes, 'Have you ever preached a sermon on the text "Thy will be done?" How did you explain it?' When I replied, 'Just so,' he said; 'that is the meaning;' and added in a voice choked with tears, 'But it is hard —very hard sometimes—to say it.'

"As his powers gradually decayed, the exertion of holding a book had to be discontinued; but he listened with constant interest to reading aloud, and this was now his chief resource. One of the last things read to him in the garden had been the proof-sheets of his daughter's second volume on 'Ragged Life in Egypt.' This peculiarly pleased and interested him.

"The books he preferred were chiefly of the kind that had always been his favourite reading. Works of fiction, except a few old favourites, rather wearied than entertained him; but natural history, curiosities of science, travels, histories of inventions and discoveries, &c., had a never-failing interest for him; and often, when apparently dozing, or sunk in languor and exhaustion, he would surprise the reader by remarks on the subject read, observations made in former days recurred to, or mistakes corrected.

"Till within a short time of the end, he took pleasure in listening to music; old familiar tunes played over to him by his daughters, soothed and refreshed him, and he would often recognize or ask for special favourites with a clearness of memory that astonished those around him. Often such evenings of music would calm his nerves and produce sleep. It was not till very near the last, when on music being proposed, he murmured, 'I am past that now.'"

We again quote from the memoranda of Mr. Dickinson, who constantly took notes of an illness so affecting to his friends. In these notes we see the veil of reserve sometimes lifted, which hitherto had made the "inner life" a mystery, hid even from those nearest to him. Through life he had stood forward as a resolute and powerful defender of the Christian faith, and now it was to be shown to all how the same simple trust in Christ as the only Saviour, which has smoothed so many an humble death-bed, was to be the stay and staff

* From the Archbishop's Life, by his Daughter, just published.

mighty thinker and writer while
ıg the "valley of the shadow of
"

Dickinson writes:—
ptember 12.—This morning I read
he Archbishop the sixty-ninth
.. His appetite grows worse.
his dinner was brought, he said,
ı! how I loathe the thought of
:' Yet in these little things he
very strongly the influence of his
ng habit of forcing all his incli-
ıs and actions under the rule of
ı; and he is so considerate for
—so fearful of giving trouble.
ı he could scarcely bring himself
, he said to his attached servant,
seemed distressed,—'But pray do
ink I am finding fault; I know
ılt is in myself.' It has become
nely difficult to move him from
fa to the bed; and it is touching
how he tries to control the out-
expression of suffering, lest he
ı cause distress to those about
While the perspiration streams
his face from agony, he restrains
murmur of impatience, and says
repeatedly—'Yes, yes, I know you
ı you can. The pain cannot be
ı.' During the night I heard him
murmur—'Lord, have mercy on
'Oh, my God! grant me
ıce!'
unday, September 13.—This morn-
ə looked as if his last hour was
ng near. About one o'clock a
ı standing near, said—'This is
,' supposing that all was over. One
s daughters stooped down and
ı his forehead. He awoke, and in
onfusion of sudden waking said,
a little nervous irritation—'Oh!
ıhould never wake an invalid!'
time afterwards he sent for his
ıter, and said—'I am afraid I
petulantly just now, and I am
sorry for it; I beg your pardon.'
er the fruits of the Spirit—'gen-
ıs, patience'—were manifest in any
ıey are in him. In the afternoon
s rather better. Archdeacon West,
his domestic chaplain, came out and read prayers with him. He said—'Read me the eighth chapter of Romans.' When Dr. West had finished the chapter, he said—'Shall I read any more?' 'No; that is enough at a time. There is a great deal for the mind to dwell on in that.' He dwelt especially on the thirty-second verse: 'He that spared not his own son,' &c. In the very last sermon which he had preached, he had enlarged on this as the conclusive and satisfactory proof that afflictions were not sent in anger, but in love; and he now recalled for his own comfort the train of thought by which he had so lately tried to comfort others. He has had this chapter read to him frequently during his illness.

"On the 14th of September he received the Lord's Supper with the Bishop of Killaloe, Archdeacon West, and several other friends. At his desire all the servants who wished were admitted to join, and all the members of his family united with him in the solemn service. It was a scene never to be forgotten by any who had witnessed it. A calm, earnest attention and solemn peace rested on his face; he spoke little, but evidently the soul was communing with God. A little before this, one of the friends in attendance on him had remarked that his great mind was supporting him; his answer, most emphatically and earnestly given, was, 'No; it is not that which supports me. It is *faith in Christ.* The life I live is by Christ alone.' I think these were his exact words.

"His countenance had acquired an expression most remarkable; the appearance of extreme age was gone; a beauty of youth, or rather full manhood, seemed to rest on it: but the brow had a smoothness and calm which had never even in his brightest days been observed there. That calm never left it—even through hours of intense pain and weakness: it seemed to speak of the peace that passeth understanding. None who saw it can forget the majestic re-

pose of that form, as he lay motionless on the low couch on which the water-bed was placed, a fur cloak thrown over him."

We again quote from Mr. Dickinson's journal:—

"*September* 15.—This morning his son read to him the fourth chapter of 2nd Corinthians. He followed the chapter with tears and silent prayer, and at the end pronounced an emphatic Amen. Towards evening he said—'This has been a terrible day. Oh! this tenacity of life is a great trial. Do pray for my release if it be God's will.'

"*September* 16.—After breakfast I read to him Hebrews 2. He was much moved, and, when I ended, said with emphasis—'Every chapter in the Bible you read seems as if it were written on purpose for me.'

"*September* 22.—Amongst other friends, Mrs. Henry Senior came out to see him to-day. When she was leaving, he said—'Give my love to Nassau, and give him, from me, my "Lectures on Prayer." Ask him, from me, to read the second lecture.'

"*Sunday, September* 27.—The Archbishop's brother-in-law, Rev. William Rope, read prayers to him to-day. In the evening, at eleven o'clock, there was a hœmorrhage from the leg. A messenger was immediately dispatched into town for the physician. He lay quite calm and still, asking after ten minutes—'Is the bleeding still going on? I hope so. He evidently felt thankful, as believing that his release was near. The bleeding had greatly abated before the doctor arrived. When he came in he said—'I think we can stop it, my Lord.' The Archbishop answered, in his old natural manner—'I am afraid so.'

"When the doctor left, having succeeded in stopping the hœmorrhage, the Archbishop said to me—'Is not this a very unusual hour for the doctor to come?' I answered, 'Yes; but we sent for him expressly when the bleeding began.' And he replied—'Oh! you had not told me of that. Did you suppose I was afraid to die?'

"*Thursday, October* 1.—This morning he listened attentively while several of the Psalms were read to him. He was moaning very restlessly in the night, and once when I went to his bedside and asked, 'Is there anything you wish for, my lord?' he answered, 'I wish for nothing but death.'

"*October* 2.—When I was trying to soothe him to sleep by reading aloud an article on 'Uninspired Prophecy,' he unexpectedly stopped me when I came to the mention of Lord Chesterfield's well-known prediction of the French Revolution, and he observed, 'Oh! that is not a case in point: that was quite wide of the mark;' and he went on minutely to state the particulars of the so-called prophecy.

"*October* 4.—To-day he listened while some of the Psalms were read to him. Afterwards, though hardly able to articulate—obliged, indeed, to spell the words he tried to utter—he expressed his wish that some little articles belonging to him should be given to two or three of his friends.

"It was on the night following this, I think, that another of his chaplains was watching beside him, and in making some remark expressive of sympathy for his distressing suffering and helplessness, quoted the words from Phil. iii. 21, 'Who shall change our vile body.' The Archbishop interrupted him with the request, 'Read the words.' His attendant read them from the English Bible; but he reiterated, 'Read *his own* words.' The chaplain not being able to find the Greek Testament at the moment, repeated from memory the literal translation, 'This body of our humiliation.' 'That's right,' interrupted the Archbishop, 'not *vile;* nothing that He made is vile.'

"The pain now began to diminish, and he lay in a calm and scarcely conscious state for the last two or three days of his life.

"On the 8th of October, at eleven in

the forenoon, Mr. Dickinson, who was sitting by him, perceived a change come over him. He whispered, 'The struggle is nearly over now, my lord; the rest is very near.' He then went to call the members of his family, who were all on the watch in the next room. They all came in, and his eldest daughter knelt at his side and repeated one or two verses of Scripture-prayers from the Psalms, which we thought he heard and understood. He opened his eyes and looked around, but was unable to speak. The pulse became each moment weaker and his breathing more faint. Again the verses expressive of the Christian's hope were repeated in the failing ear."

Mr. Dickinson writes:—

"He passed away in perfect calm. The physician arrived at his usual hour (twelve o'clock), ten minutes after Dr. Whately had breathed his last. We found then that the immediate cause of death had been the bursting of an artery in the leg."

"Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

OUR QUARTERLY OBITUARY.

THE REV. GEORGE STEWARD.

THE Rev. George Steward was born March 15th, 1803, at Highley, in Shropshire. When a very young man he went to London, as tutor in a gentleman's family. There he became seriously ill, and was savingly converted to God. He united himself with the Methodists, and at eighteen became a local preacher. On the death of his father, he was summoned home, to settle the family affairs, and to carry on the farm. It was not long before he returned to London, to find his way soon into the ministry. From August, 1828, to August, 1829, Dr. Bunting was the president of the Wesleyan Conference. He soon found out George Steward, and prized his worth. By him, early in 1829, he was appointed "President's Assistant," dwelling in Dr. Bunting's house. In 1829, he was appointed to his first circuit. This was at Melton Mowbray. There he remained three years. Though his ministry was rather adapted to those who move the masses than to the masses themselves, in this circuit he secured so much of the sympathy of the poorest, that numbers were greatly indebted to his labours, and retain their connection with the Church to this day. Several of the best and most influential members of "Society" in Melton Mowbray circuit are the fruit of his ministry. Whilst connected with the Wesleyans, he officiated successively in various circuits, the last being Glasgow, from 1851 to 1853. During his ministry at Leeds, George Steward published his first book, "Religion, the Weal of the Church and the Want of the Times." The last great disruption of Conference Methodism was marked, in 1849, by the expulsion of Messrs. Dunn, Everett, and Griffith. Until this, his attention had never been seriously drawn to Methodist polity. Studying it now, he saw it to be his duty to withdraw from Methodism. This he did in 1853, and vindicated his course in "The Principles of Church Government, and their application to Wesleyan Methodism," which appeared in the fall of 1853, and soon reached the second edition.

Towards the close of this year, Mr. Steward became Pastor of the West Clayton Street Congregational Church, Newcastle-on-Tyne. During the first year of his ministry, the Church increased at such a ratio that it was likely to more than double itself in four years. Afterwards there was little or no progress. Subse-

quent events have shown that the responsibility of this cannot be placed on the head of this eminent minister. There were then in the Church unhappy elements, which, by the providence and grace of God, have since disappeared, but which then seriously hindered progress. The heart of the minister was sore discouraged; and, in September, 1860, he resigned, and went to reside on the banks of Ulleswater.

During his residence in Newcastle, God showed him great and sore troubles. With some domestic sorrows "a stranger doth not intermeddle." It is allowable to mention a grievous sickness in 1858, which was signally blessed to the elevation and purification of his character. Henceforth, "he became another man, looked steadily at the 'four last things,' conversed with God as his friend, and saw His glory, and became inspired with thoughts of the reality, extent, and power of Christ's mediatorial kingdom, such as, then and ever, sustained and solemnised his soul." The leisure at Ensemere, Pooley Bridge, received high consecration. He there elaborated his book on "Mediatorial Sovereignty." In 1864, grievous loss was sustained through the notorious bank failure at Leeds, and he was obliged to leave that beautiful home. He lived awhile at Middlesburgh. In April, 1866, George Steward went to Jersey, on a visit to a very old friend, Dr. Morley, of Leeds. He was not well, and his intention was to reside on the island for a time, if it suited his health. More than once he preached for the Congregational minister at St. Helier's. He became, however, poorly. (A post-mortem examination revealed an old-standing malady,—ulceration of the colon.) One day he was sick, the next suffered a little pain; then he was better, cheerful and talking, laying down plans of work for the future. On Monday, the 14th of May, inflammation appeared. Further advice was called in. Through the night he suffered much. On Tuesday, he was free from pain, but his breath was short, and there was profuse perspiration. In the afternoon, Mrs. Steward read to him Psalm cxlii. He remarked on the identity of the Old Testament piety with that of the new. He spoke with his usual force and clearness. Then the doctors came, and tried a last experiment. He lived for about five hours after this, wandering a little, but sweetly wandering over his old fields of thought. He said: "God reconciling the world to Himself in Christ! so wonderful!" "These overshadowing realities; why are not passing things brought into harmony with them?" Again and again, he said: "These grand realities!" Again: "So strange! I cannot express myself." Again: "The Head of the Church takes care of each one of His poor members: and they shall fill the earth." Yet once more: "The foundation is everything." At last he said it was time to sleep, and turning on his side, he fell into a deep sleep; from which, without even a sigh, he passed away. His widow, one son,' (another is in South Africa,) and daughter followed him to the grave. He was buried in the churchyard of St. Brelade's, one of the oldest and most picturesque of the Jersey churches. A few days before his last illness, George Steward had visited it, and with it had been exceedingly charmed. His chief mental and moral characteristics are thus briefly sketched by one who knew him intimately and long: "Time fails to tell of the reverence, simplicity, comprehensiveness, and fervour of his public prayers and of his power on platforms. I close rather with some record of his many and singular private virtues, but this not set in due order: the purity, consistency, and kindness of his demeanour; his watchfulness of spirit, his love of good and elevating talk; his deep, philosophising interest in political and ecclesiastical affairs; his highmindedness; his liberality; his child-likeness; his impatience of falsehood and wrong; his catholicity; his sympathy with the ignorant and feeble; his unworldliness; and, even more than all, as leaving the latest impression of

him, his brave endurance of heavy trials, during which he said to a friend, that he cared for nothing but the study of truth and God. Recollections of these will rush upon the memory of all who knew him well."

THOMAS BRAINERD, D.D., PHILADELPHIA.

In our number for October last, will be found a memoir of John Brainerd, the brother of the better-known David Brainerd, founded on a biography recently published by a descendant of the former, Dr. Thomas Brainerd, of Philadelphia. It now appears that the biographer himself has been gathered to his fathers, and we are indebted for the following particulars relative to him to an *eloge*, pronounced at his interment by the Rev. Albert Barnes.

Thomas Brainerd was born in the northern district of New York State, and, descended from Puritans, was the subject of Puritan training in his own father's hamlet. From 1823 to 1825 he was employed as a student of law and a teacher in the academy at Rome, in Oneida county, where he was brought to the knowledge of Christ. The instrumentality of the change was the preaching of the Rev. Charles G. Finney. When brought to make a profession, he gave up the study of the law and went to Andover. He subsequently spent some time associated with the Rev. James Patterson in a great revival work at Philadelphia; after which he proceeded westward and was successfully engaged as editor and pastor in Cincinnati. Here he was closely associated with Dr. Lyman Beecher, and largely profited by the intercourse.

Most faithful was Dr. Brainerd in the pulpit. The simple truth of the Gospel was the burden of his preaching. He had uncommon command of the English language. He chose the right words for the right place. He well understood the power of the English tongue, especially in its terse Anglo-Saxon elements. In this he resembled Lyman Beecher and Daniel Webster both. His preaching was such as secured respect and attention. He was orthodox, he was liberal, yet tenacious of truth, never shrinking from so presenting truth as to act on the conscience of the hearer.

He lived and laboured for revivals. He was a most efficient pastor. In the house of mourning he was a most sympathising, judicious visitor. But Dr. Brainerd was too large a man for one church only. He could not but go abroad, could not but assist other men. He would never have been satisfied if he had not acted on a large sphere. Philadelphia owes this man of marvellous activity much. Our denomination owes him much more than we are aware. In all our prayer-meetings we have seen and admired the wonderful tact, sagacity, and power of the man in giving a right and profitable direction to the devotion.

Wider still in the sphere of action, he was a true patriot. It was a family trait. It came from revolutionary times. Most remarkably was Dr. Brainerd excited, quickened, and clothed with power by the remarkable events of the late conflict. Never man threw his heart into affairs as he. He saw the struggle coming. He felt the value of union and the evils to result in a divided empire. With all his heart and soul he threw himself into the struggle. He used no ambiguous terms, no doubtful language, no cold expressions toward the Government. I think I may say he exerted more influence than any other man among us during the struggle. He was the soldier and seaman's friend. He was always at the refreshment saloons if his presence could cheer and comfort the departing or returning regiments. In the hospitals he was ever ready to minister to the sick and wounded. His labours were not only up to but beyond the measure of his

abilities. He passed the four years of the war under such excitement as I have never seen, without intermission, his nerves strung up to a marvellous tension.

The circumstances of his death were ordered in great mercy and kindness, with all the immediate members of his family around him. The last sermon he preached was on the 8th of July, when he said he did not feel like preaching a sermon, but would give his people a "talk." He said he left them every year with more pensiveness. He took for a text "Abide with us," &c., Luke xxiv. 29. If he had known it was to be his last sermon he could not have said more. He said "his work in Pine Street was nearly done." He appealed earnestly to those who had listened to him for thirty years without feeling that his message was worth attention. He asked the Lord Jesus to abide with them if *he* could not, and said he could not leave them in better hands. He always said he had two requests to make for himself. First—that he might not be laid aside helpless; and second—that being of the Brainerd stock, which was godly, but sad and pensive,—his own father, though a good man, having been left to gloom and despondency,—he might escape that fate; and both these requests were granted. He was in his usual health on Tuesday, August 21st, and had walked a mile. He retired to rest calmly, surrounded by his family, and a little after midnight, with a few heavy apoplectic breathings, he passed away. Very much in this way died Chalmers, and about the same time of life, in the early watches of the morning. And who would not thus wish to die?

REV. CHARLES WILLIAMS.

CHARLES WILLIAMS was born in the city of Westminster, on the 18th of July, 1796. His father was a practical engineer, of much ingenuity in his profession. On leaving school, where the boy did well, he entered the shop, and at the lathe and the bench became skilled in all kinds of work in wood, brass, and iron. The family was now residing in the neighbourhood of Surrey Chapel; and the intelligent, curly-headed lad might be seen in a pew in the gallery, on the left of the pulpit, listening with eager interest to the many preachers of renown who proclaimed the truth within those time-honoured walls.

Years passed on, and Charles Williams entered the large bookselling establishment of Messrs. Sharpe and Hailes, Piccadilly—a position very congenial to one who was hereafter to be so conspicuously identified with books and writers. Here he remained for about six years, till he was twenty-two. His thoughts had, however, been for some time directed to another and higher sphere of labour. The early influences and teachings of a pious mother, the ministrations of the Gospel at Surrey Chapel, the companionship of kindred and Christian minds in the Sabbath-school and elsewhere, had long since led him to Christian decision, and had enlisted his sympathies in many forms of Christian activity. He now resolved to devote himself to the ministry of the Word of Life. After some preliminary training at Rothwell, he entered Hoxton Academy.

His college course was not completed when he received an urgent request to become the pastor of the newly-gathered congregation of Independents in their newly-erected and spacious chapel at Newark. With the advice of the College authorities, he accepted the invitation, and in the autumn of 1823, commenced his ministry. The influence of his private character and public ministrations was soon felt. Large congregations of those who were nominally members of the Established Church, became regular hearers at least upon the Sabbath evenings: and the Word of Life was blessed to many beyond the sphere of those who had

been accustomed to attend a Nonconformist sanctuary. But besides the labours ordinarily devolving upon the Christian pastor, Mr. Williams had to contend with what in those days was the almost overwhelming debt upon the chapel, of £3,500 —a debt to the incurring of which he had been no party, but the burden of which unexpectedly devolved upon him. Unhappily, in the midst of these perplexities, a contested election occurred, arousing the most intense feeling throughout the town, sundering those who had before cheerfully co-operated, and well-nigh wrecking all the hopes of the young pastor. Manfully, however, he encountered these difficulties, and, though the chapel was at one time actually announced for sale by auction, he succeeded in saving it; and when, years afterwards, Mr. Williams exchanged his sphere of labour for another, the liabilities upon the chapel had been reduced to £1,300, and the cause was permanently established in the town.

In 1833, he became the pastor of the Church at Endless-street, Salisbury; and subsequently accepted the office of editor in the Religious Tract Society. For this position he had peculiar qualifications. Already, by means of his pen, he had become well known as an instructive and interesting writer, especially for the young; and now he found an ample sphere for his labours. In addition to manifold editorial duties, he became, during his twelve years' connection with that Society, the author of no fewer than *seventy-seven distinct publications.*

In the year 1850, he removed to St. John's Wood, and afterwards to Sibbertoft, in Northamptonshire; continuing, wherever he went, his ministerial and literary labours. While residing at Sibbertoft, he established regular service upon the Sabbath evening in "his own hired house;" and he obtained the assistance of the students of the Institute at Nottingham to aid him in this work.

"The Committee rejoice," says the Report just submitted, "that Mr. Williams was permitted to see the work he had established at Sibbertoft prosper abundantly. His sympathies and counsels were of invaluable assistance to the students who first entered upon this mission. The fruits of his labours were largely the fruit of his own, for he had sown and watered the good seed. But his delight in their success was unmeasured. His fervent prayers for them, and his lively interest in the great object of the Institute—the mission to the poor—have left a sacred impression upon the minds of tutors and students, which enhance memories of personal friendship and of yet nearer relationship."

His last illness was brief. Some premonitory symptoms had, months before, threatened him; but he was in comparatively vigorous health when, returning from a week-evening service he had been conducting at Endless-street, Salisbury —the chapel of which he had been the minister thirty years before—he said to a friend, "This east wind has caught me at last." Inflammation of the lungs set in. Hope and fear alternated from day to day in the minds of those who watched at his bedside; but though his mind remained clear and calm, the strength of life was ebbing. Three days before he died, he sat up in bed to select some manuscripts for publication in the "Christian's Penny Magazine," and he freely offered his comments on their respective characteristics. His Christian faith was as unclouded as his intellect. On the Wednesday night before he died, he said to one of his sons, "If I should pass away to-night, I know that, though absent—exiled (he interposed)—exiled from the body, I shall be present with the Lord." On the night of the 16th of June, 1866, a life of nearly half a century of public Christian service, and of more than that of stainless Christian consistency, drew to its close.

MATAMOROS, THE SPANISH CONFESSOR.

MATAMOROS, whose doings and sufferings under the intolerance of the Spanish Government a few years ago acquired so wide-world an attention, has recently died at the early age of thirty-two. Those who knew and loved him have not hesitated to ascribe his death to the persecutions he received at the commencement of his career. For some time he had been engaged at Lausanne in preparing for the ministry, but illness compelled him to spend last winter in the south of France. Madame Bridel, wife of M. le Pasteur Bridel, at Lausanne, has written an account of the closing scene, a few extracts from which may not be uninteresting. After an absence of some months Matamoros returned to Lausanne last May, He was cordially welcomed by many friends, and received as an inmate of the family of Monsieur le Pasteur Bridel. The long journey from Pau had greatly fatigued him, but the state of his health excited no alarm.

It was his great desire to be ordained to the ministry in the Free Church of the Canton de Vaud; and M. Bridel, after serious consideration, agreed to his request, and proposed that the ordination service should take place in October, before his return to Pau. He felt that although Matamoros had not gone through the usual preparation, God himself had prepared him by suffering and persecution. Towards the end of May, Matamoros addressed the Synod of the Free Church held at Morges, and pleaded the cause of the evangelization of Spain with great fervour and dignity, gaining the hearts of many for the work which so entirely filled his own. He was very much interested in the young Spaniards studying at Lausanne, and spent a good deal of time with them, holding meetings with them for prayer and the study of the holy Scriptures.

In the month of July the friends of Matamoros became seriously alarmed in respect to his failing health. A consultation of medical men took place, when all agreed that his life was in imminent danger, and that death might occur at any moment. His devoted and faithful friend, Mr. Greene, was at Lausanne when the consultation took place, and at once informed him of the doctors' opinion. The tidings took him by surprise, and at first were not submissively received. He felt his work on earth unfinished, and hoped it might be the will of the Lord to spare him yet a little longer.

Writing the next day to one of his most valued friends in Holland, he said:—"The doctors think I must soon die. The college of Pau unopened, other things on which my heart is set uncompleted; but I trust God will bless His own work, and realize our dearest wishes. There is no one indispensable for Him, not even those servants who would so gladly shed for Him their heart's blood."

His sufferings were very great from pain, weakness, and depression. At first he could drive to the house of Pasteur Bridel in the environs of Lausanne nearly every day, and enjoy the pure air and repose in that sheltered spot which had been to him as a home; but on the 19th of July he paid his last visit to these his dearest friends, and was then too weak to leave the carriage. That night he felt sinking, and impressed with the idea it might be his last on earth, he desired that the young Spaniards might be assembled round his bed. He addressed to them loving and earnest exhortations, and concluded by offering a fervent prayer; after which the students sang a Spanish hymn—"*El cielo es del alma la patria mejor*"—"Heaven the better country of the soul."

Next morning he unexpectedly rallied a little, and for some time hopes of his recovery were entertained; but these soon passed away. He was removed to a house about half a mile from the town, which a Swiss lady most kindly gave up to

him, as soon as she heard the doctors advised fresher air and a more quiet situation. Madame Bridel having kept away a day or two from fear of fatiguing him, he wrote a letter to her, in which he said:—"I am very weak, yet the doctors pronounce me better. Let that be as it may, my God is All in All to me. At my first struggle with the agonies of death I wished to live, but now I desire nothing but the accomplishment of God's holy will. The last few days I have been much occupied with certain matters relating to the work, but now I have resigned all into the hands of Him who entrusted it to me. He knows best how to employ His own instruments. I love life, but in this solemn hour I only desire it, if it should be His will to grant it me. If I am soon to leave this world, adieu, my noble mother! Never doubt that your maternal care for me, and still more for my work for Christ, has been richly blessed by the Lord. Your example has been always good for me; your counsels have often been a light to my path. May God bless you for ever. My dear Saviour is awaiting me. He becomes to me every moment more and more my friend, my love, the centre of all my aspirations."

On the 31st of July, Matamoros was fully aware that his last hour was come, and his young Spanish friends were sent for. When they were assembled, he begged them to sing a Spanish and a French hymn, in which he tried to join with his dying voice. In feeble, broken accents, he then exhorted them to keep close to Christ—very close, and never to lose sight of eternity. In the morning he had remarked—"On the journey from earth to heaven it is well to pass by Golgotha." When he had finished his few words of exhortation to his young friends he fell asleep, and in this world he never awoke again.

The burial of Matamoros was very solemn. According to the custom of the Swiss Church an address was given to the friends of the departed assembled in the Maison Belvédère, before the funeral. M. Le Pasteur Bridel, of the Free Church, gave his testimony to the faith, devoted activity, and Christian death of Matamoros, and subsequently at the grave gave a rapid sketch of the principal events of his life. Born at Malaga, 1834; brought to the knowledge of Christ at Gibraltar, 1859; imprisoned for the Gospel, 1860. He remained three years in captivity, during which time his zeal won many souls to Christ; but his health, hitherto robust, received a shock from which it never recovered. He was condemned in May, 1863, to the galleys, but the sentence was commuted into exile. After a succession of journeys and visits to England, Gibraltar, and Bayonne, he arrived at Lausanne, May, 1864, to study theology. M. Bridel then alluded to the great blessings God had vouchsafed to the labours of His servant, and rapidly surveyed the progress in the evangelization of Spain which he himself had been permitted to see accomplished in three short years of unwearied activity, broken up as they had been by illness and weakness.

"CALL NO MAN HAPPY BEFORE HIS DEATH."

THIS old-world saying is founded on the many and unexpected vicissitudes to which life is exposed. Call not the crowned monarch happy—before he dies his crown may be trampled in the dust. Call not the rich man happy—before he dies his wealth may pass away like a vapour. Call not the companion of princes happy—before he dies he may be

driven to herd with the outcasts of the earth. Call not the famous man happy, before he dies his fame may be turned into infamy. Call not the strong man happy, before he dies he may spend years of weakness like a bruised reed. Call not Herod happy, with the crown of honour on his head and the sword of state in his hand, before he dies he shall be smitten by the angel of the Lord, and shall be eaten of worms.

Call no man happy before his death, and yet with all its truth and point, this was only a heathen saying. There is a divine happiness, which survives all outward vicissitudes. It may be compared to certain streams which are said to disappear mysteriously from their channel, and after flowing for a distance underground, reappear on the surface and flow on as before. The happiness of the man whose God is the Lord may disappear from the eye of the observer who looks only on the surface, but it may be only to flow in clearer, fuller volume than when men gazed upon it and wondered. You may call the godly man happy before he dies—at least blessed, and that is something better, higher, diviner. The source of his blessedness is unchanging. Wealth adds nothing to it, and poverty takes nothing from it. It is God Himself with whom there is no variableness. And this is no mere theory. The godly *may* faint in the day of adversity, and say, "The Lord hath forsaken me, and my Lord hath forgotten me," but it is not true. The Lord hath not forsaken nor forgotten him. Daniel is as "greatly beloved" of his God all that dark and terrible night that he spends in the lion's den, as during those many days of sunshine that he occupies the highest seat in the kingdom. Yea, Job is as greatly beloved and as tenderly cared for when he sits down among the ashes covered with sore boils, as when the princes refrained from talking and the nobles held their peace before him. The best and the strongest may faint in the day of adversity. They may lose consciousness of that blessedness which is too deep and too divine to be affected by the storm which rolls over the outward surface of things. But the fact remains that they are not forgotten by their God. He sends and rules the very storm which distresses them. His hand may be hidden from their eye, and the reasons of His procedure may be unknown. But He is making all things to work together for their good. And when they say, "Though he slay me, yet will I trust in him," they are not using the language of enthusiasm, but of a sober and enlightened faith.

You may then call the godly man, the Christian, happy before he dies—happy from the very hour of his second birth, for from that hour being a child of God, the strength and the wisdom and the love of God are all pledged on his behalf. All things are his, whether the world, or life or death, or things present or things to come; all are his; for he is Christ's, and Christ is God's. So that he falls short of his own marvellous privilege, when under any circumstances he fails to say what the prophet said in the prospect of utterest desolation, "I will rejoice in the Lord, I will joy in the God of my salvation."

A TEACHER IN GOD'S SCHOOL.

By Rev. Theo. L. Cuyler.

God keeps a school for His children here on earth; and one of His best teachers is named *Disappointment*. He is a rough teacher; severe in tone and harsh in his handling sometimes, but his tuition is worth all it costs us. We do not pretend to be very apt learners, but many of our best lessons through life have been taught us by that same stern old schoolmaster, Disappointment. One lesson we learned was, not to be selfish, or imagine that this world was all made for us. If it had been, the sun would have shone just when *our* hay needed cutting, and the rains would have fallen only when *our* garden thirsted for water. But we found that God ordered things to please Himself, and not us. And when our schemes were broken up and our journey spoiled by the storm, the stern schoolmaster said, "The world was not made for you alone. Do not be selfish. Your loss is another's gain. The rain that spoils your hay makes your neighbour's corn grow the faster. The fall in wheat that cuts down your profits will help the poor widow in yonder cottage to buy bread for her hungry little mouths next winter. The working Christian that removed from your Church, and almost broke your heart, will make some other pastor's vineyard glad. Your loss is another man's gain. Don't be selfish."

On a grand scale sometimes this lesson is taught. When a certain ambitious self-seeker once clutched at the dominion of all Europe, stern Disappointment met him in his path of invasion—flung a Russian snow-storm in his face, and out of the tiny snowflakes wove a white shroud to wrap the flower of French chivalry. The lesson that the proud usurper would not learn at Aspern and Eylau was taught him in the agonies of Borodino, and in ghastly blood-prints on the frozen banks of the Beresina. His successor, the present Napoleon, has also been taught lately the same lesson—"all Europe does not belong to you." So too have we, in the defeat of our humbler plans of self-seeking, been made to hear the sharp teacher say, "Do not be selfish. God did not make this world just for you. Other people have rights as well as yourself." This lesson was worth all it cost us.

A *second* lesson which Disappointment has taught us is, that our losses are not only gains sometimes to others, but are very often the richest gains to ourselves. In our short-sighted ignorance, we had "devised a way" and set our hearts upon it. Had we been allowed to pursue it, we must have been led by it to ruin. The railway-train we were disappointed in not reaching was dashed into fragments down an embankment; the steamer that we were too late for was burned to a wreck. At the moment we scolded bitterly; but by-and-bye we found out that God could not have sent a more fatal judgment upon us than simply to have let us *have our own way*. That seemed right unto us, but the end thereof was death.

A hundred illustrations of this truth occur to us. A "first honour" in college has turned more than one young man's head; the disappointment of losing it has goaded on another to higher distinctions than he had lost. More than one covetous merchant has been so thwarted in his enterprises for money-making that he has been enraged with mortification. But his Heavenly Father knew the dangers of success to him, and saved him from sorer sorrows. A young lawyer—heart-broken by the early death of the sweet girl he loved—turns away for solace to sacred studies and doing good: he becomes a successful winner of souls in Christ's ministry. The pecuniary crash of 1857 threw thousands into bankruptcy; but many a man was

made richer in the priceless treasure of a Christian hope.

The record-book of every Christian's life has some pages in it which were written at the bidding of that severe teacher, Disappointment. Tears may have blotted and blurred the page at the time. But as we turn over to that page now, and read it in the light of experience, we can write beneath it, "Thank God for those losses! they were my everlasting gain; thank God for bereavements! they have saved my soul from being bereaved of heaven. All things work together *for good* to them that love God—to them who are the called according to His purpose."

My friend, if you and I ever reach our Father's house, we will look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons. He often used the rod. He often led us into thorny paths. He sometimes stripped off a load of luxuries; but that only made us travel the freer and the faster on our heavenward way. He sometimes led us down into the valley of the death-shadow; but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear old rough-handed teacher! we will build a monument to thee yet, and crown it with garlands, and inscribe on it, *Blessed be the memory of* DISAPPOINTMENT.—*New York Independent.*

THINGS GOOD AND TRUE.

DR. WHATELY AND THE FARMER.—Whately and his friend Dr. Hinds started from Oxford early one morning, in the winter of 1813, by a Birmingham coach. Their travelling companions, inside the coach, were two strangers, a man and a woman. The man was full of fun and frolic, and for some time made himself merry at the expense of the woman, having detected her in the act of slyly putting to her lips a bottle of some comforting drink with which she had provided herself. From her he turned upon Whately, observing, as the daylight increased, that he had the appearance of being clerical or academical. "I suppose, sir," said he, "that you are one of the gentlemen who teach at Oxford?" Whately nodded assent. "I don't care," he continued, "who knows it, but I am a Catholic." No reply. "Well, sir, I'll tell you what my religious principle is. My wife is one of you, and I have a servant who is a Dissenter. When Sunday comes round I see that my wife goes to her place of worship, my servant to hers, and I go to mine. Is not that the right religious principle?"

Whately: "Yes; but I do not mean by that that you are right in being a Roman Catholic."

Stranger: "Ay, you don't like our praying to the Virgin Mary and to the saints."

Whately: "That is one thing; but I must own there is something to be said for your doing so."

Stranger: "To be sure there is."

Whately: "You, I guess, are a farmer?"

Stranger: "Yes, sir, and no farm in better order than mine in all Oxfordshire."

Whately: "If your lease was nearly run out, and you wanted to have it renewed on good terms, I dare say you would ask any friend of your landlord, any of his family, or even of his servants, —any one in short,—to say a good word for you?"

Stranger: "You have hit it; our praying to the Virgin and to the saints to intercede for us is the same thing—it is but natural and reasonable."

tely: "Now, suppose your land-
ıd one only son, a favourite, and
: gave out that whoever expected
vour from him must ask that
ıd no one else, to intercede for
hat then?"
nger: "Oh, that would alter the
ıut what do you mean by that?"
tely: "I mean that God has
d to us by His word, the Bible,
ere is *one* Mediator between God
ın—the man Christ Jesus."
nger: "And is that in the Bible?"
tely: "It is; and when you go
if you have a Bible you may look
yourself and see."
: a pause the farmer said, "Well,
l think over that; but—" and
controversy travelled through
ominent differences between Pro-
s and Roman Catholics, the
, on each successive defeat, en-
ring to make up for being driven
ne position by falling back on
r which he presumed must be
enable.
discussion lasted till they were
anbury, where they parted com-
As they never met again, Whately
new whether his arguments made
rmanent impression on the man.
ıs he does now, and may be rejoic-
er an ingathering from seed thus
ed, and left for God to give it in-
—WHATELY'S MEMOIRS, VOL. I.

CHRISTIAN INDIAN'S PARABLE.—llowing parable is attributed to a American Indian in conversation ı Christian missionary. The had previously been well in-d in the Scriptures, understood v of salvation, and enjoyed peace lod. Desiring to explain to his · the turning-point of his spiritual ınce, he had recourse, in ac-ce, perhaps, with the instincts bits of his tribe, to the language ıatic symbols, rather than to the ge of articulate words. Having ıd a quantity of dry withered ıves, he spread them in a thin layer, and in a circular form on the level ground. He then gently laid a living worm in the centre, and set fire to the circumference on every side. The missionary and the Indian then stood still and silent, watching the motions of the imprisoned reptile. It crawled hastily and in alarm to one side, till it met the advancing girdle of fire, and then crawled back as hastily to the other. After making several ineffectual efforts to escape, the creature retired to the centre, and coiled itself up to await its fate. At this crisis, and just before the flames reached their helpless victim, the Indian stepped gravely forward, lifted the worm from its fiery prison, and deposited it in a place of safety. "Thus," this simple preacher of the cross indicated to the missionary, —"Thus helpless and hopeless I lay, while the wrath due to my sin advanced on every side to devour me; and thus sovereignly, mightily, lovingly did Christ deliver my soul from death."

THE OLDEST BIBLE CONCEPTION OF GOD.—Let me read to you that which we can never read enough—the description which was given to Moses: "The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord, and the Lord passed by him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon childrens' children, unto the third and fourth generation."

Where can you find any description of a moral governor more sublime? or where any intimations of a moral government more admirable? Our theologies scarcely yet aspire to deal with that which was so early and so clearly set forth. Even the New Testament has not given us a formula that is any higher. Civilisations, one after another, have arisen—the

Egyptian, which then was in progress, the Assyrian, the Grecian, the Roman, and the modern—in each and all of which new elements of manhood have been evolved; but, with the result of them all before you, go back four thousand years, and what will you add to or what subtract from, this sublimest description of God? It would seem as if from the morning of the human race God looked forth and inspired the sacred penman to limn his portrait, which has since overhung the world, not a line effaced nor a colour grown dim. One by one the patriarchs lived and died, and new teachers took their places, while holy men and judges and prophets came; and yet all sounded the same truth, beheld the same sublime Jehovah, and set forth, without jar or discord, from end to end of the Old Testament Scriptures, this very view of God, first good and loving, and alternately just and punitive, which Moses beheld in the desert, and which, with God's word for a magnifying-glass, we now begin to be able to perceive, in all the aspects of nature itself.—HENRY WARD BEECHER.

THE THREE FRIENDS.—Trust no one as a friend until thou hast proved him. A certain man had three friends. Two of them were highly thought of in the neighbourhood, while the third was but lightly esteemed by many. This man on one occasion was brought before the king for judgment, and though he had previously complied with the royal act of indemnity, he was yet distressed by his accusers. "Which of you," said he to his friends, "will go in with me, and stand beside me at the judgment? For I am loudly accused; and it is awful to appear before the king."

The first of his friends excused himself saying, that he had other business to attend to. The second accompanied him to the door of the judgment-hall, and then turned away and left him. The third went in with him, and proved that he had accepted and obtained the king's pardon for his past offences. So the king blotted out his accusation and received him into favour.

Three friends has man in this present world: how do they bear themselves in the hour of death, when God calls him to the judgment? Gold, which the multitude account the best of friends, is the first to leave him, and stands him in no stead at that hour of need. Kinsmen and friends attend him to the gates of the grave, and then return to their homes. The third, which many deem most valueless of all, the works of faith and love, accompany him to the throne of the Judge. "I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Herder (altered).*

THE ANGELS AT CHRISTMAS TIME.

OH, merry, in the olden days,
Rang out the Angels' song;
And merry now, we join their lays,
And pass the joy along.
They taught our fathers to rejoice,
When rose the Morning Star;
And still we hear the Angels' voice
Swell on us from afar.

Sometimes at dusk we seem to hear
Faint voices at the door,
Of those whose welcome once was dear
Whose footsteps come no more:
But though we miss their loving face
From its accustomed path,
For them we keep the Angel's place
Beside our Christmas hearth.

ANDREW F——.

"MY DOCTRINE SHALL DROP AS THE RAIN."—DEUT. xxxii. 2.

TAKE courage, heart! Oh, faint with fear and watching,
Take courage, heart! Oh, heavy with the pain;
Through all the darkness Jesus' love is beaming,
And His kind words are dropping like the rain.

What though the tempest gather black above thee,
And inward pain divide the care and strife,
He rules the storm, and He will surely love thee,
Through both the trials giving strength and life.

No troubled waters deep enough to sink thee;
No path despaired of while thy God is near;
Each troublous passage shall but serve to link thee
Close, and yet closer to our Father here.

Take courage, then, O heart, and cease thy dreaming—
Take courage, heart, and brood not on thy pain:
Through all the darkness Jesus' love is beaming,
And His kind words are dropping like the rain.

ANDREW F——.

NOTICES OF NEW BOOKS.

Harry and Alice; or, Who is my Neighbour? A story for Children. By ISABEL BROADWAY. Bristol: W. Mack. London: Book Society.

WE commend this story VERY earnestly; it will do good to the children who read it.

Illuminated Texts. London: Religious Tract Society.

A PACKET of twelve cards, for twelve pence, very beautifully got up; one wonders how they can be produced at the price.

Missions to the Women of China: written for Young Persons. Edited by Miss WHATELY. London: Nesbit & Co.

THIS little book, published in connection with the Society for Promoting Female Education in the East, is a simple and lively narrative in the form of letters to the young, and is well fitted to interest the class for whom it is written.

Scenes from the Life of St. Paul, and their Religious Lessons. By the Rev. J. S. HOWSON, D.D., Joint Author of the "Life and Epistles of St. Paul," with Illustrations from Paolo Friolo, Esq. London: Religious Tract Society.

THIS is a beautiful volume, and cannot fail to have a hearty greeting in many circles, not only at Christmas time, but at all seasons. Dr. Howson's name is ample guarantee for the correctness and fulness of these descriptions of scenes from the life of St. Paul. Much as he has written on the life of the great apostle, the papers contained in this volume are "really new, and not reproductions of what has been previously printed." Dr. Howson has aimed, he tells us, rather at the religious edification of the reader than at mere explanation and description, and has "carefully kept in mind that tendency to unbelief or half-belief, which at present is characteristic of the atmosphere by which we are surrounded." We have only to add that the volume is in imperial octavo, and that it contains twelve full-page engravings, designed and executed in the highest style of art. It is fit to take its place on the drawing-room table, and what is better, it is well fitted for home reading and instruction.

WE have to acknowledge the regular and welcome receipt of various periodicals which are engaged in substantially the same mission as our own, each occupying its own sphere, and doing its own work:—such as *The Evangelical Magazine; The Baptist Magazine: The Methodist New Connexion Magazine; The Juvenile Instructor; The Appeal; The Sword and Trowel; Evangelical Christendom; Our Own Fireside; The Christian Treasury; and Old Jonathan.*

A Chronological Synopsis of the Four Gospels; Designed to show that on a Minute Critical Analysis, the Writings of the Four Evangelists contain no Contradictions within Themselves. By H. GRENVILLE. London: John Russell Smith.

THIS is a volume of only fifty pages large octavo, and a most useful companion it will prove to the minister's table. The tables are admirably prepared, and the notes are the results manifestly of much care and painstaking, indicating throughout an honest purpose and a sound judgment.

Ecce Homo; or, The Inferential Argument in Favour of the Godhead of the Lord Jesus Christ. By the Rev. JOHN STOCK, of Devonport. London: Elliot Stock.

COMPREHENSIVE, clear, and conclusive. We commend it especially to Sabbath-school Teachers, and to young students of the Holy Oracles. It is but a fourpenny pamphlet, and is therefore within the reach of all.

Scripture Nationalities; or, Ancient Peoples spoken of in the Bible. London: Religious Tract Society.

ANOTHER packet of beautiful cards—twelve for twelve pence.

A Commentary on the whole Epistle to the Hebrews. Being the Substance of Thirty Years Wednesday's Lectures at Blackfriars, London. By that holy and learned divine, WILLIAM GOUGE, D.D., and late Pastor there. Before which is prefixed a narrative of his life and death, Vol. I. Edinburgh: James Nichol.

THIS is another of those Puritan "Commentaries" which Mr. Nichol is giving to the public in a form so beautiful, and at a price so low. William Gouge was a member of the Westminster Assembly, a man of learning, and of great repute in his day.

God's Word Written: The Doctrine of the Inspiration of Holy Scripture explained and enforced. By the Rev. EDWARD GARBETT, M.A., Incumbent of Christ Church, Surbiton; Boyle Lecturer for 1861,1862, and 1863, &c., &c. London: Religious Tract Society.

WE are often told that the whole subject of Inspiration needs reconsideration—that is, in the interest of freer, looser, and what are called more "advanced" views. We regard the volume before us as a very important contribution towards a reconsideration of the subject, but with other aims and results than those which many anticipate. "The most embarrassing difficulty in the settlement of this great question has long appeared to me," says Mr. Garbett, "to consist in the ambiguous use of terms." This has been emphatically our feeling for years. We have heard and read many a grandiloquent denunciation of certain views supposed to be the concentration of all ignorance and narrow-mindedness, which derived all its force from the ambiguous terms employed, and which satisfied us that the speaker or writer had very much to learn on a subject on which he presumed to speak as if *ex cathedra*. We are thankful to Mr. Garbett for a brave attempt to free the question from the manifold ambiguities which have surrounded it, and to maintain views which are unpopular partly, at least, because men will not take the trouble to understand them.

The End of All Things; or, The Coming and Kingdom of Christ. By the Author of "God is Love," "Our Heavenly Home," &c. Nisbet & Co., Berners-street.

IN the present aspect of the Millenarian question, we have sincere gratification in witnessing the arrival of this volume, Mr. Grant's third and last series upon the subject. With great clearness and force, he shows, through the writings of Millenarians themselves, what their doctrine is, and into what palpable absurdities it surely leads them. We should scarcely have thought it possible, but for the proof which this volume supplies, that any rational men could be found maintaining some of the views herein investigated. Had the task of criticising them fallen to us, we fear we should have been tempted, and have given "pernicious nonsense" as our brief but emphatic judgment upon some of them. Mr. Grant, however, with great patience, courtesy, and forbearance, enters upon a review of every point which the Millenarians regard as important to their system; and to our own minds, his argument leaves them without the shadow of Scriptural foundation on which to rest their fanciful theories. We shall take an early opportunity of presenting to our readers the principal elements in the argument he has so vigorously conducted; but, meanwhile, we can confidently recommend the volume to all who wish to know what Millenarianism is, and what the teaching of Scripture is concerning it.

The British Quarterly Review. No. 88. October 1, 1866. London: Jackson, Walford, and Hodder.

THE contents of this number of the *British Quarterly* are "Maine de Biran,"

"Photography," "Notes on Waterloo," "The Moral View of the Atonement," "Jamaica," "Les Apotres" of Renan, "The New Germanic Empire," and forty-four pages of "Contemporary Literature." It will be seen that there is no department unrepresented here, except it be that of light literature, and we cannot say that we regret the omission. The theological articles are of a high order, and are noble defences of Evangelical truth and of the integrity of Apostolic history, and we thank the Editors most heartily for them. We commend the article on the Atonement to those who are perpetually prating about the necessity of a re-consideration of this whole subject, and about the hope of yet discovering some principle which has hidden itself these eighteen hundred years from the students of the gospel. The articles on Photography and Jamaica will be universally acceptable. And that on Maine de Biran will introduce English readers to a name which few of them have ever heard, the name of one who is said to have been one of the greatest thinkers which France has ever produced, and who passed through various "phases" not of faith but of philosophy, and found no rest till he found it in Christ. We congratulate the Editors on the success with which they sustain a Quarterly which cannot be commended too earnestly to the ministers and educated laymen of the Congregational body.

Our Hymns: Their Authors and Origin. Being Biographical Sketches of nearly Two Hundred of the Principal Psalm and Hymn-writers, with Notes on their Psalms and Hymns. A Companion to the New Congregational Hymn Book. By JOSIAH MILLER, M.A. London: Jackson, Walford, and Hodder.

WE welcome this volume right heartily. It is the result of immense labour, and is crowded with facts which many long to know. The thousand Psalms and Hymns of the New Congregational Hymn Book are the composition of nearly two hundred writers, some of whom have long been well known, such as Watts, Doddridge, Wesley, Montgomery, Conder, and others, but many of whom are names and nothing more to the great majority of readers. Mr. Miller has "sought out and set in order" all that now is ascertained of the more obscure as well as the more famous of our hymn-writers and of the circumstances in which their hymns were written. And his book will henceforward be a book of reference which cannot be dispensed with. We may add that the compilers of the New Congregational Hymn Book took great pains to ascertain the authors of the hymns which they selected, and considering the difficulties of the task, the wonder is that they fell into so few mistakes. But there are, it is now known, a few such, and Mr. Miller's researches will enable the Committee of the Union to make the needful corrections in several instances. We trust that he will be encouraged to proceed in his researches, until (to use his own words) "the few remaining lacunæ may be satisfactorily filled up."

When were our Gospels Written? An Argument, by CONSTANTINE TISCHENDORF. With a Narrative of the Discovery of the Sinaitic Manuscript. London: The Religious Tract Society.

WE hail this shilling pamphlet with great satisfaction. The story of the discovery of the Sinaitic Manuscript is one of deep interest, and reminds us of the period of the revival of letters in Europe when the discovery of an ancient MS. gave more joy to thinkers and enquirers than would the acquisition of a kingdom. Dr. Tischendorf's joy in his acquisition is not childish but child-like. His "argument" in support of the antiquity and genuineness of our gospels is clearly and ably put. The pamphlet, we should add, is written expressly *for the people;* there is nothing in it of the *Dryasdust* style of criticism; and it gains much by the freedom with which the heart is allowed to mingle its language with the voice of the intellect.

Sermons for the Sick and Afflicted. By the late Rev. HUGH STOWELL, M.A. London: Hamilton, Adams, & Co.

THOSE nine Sermons were written by their esteemed author when he was too ill to attend to his usual duties—many of them when he was from home for his health, at various times and places. They will be accepted and prized by many as the dying legacy of the eminent man whose name they bear.

Nettie's Mission: Stories illustrative of the Lord's Prayer. By ALICE GRAY. Nesbit and Co.

THIS book is better than many of its class, but is marked by the defect which adheres more or less to most religious tales for children—a want of naturalness and truth. Every child brought under Christian influence has its own religious experience of some kind or other, but it is an experience which seldom cares to express itself at all, least of all in the form usually given in religious tales.

Illuminated Texts. London: Nelson and Sons.

A PACKET of twelve texts, on card-board, about eighteen inches long and five wide; they profess to be the first of their kind that are what is properly called "Illuminated," and are extremely beautiful. But they would be still more to our mind if the words were more easily read.

Copsley Annals, preserved in Proverbs. By the Author of "Village Missionaries," &c. London: Seeley and Jackson.

THIS is a book of stories founded on certain authentic family occurrences known to the author. They are told with much simplicity and good taste, and not a little quiet humour; and without any professed or obtruded moral, there is a healthy Christian tone pervading the whole. The book is likely to be a favourite both with old and young.

The Leisure Hour. Vol. XV.—1866. London: Religious Tract Society.

The "Leisure Hour" is becoming venerable among our periodicals, but exhibits no sign of feebleness or decay. We welcome it most cordially, and envy the youngsters, remembering the time when we were of their number, who can call it their own, and pore over its treasures when they will. It is quite a storehouse of the most varied materials; and we trust it will long maintain its place among the very best of our periodicals.

The Sunday at Home. Vol. XIII.—1866. London: Religious Tract Society.

The "Sunday at Home" is two years younger than the "Leisure Hour," and aims to provide, as its title suggests, suitable family reading for the Lord's-day. The task is a most difficult one, and the Tract Society may be congratulated on the tact and zeal with which its editors gird themselves to perform it. Opinions differ as to the extent to which tales and stories may be advantageously employed in the service of religion; and many question whether the gain in mere interest is not attended with very serious drawbacks. But there can be no question as to the rich supply of historic, biographic, descriptive, and didactic matter which the Sunday at Home supplies; and we heartily wish it a long life of honour and usefulness.

The Scripture Pocket Book for 1867; and *The Young People's Pocket Book for* 1867. London: Religious Tract Society.

We need only say that nothing can be better adapted for pocket-book purposes than these now well-known publications of the Tract Society.

The Children's Hour Annual. Edinburgh: Johnstone, Hunter & Co.

The "Children's Hour" is a monthly publication, and the year's volume now before us in the form of an Annual is well fitted to take its place among Christmas presents.

Old Merry's Annual. London: Jackson, Walford, & Hodder.

This Annual, like the preceding, consists of the year's twelve parts. We have no doubt that it is popular "all the year round," and it cannot help being popular at Christmas-time.

Washed Ashore; or, The Tower of Stormount Bay. By W. H. G. Kingston. London: Jackson, Walford, & Hodder.

This volume is reprinted from "Merry and Wise," and many a boy will thank the editor for giving it to them in this shape.

These Forty Years; and other Sketches and Narratives. By G. E. Sargent. London: Religious Tract Society.

Nothing could be more unpretentious than the "Tract Magazine," but its pages are often replete with interest and instruction. The volume before us consists of sketches which have appeared in it at various times, and will, we hope, help to make it better known than it is.

Jonah the Prophet: Lessons on his Life. By PROFESSOR GAUSSEN. Addresses delivered to a Sunday-school at Geneva. Translated from the French. London: Religious Tract Society.

This little volume well deserved translation. The addresses which it contains seem to us to be models of what such addresses should be.

The Olive Branch: a collection of original tunes, composed expressly for, and especially adapted to, the most popular and favourite psalms and hymns for Congregational use, &c.; composed and arranged by Henry T. LESLIE, Mus. Doc. London: F. Pitman, 20, Paternoster Row.

This book begins with a modest preface, containing some practical hints as to the development of Congregational singing. The tunes, however, appear to us in general more adapted for singing in the family than in the church. We would specially commend the tunes, for "Nearer, my God, to thee," "Abide with me," and "Jesus Christ is risen." The arrangements are all musician-like, as might be expected from Mr. Leslie.

CONGREGATIONAL REGISTER.

October—November, 1866.

[To prevent mistakes and delay, all communications for the Register should be addressed to the Editor, 2, Ivy Lane, Paternoster Row, E.C., and marked on the envelope "For Congregational Register."]

County Associations.

Oct. 10.—Canada, Central Association, Toronto. Paper "On the Elements of a Church's Success," by Rev. T. M. Reikie. Address by Rev. R. Hay.

Oct. 16.—Nottinghamshire, at Mansfield. Addresses by Revs. C. Clemance, B.A. and J. Stokes.

Oct. 17, 18.—Hampshire, at Ringwood. Chairman, Rev. J. Dunlop. Papers by Revs. W. Major Paull, J. Fletcher, M.A., and S. March, B.A.

Oct. 23.—North Bucks, at Newport Pagnel. Sermon by Rev. T. Aveling. Addresses by Rev. J. Bull, M.A., and J. Slye.

Oct. 25.—Surrey Mission. Sermons by Revs. G. Rogers, A. Mursell. Chairman, J. Pagan, Esq. Addresses by various ministers.

Chapels—Foundations Laid.

July 24.—Burwood, New South Wales (Pastor, Rev. G. G. Howden), by J. Fairfax, Esq., Sydney.

Sept. 4.—Pine grove, Canada, by Rev. R. Hay.

Oct. 19.—Whitechapel, New Sion Chapel (Pastor, Rev. J. Thomas, B.A.), by S. Morley, Esq.

Oct. 19.—Broadoak, near Bridgnorth, by T. Bancock, Esq.

Oct. 25.—Rugby, by S. Morley, Esq.

Schools Opened.

Oct. 23.—Buckhurst Hill, Woodford. School and Temporary Church, by Revs. H. J. Bevis and E. T. Egg.

Oct. 28.—Wanstead, School and Temporary Church, by Revs. E. Mannering and J. Davies.

Nev. 13.—Hull, Albion Chapel, New Sunday and Day Schools. Sermons by Rev. W. Pulsford. Chairman of Public Meeting, John Crossley, Esq., Halifax.

Chapels Re-opened.

Oct. 9.—South Molton (Pastor, Rev. J. Andrews). Sermon by Rev. W. R. Noble.

Oct. 14.—Blakeney Tabernacle. Sermon by Rev. S. Hebditch.

Oct. 17.—Pimlico, Buckingham Chapel (Pastor, Rev. W. H. Jellie). Sermons by Revs. Dr. James Hamilton and Samuel Martin.

Oct. 28.—Stonehouse. Sermons by Rev. G. Wallis (Pastor), and Rev. Dr. A. M. Brown.

New Chapels Opened.

Oct. 16.—Flanshaw, near Wakefield, by Rev. W. Thomas, Leeds.

Oct. 21.—Greasborough, near Rotherham, by Revs. Dr. Falding, J. Calvert, and W. J. Gates.

Oct. 31.—Upper Clifton. Iron Chapel (Rev. S. Luke, Pastor), by Revs. Dr. Vaughan, W. B. Noel, M.A., and W. M. Punshon.

Nov. 7.—Bromley-by-Bow. Mission Chapel, in Connection with Dr. Smith's Church, Trinity Chapel, Poplar. Sermons by Rev. Thomas Binney, and Rev. Newman Hall, LL.B.

Calls Accepted.

J. Rooney, of Belfast College, to Queen-street, Ratcliffe Highway.

J. Slocombe, of Bristol Institute, to North Petherton.

J. Kennedy, of Hobart Town Institute, to Green Ponds, Tasmania.

D. M. Davies, of Brecon College, to Wallaroo, South Australia.

E. W. Stephens, of Primitive Methodists, to Alma Plains, South Australia.

C. Hodge, of Bible Christians, to Encounter Bay, South Australia.

Removals.

Rev. B. Waugh, from Newbury, to Maize Hill, Greenwich.

Rev. W. H. Bassett, from Fordingbridge, to Bradford-on-Avon.

Rev. S. Shaw, from Middleton to Clevedon.

Rev. D. B. Morris, from Bermondsey to Hong Kong.

Rev. R. Ellis, from Rhydymain to Carno and Llanwrog.

Rev. D. C. Frink, M.A., from Melbourne, Canada, to New England.

Rev. R. A. Bertram, from Openshaw to Bacup.

Recognitions.

Oct. 17.—Rev. R. Ellis, at Carno and Llanwrog. Revs. E. Roberts, H. Morgan, J. Jones, and D. Rowlands, B.A., took part in the service.

Oct. 23.—Rev. E. Bolton, at Union Chapel, Brixton. James Spicer, Esq., presiding. Ministers officiating: Revs. Dr. Macfarlane, J. G. Rogers, B.A., D. Jones, S. Eldridge, and J. C. Hine.

——. Rev. W. M'Phail, at Wickford. Sermon by Rev. H. P. Bowen. Addresses by Revs. T. Hayward, A. S. Richardson, and D. Jennings.

———. Rev. S. Jones, at Gosport. The Revs. W. Rose, J. H. Cooke, and E. G. Gay took part in the service.

Oct. 25.—Rev. R. W. Selbie, B.A., at Hope Chapel, Salford. The following Ministers took part in the service — Revs. Dr. Parker, Dr. Falding, T. Atkin, Professor Newth, and Watson Smith.

———. Rev. T. Hind, at Gideon Chapel, Bristol. The Revs. E. J. Hartland, S. Hebditch, and J. Glendenning officiated.

Nov. 5.—Rev. R. S. Lewis, at Nantwich. The Revs. Watson Smith, J. Marshall, W. A. Blake, and E. Morris, engaged in the services of the day.

Nov. 6.—The Rev. G. Southey, B.A., at Morley, near Leeds. Revs. R. Harris, F. Barnes, B.A., E. R. Conder, M.A., and R. McAli took parts in the service.

Ordinations.

Oct. 16.—Albert Cooke, at Newport, Salop. Introduction, Rev. Professor Scott, LL.B.; Prayer, Rev. J. Cooke, father of the young pastor; Charge, Rev. Professor Newth.

Oct. 19.—T. G. Crippen, at Boston Spa. Introduction, Rev. H. Ollerenshaw; Prayer, Rev. James Parsons; Charge, Rev. W. Mitchell; Sermon, Rev. W. Thomas.

Oct. 24.—J. Allen, at Chace-side, Southgate. Introduction, Rev. J. De Kewer Williams; Prayer, Rev. S. J. Smith, B.A.; Charge, Rev. R. Wallace; Sermon, Rev. W. Tyler.

Oct. 24.—J. Chadburn, at Middlesborough. Introduction, Rev. J. G. Miall: Prayer, Rev. James Parsons; Charge, Rev. D. Fraser, LL.D.; Sermon, Rev. James Parsons.

Resignations.

Rev. C. Hardie, Thame.
Rev. R. Lewis, Hawkesbury, Canada.
Rev. P. Shanks, Lanark, Canada.
Rev. P. Barr, Wallaroo, S. Australia.
Rev. J. Beavan, Ingatestone.

Special Meetings.

Nov. 12.—The jubilee of Lendal Chapel, York. Sermon, Rev. Dr. J. R. Campbell; Chairman, Rev. T. Morgan, pastor; Addresses, Rev. J. Parsons and others.

The 150th Anniversary of Noble-street Chapel, Wem, and the Bicentenary of the Church, were celebrated Nov. 13th. The former chapel was destroyed by a mob in 1715. Thirteen pastors only have held the pulpit from 1662. Sermon, Rev. G. Kettle; Addresses, Rev. G. Smith, the pastor, and Revs. H. Bake, C. Croft, and G. Robinson.

Debts Cleared.

Darlington Chapel.
Feltham Chapel.

Deaths of Ministers.

July 22.—Rev. Henry Kidgell, formerly of Cuckfield, and latterly at Mount Pleasant, Victoria.

Aug. 31.—Rev. G. B. Bucher, at Granby, Canada East. Age 54. Length of ministry, 25 years.

Sept. —.—Rev. J. Forsyth, at Waterville, Canada East.

Oct. 10.—Rev. E. Giles, at Huyton, Liverpool. Age 65. Length of ministry, 39 years.

Testimonials.

To Rev. G. Shaw, on leaving Patricroft, purse and Bible; and to Mrs. Shaw, ladies' companion.

To Rev. C. F. Moss, on leaving Gosport, watch, &c.

To Rev. W. Braden, on leaving St. Alban's, "Encyclopædia Britannica."

The Merchants' Lecture

Will be delivered (D.V.) at the Poultry Chapel, on Tuesday, the 4th of December, by the Rev. Newman Hall, LL.B., at noon precisely.

Note to "Congregationalism in Surrey."

[In the article in our last on "Congregationalism in Surrey," it was stated that in order to supply their proportion of the Church accommodation which the 600,000 people of South London require, Congregationalists should have 140 chapels, seating about 78,000 persons. Mr. Mackennal requests us to substitute for these figures, 80 chapels, seating about 45,000 persons. We take the opportunity of expressing our regret that several printer's blunders occur in the article—such as Stratton for Stratten (p. 563), house for horse (p. 564), Bathreen for Battersea (p. 564), museum for mission (p. 564), county towns for country towns (p. 566), and one or two others. The paragraph from line 3 to line 6, in second column of p. 566, should appear as a quotation.]